



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

ANDOVER-MASS-VOLUME 1



AH 6F21 8



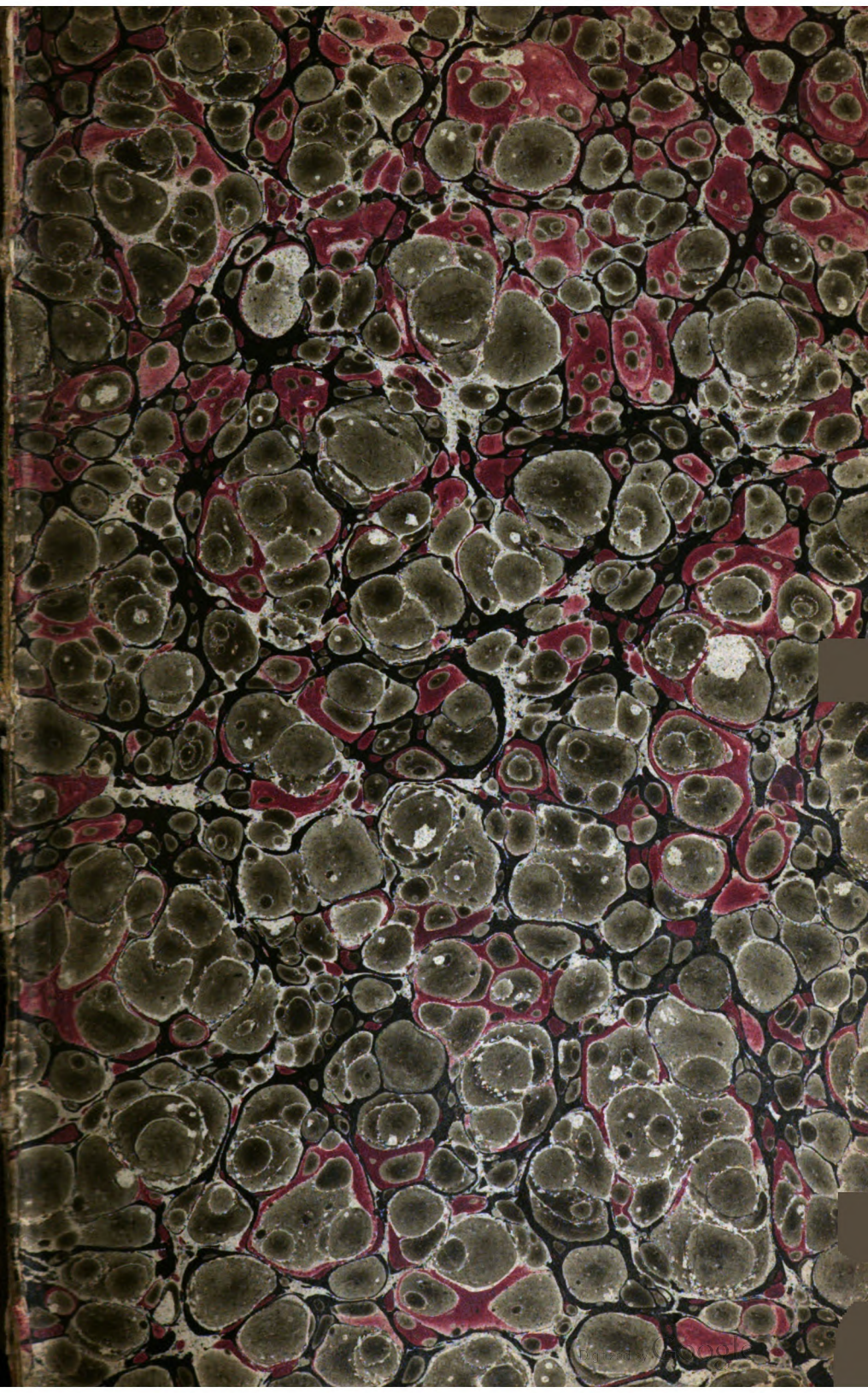
47.126.

~~EP61.5~~

KE976



*The Gift of  
The American Home  
Missionary Society,  
28 Jan. 1859.*



Camb. Coll. Lib.











THE  
**H Ò M E M I S S I O N A R Y ;**

FOR THE YEAR ENDING

**APRIL, 1853.**

---

Go, . . . . . **PREACH THE GOSPEL.**—*Mark xvi. 15.*  
How shall they **PREACH**, except they be sent!—*Rom. x. 15.*

---

**VOL. XXV.**

PUBLISHED BY  
**THE AMERICAN HOME MISSIONARY SOCIETY,**  
100 NASSAU STREET, NEW YORK.  
1853.

✓



~~CPH. 5~~

Vols 25-26, 27-28, 29, 30.

1859, Jan 25

Wm. L. G. Hardy.

BAKER, GODWIN & CO., PRINTERS,  
1 SPRUCE STREET, NEW YORK.

Period. 789. 93  
v. 25-26  
1852-1854

# INDEX TO THE HOME MISSIONARY.

	PAGE		PAGE
Active Ministry, collateral benefits of, . . .	89	Bacon, Rev. Dr., sermon of, . . .	129
Adams, Rev. C. L., death of, . . .	221	Baptism of a corpse, . . .	76
Additions, . . .	66	Bearings of Home Missions, . . .	13
Address of Rev. J. P. Gulliver, 81; of Rev. A. D. Smith, D. D., . . .	107, 203	Begin early, . . .	331
Addresses at embarkation of Missiona- ries, . . .	201, 203, 208, 207	Beginnings, . . .	191
Admitting Members, . . .	51	Beginnings of Society in a new region, . . .	259
Advance of intelligence, . . .	161	Bellville, Ill., letter from Church, . . .	12
Advancement, . . .	192	Benefits of an active ministry, . . .	172
Agent in Wisconsin, labors of, . . .	136	Benevolence, systematic, . . .	255
Aid relinquished, . . .	11, 255	Better things hoped for, . . .	145
Albany Convention on Slavery, . . .	269	Bible, the preacher's weapon, . . .	145
America as seen from abroad, . . .	53	Blessings in connection with christian nurture, . . .	260
American Christians, privileges and re- sponsibilities of, . . .	156	Blind leaders of the blind, . . .	167
American Church, 129; Claims on, . . .	235	Books, gratitude for, 235; wanted, . . .	232
American example, power of, . . .	81	Brightening prospects, . . .	208
American Home Missionary Society, Twenty-sixth Anniversary, 25; Offi- cers, 26; Report, 27; Progress of, 29; at the West, 59; Position and Principles of, . . .	98	Burdens, one of the, . . .	261
American Home Missionary Society and Slavery, . . .	266	Cairo, Ill., 188; Railroads at, . . .	70
American Home Missionary Society, tes- timony to, . . .	278	California, calls for missionaries to, . . .	214
American People, their multitude, 146; one and indivisible, 147; a Christian brotherhood, . . .	148	California Emigration, . . .	113
Americans abroad, . . .	166	California, history of missions in, . . .	177
Andrus, death of Mrs., . . .	124	California Missions, . . .	46
Anniversary of American Home Mission- ary Society, 25; Address of Rev. J. F. Tuttle, 57; of Rev. J. P. Gulliver, 81; of Rev. Dr. Smith, . . .	107	Call for ministers, 64, 86, 163, 169, 231, 256, 259	
Apostate professors, . . .	51, 236, 242	Call for missionaries, 64, 86, 163, 169, 231, 189, 191, 214, 256, 259	
Appeals for ministers, 64, 86, 185, 186, 188, 163, 168, 181, 182, 189, 191, 214, 231, 256, 259		Comparative results, . . .	80
Appeal for funds, . . .	244	Catechism, . . .	188, 192
Appleton, Wis., Sketch of, . . .	279	Catholic schools, . . .	214
Appointments, Missionary, 21, 53, 77, 101, 125, 150, 178, 193, 221, 245, 269, . . .	236	Catholics, . . .	114, 161, 190, 216,
Atkinson, Rev. G. H., address of, . . .	202	Celebration, . . .	163
Attendance on the word, . . .	141	Celebrations, two, . . .	190
Australia, missions to, . . .	196	Census, the seventh, 52; facts from, . . .	263
Auxiliaries, notices of, . . .	38	Central Agency, N. Y., . . .	37
		Change without relief, . . .	165
		Changes for good, . . .	87, 215
		Changes, Ministerial, impolicy of, . . .	273
		Characteristics of the West, . . .	145
		Cheap churches, . . .	1
		China mobilized, . . .	265
		Chief sorrow, the minister's, . . .	160
		Christian nurture, . . .	260
		Church, a strong, . . .	264
		Church building consecrated, . . .	9
		Church built by sacrifices, . . .	64
		Church completed, 88, 239; and no debt, . . .	258
		Church completed, . . .	280
		Church confirmed, . . .	168
		Church edifices, number of in the U. S., . . .	264
		Church formed, . . .	168
		Church for Oregon, nucleus of, . . .	62
Backsliders, 6, 51, 67, 72, 236, 242; re- claimed, . . .	62		
Back Woods, . . .	241		

	PAGE.		PAGE.
Church, self-sustaining, . . . . .	255	Earliest churches in Wisconsin, . . . . .	9
Church, the American, . . . . .	129	Edification, efforts at, . . . . .	64
Church wasted by emigration, . . . . .	65, 211	Education in Oregon, . . . . .	181
Church members, 51; scattered, . . . . .	214	Effect of removals, . . . . .	86
Churches, cheap, . . . . .	1	Effects of a tornado, . . . . .	191
Churches in building, . . . . .	71	Efforts at edification, . . . . .	64
Cincinnati Agency, . . . . .	40	Eleven years' labor, . . . . .	286
City missionary among foreigners, . . . . .	76, 95	Embarkation of missionaries, . . . . .	209
Civilization, westward progress of, . . . . .	189	Emigrant church members, . . . . .	242
Claims of the Emigrant, . . . . .	284	Emigrant, the claims of, . . . . .	284
Claims of Indiana, . . . . .	14	Emigrants, departure of, . . . . .	62
Collateral benefits of the ministry, . . . . .	89	Emigrants, influence of Christian, . . . . .	118
Colored congregation, . . . . .	194	Emigrants, sickness among, . . . . .	289
Comfort amid persecutions, . . . . .	9	Emigrants to California, . . . . .	118, 184, 276
Commencing a mission, . . . . .	60	Emigration, 64; habit of, 61; to the Pacific, 87; to this country, sources of, . . . . .	268
Commendable decision, . . . . .	194	Encouragements, spiritual, . . . . .	237
Communion seasons, 194; refreshing, . . . . .	240	Encouraging meetings, . . . . .	5
Concealed church members, . . . . .	51	Encouraging progress, . . . . .	215
Condition of churches in Wisconsin, . . . . .	187	Encouragements to Home Missions, 158; to labor, . . . . .	164
Confessional, power of, . . . . .	216	End of first year, . . . . .	68
Conflicts with error, . . . . .	145	Enduring hardness, . . . . .	14
Connecticut Missionary Society, 86; Anniversary of, 157; Report, . . . . .	157	Enlargement, plans and means of, . . . . .	244
Consolations of a Pioneer, . . . . .	85	Enterprise, public, . . . . .	164
Conservative power of the Gospel, . . . . .	109	Error and Fanaticism, . . . . .	145
Conversion of a professor, . . . . .	258	Errorists, . . . . .	67, 219
Conversions, 62; true and false, . . . . .	172	Esbjorn, death of Mrs., . . . . .	238
Cooley, Rev. Dr., notices of, . . . . .	17	Europe represented in the West, . . . . .	188
Corpses, baptism of, . . . . .	76	Evangelical preaching, nature and power of, . . . . .	249
Correction, . . . . .	220	Example for missionaries, 168; for young ladies, . . . . .	168
Dangers of the West, . . . . .	58	Example, power of American, . . . . .	81
Dart, Anson, Esq., letter of, . . . . .	20	Exciting trial, . . . . .	238
Davis's Revelations, . . . . .	218	Experience of German converts, . . . . .	217
Death of Rev. C. L. Adams, 221; of Mrs. Andrus, 124; of Rev. Wm. A. Thompson, 115; of Rev. Joseph Goodrich, 70; of Mrs. Esbjorn, 238; of Mrs. Hill, 121; of Mrs. Howe, 121; of Mrs. Johnson, 124; of Deacon Mower, 279; of Mrs. Waters, 121; of Mrs. Woodward, 121; of a godly man, 240; of a good Deacon, . . . . .	68	Experiment, a faithful, 198; of a first year, . . . . .	16
Death-bed repentance, . . . . .	120	External hindrances, . . . . .	234
Deaths, happy, . . . . .	167	Facts from the census, . . . . .	268
Debt, thirty years' struggle with, . . . . .	58	Facts indicative of progress, . . . . .	260
Decisions, commendable, . . . . .	194	Faith triumphing, . . . . .	146
Dedication, . . . . .	229, 232, 258	Faithful experiment, . . . . .	198
Defeat, caused by division, . . . . .	92	False refuge swept away, . . . . .	117
Delusion, . . . . .	64, 218	Family, change in a, . . . . .	229
Demands on western ministers, . . . . .	18	Fanaticism and error, . . . . .	145
Demoralization, political, . . . . .	190	Farewell, missionary, . . . . .	146
Departure of emigrants, . . . . .	62	Fellow-laborer wanted, . . . . .	191
Departure of missionaries to the Pacific, . . . . .	201	Field for a laborer, . . . . .	168
Desire for the Gospel, . . . . .	6	Fields, see <i>Appeals</i> , . . . . .	
Destitutions, new, 189; in Vermont, 212; in Iowa, 185, 186; in Oregon, 181, 182	182	Fields ready, . . . . .	231
Destructive tornado, . . . . .	191	Fifty years ago, . . . . .	58
Details of missionary labors, . . . . .	112	First blow for Temperance, . . . . .	167
Detroit, German Mission in, . . . . .	148	First efforts, . . . . .	65
Difficulties of a new field, . . . . .	16	First death in a church, . . . . .	215
Diffusive energy of the Gospel, . . . . .	158	First year's experiment, . . . . .	16
Discouraging effect of removals, . . . . .	86	Five years' retrospect, . . . . .	229
Discourse of Dr. Bacon, 139; of Dr. Hawes, . . . . .	249	Floods, . . . . .	192
Distant dead, funerals of the, . . . . .	97	Foreign aid relinquished, . . . . .	11
Distribution of missionaries, Table I., 31; do. II., . . . . .	82	Fort Snelling, Church of, . . . . .	128
Divine preservation, . . . . .	252	Fort Wayne Presbytery, . . . . .	220
Division, the parent of defeat, . . . . .	92	Foundations laid, . . . . .	191
Doctrinal preaching, . . . . .	167	Four years reviewed, . . . . .	90
Donation, interesting, . . . . .	188	Free Church of Scotland, Missions of, . . . . .	196
Donation of one who gives from system, . . . . .	172	Frontier, Iowa, . . . . .	139
Donor in proportion to income, . . . . .	285	Frontier trials, . . . . .	254
Duty of ministers to the ministry, . . . . .	170	Fruits gathered, . . . . .	116
Dwight's Theology, . . . . .	235	Fruits of the Spirit, 120; of revival, . . . . .	167
		Fruits of three years' labor, . . . . .	168
		Funds, Appeal for, . . . . .	244
		Funerals of the distant dead, . . . . .	97
		Gaining ground, . . . . .	72
		General Assembly on slavery, . . . . .	269
		General prosperity, . . . . .	84
		German converts, . . . . .	217

	PAGE.		PAGE.	
German mission, 166; at Detroit, . . .	143	Intellectual bearings of Home Missions, . . .	18	
German Papists, . . .	190	Interested people, . . .	15	
Germans and the Sabbath, . . .	165, 256	Interesting departure of christian emigrants, . . .	62	
Germans, Labors among, 76, 95; Persecutions by, 9; in Illinois, 235; in St. Louis, . . .	284	Interesting donation, . . .	188	
Giving, is it a grief or a grace, . . .	19	Intolerance, Roman, . . .	161	
Godly man, Death of a, . . .	240	Instructive ministry, needed, . . .	187	
Good devised and begun, . . .	71	Inviting field, . . .	259	
Goodrich, Rev. Joseph, Death of, . . .	70	Iowa, Missions in, 45; Notices of, 183, 184, 185; Statistics of, . . .	85	
Gospel's conservative power, . . .	109	Ireland, Home Missions in, . . .	149	
Gospel wins its way, . . .	185	"Iama," . . .	161	
Grateful appreciation of aid, . . .	72	Johnston, Death of Mrs., . . .	124	
Grateful valediction, . . .	12	Judson, Rev. E., Notices of, . . .	170	
Gratitude, 198; for books, . . .	235	"Jumpers," . . .	160	
Great change in a family, . . .	280	Junction of Ohio and Mississippi Rivers, 70 See <i>Cairo</i> .		
Great diagonal thoroughfare of Wisconsin, . . .	8	Kanesville, Iowa, . . .	49	
Great hindrance, . . .	219	Kirk, Rev. E. N., Address of, . . .	146	
Great occasion pressing, . . .	285	Kneeland, Abner, Traces of, . . .	216	
Great point gained, . . .	258			
Great procession, . . .	87			
Growth, Rapidity of, . . .	9, 58			
		Laborers wanted, . . .	191, 256, 259	
Habit of emigration, . . .	61	Laboring without fruit, but not without hope, . . .	89	
Habits, Improving, . . .	4	Labors lost, . . .	184	
Hancock Co., Illinois, . . .	260	Labors among Germans, . . .	76, 95	
Happy deaths, 167; of missionaries' wives, . . .	121	Ladies, rum-shop closed by, . . .	94	
Harvest must be waited for, . . .	263	Last shall be first, . . .	4	
Hawes, Rev. Dr. J., Discourse of, . . .	249	Laying foundations, . . .	191	
Healthful condition of a young church, . . .	63	Leave not the missionary to toil alone, . . .	7	
Helpers departed, . . .	70	Letters from—E. Andrews, 124, 235; S. H. Ashmun, 65, 90, 258; W. W. Atwater, 192; J. H. Baldwin, 119; G. C. Beaman, 62, 216; Elders of Ch., Bellville, 12; S. A. Benton, 192; A. Berkeley, 144; S. S. Bicknell, 232; T. Bird, 118, 280; T. M. Bishop, 71, 191; L. B. Booth, 168; C. Bradshaw, 234; W. H. Brinkerhoff, 191; E. Brown, 280, 259; L. C. Brown, 74; C. Burnham, 63; J. Butler, 141; C. W. Camp, 88; N. C. Chapin, 165; W. L. Coleman, 229; W. H. Collins, 218; T. M. Cooley, 17; S. D. Darling, 116; A. Dart, 20; J. R. Dunn, 90; D. L. Eaton, 78; L. P. Eabjorn, 238; N. T. Fay, 145; C. E. Fisk, 238; L. Foote, 141; H. Freeman, 238; O. French, 112, 277; H. N. Gates, 161; F. Gaylord, 61; R. Gaylord, 230, 276; Genoa, 58; Jas. Gordon, 15; D. Gore, 70; J. M. Graham, 169; T. Griffith, 168; R. Hall, 228; J. Hawkes, 190; T. A. Hawley, 91; C. H. Heckman, 8; H. Herriok, 75; J. J. Hill, 122; G. B. Hitchcock, 4; H. R. Howe, 121; Z. T. Hoyt, 232. G. B. Hubbard, 239; J. H. Hard, 236; H. Hyde, 236; L. Hyde, 96; S. Jessup, 11; J. B. Jewell, 95; A. Johnson, 124; J. H. Kasson, 280; W. A. Keith, 6; F. Lawson, 140; A. L. Leonard, 238; O. Littlefield, 276; C. Lord, 11; A. Lyman, 214; H. C. McBride, 240; J. E. McMurray, 92; J. Marsh, 169; W. C. Merritt, 119, 237; E. G. Miner, 117; W. Mitchell, 261; J. Monteith, 236; E. Morris, 185; D. Mower, 240; J. Mulhauser, 166; C. W. Munroe, 163; S. S. Murkland, 231; E. D. Neill, 128, 238; D. B. Nichols, 87; G. W. Nichols, 198; E. P. Noel, 167; E. B. Olm-		
Hill, Death of Mrs., . . .	121			
Hindrances, the great, . . .	219			
Hindrances, external, . . .	234			
Hindrances, temporary, . . .	238			
History of Missions in California and Oregon, . . .	177			
Hitchcock, President, Sermon of, . . .	153			
Home evangelization, . . .	107			
Home Missionary work, . . .	20			
Home Missions in Ireland, 149; on the Pacific, 177; Intellectual bearings of, 18; Wisdom of, . . .	232			
Home Missions, Value of, . . .	278			
Hope deferred, . . .	163			
Hopes Brightening, . . .	90			
Hopeless characters, how formed, . . .	236			
Houses of worship built, 88; completed, 232; wanted, . . .	247			
How backsliders are multiplied, . . .	262			
Howe, Death of Mrs., . . .	121			
Humble accommodations, . . .	142			
		Illinois, Missions in, . . .	43	
		Impenitence and delusion, . . .	64	
		Important field in preparation, . . .	69	
		Important post, . . .	218	
		Important to begin early, . . .	380	
		Impressions from abroad, . . .	155	
		Improvement, Steady, . . .	262	
		Improving habits, . . .	4	
		Impulse given, . . .	5	
		Incidents of travel, . . .	187	
		Indian lands in Wisconsin, . . .	231	
		Indian treaty, in Oregon, . . .	20	
		Indian lands, Settlers on, . . .	257	
		Indiana, Prospects of Southern, . . .	191	
		Indiana, Claims of, . . .	14	
		Infidel efforts unsuccessful, . . .	73	
		Influence of christian emigrants, . . .	118	
		Influence of Romanism, . . .	264	
		Ingathering of souls, . . .	262	
		Installation at the West, . . .	239	
		Insufficient support, . . .	240	



	PAGE		PAGE
sted, 69, 188; J. M. Phillips, 118;		New field, . . . . .	119
D. Pinkerton, 184; W. Porter, 187;		New Hampshire Miss. Soc., 88; Anni-	
O. S. Powell, 66; A. B. Pratt, 198; J.		versary of, 212; Report, . . . . .	212
B. Preston, 116, 378; F. Putnam, 240;		North West, Progress of, . . . . .	53
T. S. Reeve, 6, 167; G. G. Rice, 49,		"No Soulism," . . . . .	67
118, 188, 254; I. B. Ricketta, 187,		Notice to Missionaries, . . . . .	245
257; J. H. Russ, 190; A. B. Robbins,		Now is the time, . . . . .	283
255; W. H. Rogers, 73, 282; A. H.		Nucleus of a Church for Oregon, . . .	62
Scherer, 142; S. Sawyer, 146; J. C.		Nucleus of a Congregation, . . . . .	66
Sherwin, 118; J. H. Shilda, 86; D.			
Smith, 74; H. E. Smith, 74; E. R.		Observations abroad, . . . . .	185
Snow, 164; B. A. Spaulding, 182;		Obstacles, . . . . .	6
Jno. Stuart, 93, 262; J. Summers,		Octogenarian, Reminiscences of, . .	17
60, 129; H. F. Taylor, 194; J. Tisdale,		One hundred ministers needed, . . .	136
97; E. B. Turner, 160; J. R. Upton,		One of the burdens, . . . . .	261
114, 215; J. Walker, 91, 167; S.		Oregon, Missions in, . . . . .	46, 177, 181
Waters, 123; M. Wells, 218; H. C.		Oregon, Treaty with Indians of, . .	20
Werth, 235; J. C. Whitney, 215;		Osage Indians, early Missions to, . .	284
B. Wilkinson, 192; S. H. Willey,		Our country favorable for the diffusion	
214; C. A. Williams, 71; S. H. Wil-		of the Gospel, . . . . .	153
liams, 241; Jos. B. Wilson, 69;		Out-lots, Planting the, . . . . .	86
J. V. A. Woods, 5, 88; G. S. Wood-		Outpost, . . . . .	49
ward, 123; S. G. Wright, 11; C.			
Young, 76; C. Zipp, 66, 217.		Pacific, Home Missions on the, 177; Re-	
La Crosee, Wis., . . . . .	118	inforcement of, . . . . .	179
Liberality, . . . . .	4, 63	Painstaking to hear the Gospel, . . .	6
Life and Labors of Dr. Worcester, . .	124	Panic among the settlers, . . . . .	257
Light and Shade, . . . . .	142	Passing from the tabernacle to the temple,	230
Light Breaking in, . . . . .	119	Past labors lost, . . . . .	184
Like people, like priest, . . . . .	190	Pastoral record, . . . . .	261
Links of the great chain, . . . . .	92	Pastoral relation, 197, 278; Permanency	
Losses and Liberality, . . . . .	4	of, . . . . .	164, 278
Losses of the church repaired, . . . .	185	Pastoral visitation, . . . . .	225
		Patrons, Sympathy and prayers of, . .	253
Maine Law in Minnesota, . . . . .	49	Payment of Missionaries, prompt, . .	258
Maine Missionary Society, 35; Anniver-		People, interested, . . . . .	15
sary of, 158; Report, . . . . .	159	Perfect gift, . . . . .	233
March Reports, . . . . .	245	Perils, . . . . .	232
Marietta, Agency, O., . . . . .	40	Permanent ministry, a source of social	
Marked changes for good, . . . . .	215	progress, . . . . .	164
Massachusetts, H. M. Society, 35; An-		Philadelphia H. M. Society, 37; Anni-	
niversary of, 108; Report of, . . . .	108	versary of, 110; Report, . . . . .	110
Members, care in admitting, . . . . .	51	Pillar prostrated, . . . . .	279
Memoirs of Rev. E. Judson, noticed, .	170	Pioneer, toils and consolations of, . .	85
Memoirs of Rev. Dr. Worcester, noticed,	124	Plain preaching, the best policy, . . .	18
Meeting houses, 1; Wanted, . . . . .	257	Plans and means of enlargement, . . .	244
Meeting house dedicated, . . . . .	229, 232, 258	Planting the out-lots, . . . . .	86
Michigan, Missions in, . . . . .	42	Plea of the hungry, . . . . .	86
Ministerial supply in Oregon, . . . .	171	Political demoralization, . . . . .	190
Minister's chief sorrow, . . . . .	180	Political meetings on the Sabbath, . .	189
Minister's reward, . . . . .	284	Popular expurgation, . . . . .	189
Ministry, Permanent, . . . . .	278	Population, sources of our, . . . . .	263
Minnesota, . . . . .	49	Position of the Am. H. M. Soc., 96; On	
Missionaries, calls for. See <i>Appeals</i> .		slavery, . . . . .	266
Missionaries, wives, . . . . .	18	Power of the confessional, . . . . .	216
Missionaries for the Pacific, 179; Public		Prayer answered, . . . . .	276
service relative to embarkation of, .	195, 202	Prayer heard, . . . . .	228, 232
Missionary aid appreciated, . . . . .	72	Prayer meeting, protracted, . . . . .	61
Missionary at Home, . . . . .	182	Preacher intent on his work, . . . .	185
Missionary Farewell, 146; Sorrow, 7;		Preaching, doctrinal, 167; Plain, . . .	18
Trials, . . . . .	69	Prejudices removed, . . . . .	190
Missions to Australia, . . . . .	196	Preparation of fields, . . . . .	69
Missions in Iowa, . . . . .	184	Priest at home, . . . . .	183
Mistatement corrected, . . . . .	220	Principal Auxiliaries, . . . . .	33
Missouri H. M. Society, . . . . .	41	Privations of the mind, . . . . .	232
Missouri, northern, 26; Revivals in, .	6	Privilege of American Christians, . .	156
Moral convalescence, . . . . .	230	Procession, the great, . . . . .	87
Mormonism, . . . . .	50	Professor converted, . . . . .	258
Morning cometh, . . . . .	12	Professors, backsliding, . . . . .	6, 67, 72, 232
Mower, Death of Dea. T., . . . . .	279	Progress, 192; against Obstacles, 94;	
		Encouraging, . . . . .	215
Narrative of three months' labor, . .	280	Progress against opposing influences, .	278
Nature and Power of Evangelical Preach-		Progress of civilization westward, . . .	189
ing, . . . . .	249	Progress, facts indicating, . . . . .	260
Need of an instructive ministry, . . .	187	Progress of A. H. M. S., 29; of the North	
Nelson on Infidelity, . . . . .	8	West, 58; of religion at the West, . .	59
New destitutions discovered, . . . .	189	Promise fulfilled, . . . . .	255
		Prompt payment, . . . . .	258

	PAGE.		PAGE.
Prospects brightening, . . . . .	263	Slavery and Home Missions, . . . . .	263
Prospects of Southern Indiana, . . . . .	191	Slavery, General Assembly, on, 269; Albany Convention on, . . . . .	269
Prosperity, 94; and hope, . . . . .	71	Smith, Rev. Dr., Addresses of, . . . . .	107, 203
Protracted meeting, 95; prayer meeting, . . . . .	61	Social Progress, . . . . .	164
"Providence permitting," . . . . .	185	"Some of every sort," . . . . .	319
Public enterprise, . . . . .	164	Southern Illinois, . . . . .	188
Public service relative to Missionaries to the Pacific, . . . . .	195, 201	Spiritual encouragements, . . . . .	237
Public worship and the Sabbath, . . . . .	233	Spiritual knockings forestalled, . . . . .	259
		Statistics, 263; of Iowa, . . . . .	85
Railroads, . . . . .	190	Statistical reports required, . . . . .	245
Rapid growth of the West, . . . . .	58	Statistical tables, . . . . .	80, 81, 82, 52
Rappings, Universalism and, . . . . .	241	Steadily onward, . . . . .	255
Receipts, 21, 54, 78, 102, 125, 150, 178, 198, 223, 245, 270, 286	286	Still holding on, . . . . .	168
Recognition of responsibility, . . . . .	51	Storrs, Rev. R. S., Jun., Address of, . . . . .	207
Recovery from sickness, . . . . .	124	Strong church, . . . . .	264
Refreshing communions, . . . . .	240	Strong current for temperance, . . . . .	91
Rejoicing in the House of God, . . . . .	68	Standard-bearer fallen, . . . . .	63
Religion at the West, . . . . .	59	Stumbling blocks, . . . . .	67, 72
Religious incidents of travel, . . . . .	187	Summary of results, . . . . .	28
Religious interest in Illinois, . . . . .	91	Supplies consumed by emigrants, . . . . .	184
Reminiscences of an Octogenarian, . . . . .	17	Supply creates demand, . . . . .	198
Removals, discouraging, . . . . .	86	Support, insufficient, . . . . .	164, 240
Removing prejudices, . . . . .	190	Swedish Christians in Illinois, . . . . .	239
Repentance, death bed, . . . . .	120	Sympathy and prayers of patrons, . . . . .	253
Report, Twenty-sixth, . . . . .	27	System in giving, . . . . .	172
Responsibility of American Christians, . . . . .	156		
Responsibility recognized, . . . . .	51	Tables, 21, 22, 52; of results, . . . . .	20
Results, 20; of revivals, . . . . .	76, 261	Teachers prized, . . . . .	72
Retrospect of five years, . . . . .	239	Temperance, 49; Advancing, 164; Temperance fact, 94, 168; Measure, . . . . .	260
Review of six years, . . . . .	11	Temperance labors of ladies and children, . . . . .	281
Revivals in Baiting Hollow, N. Y., 76; Berlin, Wis., 116; Bolton, Ct., 98; Campbell's Corners, Mich., 78; Connersville, Ind., 98; Emerald Grove, Wis., 66; Garnaville, Iowa, 276; Geneseo, Wis., 88; Hastings, Michigan, 282; La Fayette, Ill., 12; Laurens County, Ind., 71; Long Lake, Mich., 95; Noble'sville, Ind., 262; Peru, N. Y., 241; Pisgah, Ind., 15; St. Joseph, Mo., 167; Shopiere, Wis., 66; Shutesbury, Mo., 97; Tloonderoga, N. Y., 76; Toulon, Ill., 11; Warrick Co., Ind., 261; Western Missouri, 6; Wisconsin, 9; Wright Co., Mo., 257; Wytheville, Va., 74; Revival fruits, . . . . .	167	Temperance, Strong current for, . . . . .	91
Reward, the minister's, . . . . .	264	Temperance in Illinois, . . . . .	92
Rhode Island Home Missionary Society, . . . . .	36	Temporal difficulties, . . . . .	237
Roman Catholic Intolerance, . . . . .	161	Temporary hindrances, . . . . .	228
Romanism, Influence of in Ireland, . . . . .	264	Testimony for the A. H. M. S., . . . . .	68
Romish policy, . . . . .	114	The missionary must offer himself, . . . . .	231
Romish strong-hold, . . . . .	216	Thirty years struggle with debt, . . . . .	58
Rum-shop closed by ladies, . . . . .	94	Thompson, Rev. Wm. A., Death of, . . . . .	115
Rural celebration, . . . . .	162	Thoroughfare through Wisconsin, . . . . .	8
		Toil and exposures not always to be dreaded, . . . . .	10
Sabbath, . . . . .	188	Toils of a pioneer, . . . . .	85
Sabbath-breaking, . . . . .	139, 165, 166, 256	Tolland Co., Conn., Society in, . . . . .	238
Sabbath and public worship, . . . . .	223	Tornado, Destructive, . . . . .	191
Sacred spot, . . . . .	224	Traces of Abner Kneeland, . . . . .	216
Sacrifices to build a church, . . . . .	64	Trade-Wind, Sailing of the ship, . . . . .	209
Scattered sheep folded, . . . . .	241	Traveling in the Far West, . . . . .	188
Scenes of interest, . . . . .	96	Treasury, . . . . .	29
Scenes with the sick and dying, . . . . .	169	Treaty with Indians in Oregon, . . . . .	20
Seed springing up, . . . . .	120	Trial, an exciting, . . . . .	233
Seed time, . . . . .	71	Trials, 14, 236, 237; Frontier, . . . . .	254
Self-supporting churches, . . . . .	11, 12, 265	Triumph of faith, . . . . .	146
Sermons, written, . . . . .	238	True and false conversions, . . . . .	192
Shall our land have a Sabbath, . . . . .	256	Trust in the Lord and do good, . . . . .	255
Showers on the mown grass, . . . . .	93	Truth prevailing, . . . . .	225
Sickness among emigrants, . . . . .	239	Tuttle, Rev. J. F., Address of, . . . . .	57
Sickness sanctified, . . . . .	184	Two celebrations, . . . . .	190
Signs of advancement, . . . . .	192	Two deacons, Sacrifices of, . . . . .	255
Six years, Review of, . . . . .	11		
Sketch of Appleton, Wis., . . . . .	279	Unexpected call, . . . . .	169
		Union efforts to do good, . . . . .	75
		United States, Statistics of, . . . . .	52
		Universalism and rappings, . . . . .	241
		Usefulness of Nelson on Infidelity, . . . . .	8
		Valediction, Grateful, . . . . .	12
		Value of Home Missions, . . . . .	278
		Variety of sects, . . . . .	161, 219
		Vermont D. M. Society, 24; Anniversary of, 210; Report of, . . . . .	210
		Village meeting-houses, . . . . .	1
		Visit to destitute counties, . . . . .	142

	PAGE		PAGE
Visit to Germans, . . . . .	235	What does it mean ? . . . . .	6
Visit of the Spirit, . . . . .	88	What the missionary is doing, . . . . .	140
Visitation, Pastoral, . . . . .	225	Where shall I settle ? . . . . .	253
Voice from Connecticut, . . . . .	233	"Whisky influence," . . . . .	233
Voice of the Saviour, . . . . .	234	Winnebago District Convention, Wis., . . . . .	116
		Wisconsin, Earliest churches in, . . . . .	9
Walsworth, Rev. E. B., Address of, . . . . .	207	Wisconsin, Missions in, 44; Notices of, . . . . .	136
Want of houses of worship, . . . . .	257	136; Statistics of, 137; Condition of the churches, 137; Openings in, . . . . .	133
Wanted, a minister to stay, . . . . .	230	Wisdom of Home Missions, . . . . .	232
Waters, Death of Mrs., . . . . .	121	Wives of western missionaries, . . . . .	18
Webster's Dictionary in India, . . . . .	19	Woodward, Death of Mrs., . . . . .	121
"We cannot give you up," . . . . .	231	Worcester, Rev. Dr., Notice of his life and labors, . . . . .	124
Welsh Sabbath school, . . . . .	230	Wonderful rapidity of growth, . . . . .	9
West, What is the, 57; Rapid growth of, 58; Dangers of, 58; Progress of religion at, . . . . .	59	Work for missionaries, . . . . .	64
Western Agency, N. Y., . . . . .	88	Written sermons popular, . . . . .	233
Western characteristics, . . . . .	145	Young church, Condition of, . . . . .	63
Western ministers, Demands on, . . . . .	13	Young ladies, Example for, . . . . .	163
Western missionaries, Wives of, . . . . .	18	Young man in a decline, . . . . .	231
Western Parish no sinecure, . . . . .	236	"Your zeal hath provoked many," . . . . .	13
Western Reserve Agency, O., . . . . .	39	Youth remembered, . . . . .	230

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.* .

How shall they preach except they be SENT? . . . *Rom. x. 15.*

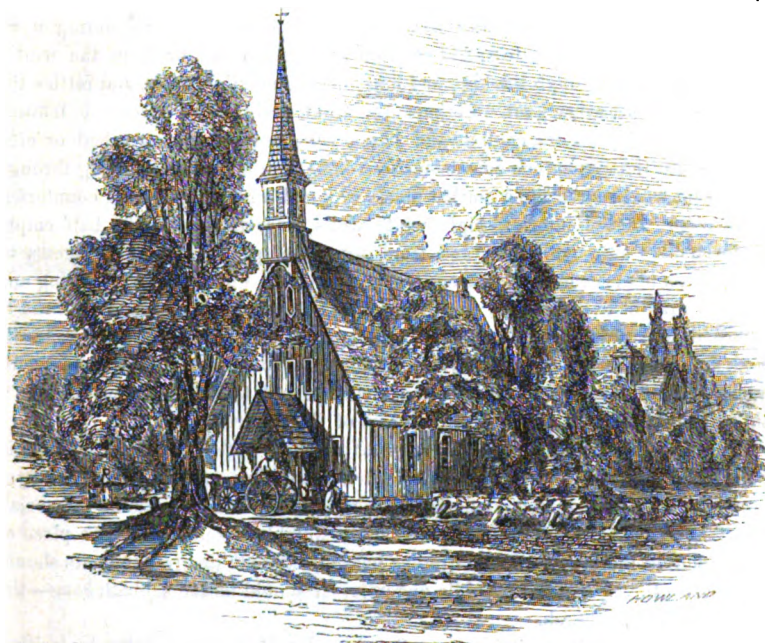
---

Vol. XXV.

MAY, 1852.

No. 1.

---



## Village Meeting Houses.

WE commence the TWENTY FIFTH VOLUME OF THE HOME MISSIONARY with the plan and description of a Village Church—the first of several which we are permitted to expect from the liberality of Mr. WILLIAM BACKUS, Architect, of Jauncey Court, New York.

From his sympathy with the Home Missionary cause, Mr. Backus is induced to offer his services, without charge, in furnishing detailed working drawings, specifications and esti-



mates, to churches aided by this Society. Applications for this object should be addressed to him, as above, and should be accompanied by a diagram or description of the ground on which it is proposed to build. He will also furnish drawings for sheds, fences, &c.

The following remarks of Mr. B. on the general subject of rural and village churches are so replete with good sense and artistic feeling, that we take pleasure in laying them before the readers of the Home Missionary, in connection with a description of the plans which are more specifically the subject of this article.

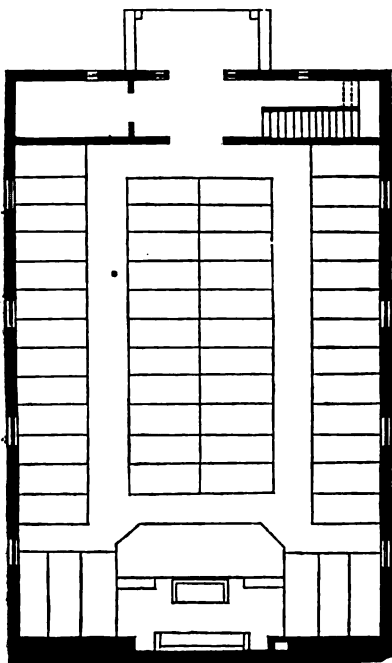
VIRGIL, in one of his *Bucolics*, relates the surprise of a shepherd who, on visiting Rome, found that it differed from his own village, in character as well as in size. He had supposed it to be as the ewe to her lamb; and found it as the tree to the reed. The shepherd was in advance of many men of the present day, who have not yet learned that the same relation still exists between large and small communities. Where large numbers of people are collected, many peculiar customs are introduced in the manner of life and mode of building, which, though unavoidable, are not in all cases desirable; but which are often copied in smaller neighborhoods, where they are unnecessary, and—still more—disagreeable. Houses of worship for small congregations, have too frequently been constructed without adaptation to the people for whom they were erected; and many a one may now be seen, in various villages in the country—a reduced copy of some more ambitious building in a larger town—standing, with white walls and huge naked windows staring upon open fields, with not a tree to shield it from the summer sun, or from the winter wind, which howls through the high and half open foundation walls, and rattles the agued sashes with every gust. Perhaps the front, designed as Grecian in feature, has columns and pilasters, capitals and bases, with proportions stretched or contracted to suit the carpenter's convenience—a knot here and there showing through the paint on what represents a marble block, or a nail protruding from a counterfeit granite step. In the interior, high, white walls glare far above the half empty and forbidding side galleries; and from the lofty pen the minister seems to shower down his instructions, as from a superior region, upon hearers shivering and aching in straight backed pews, or wincing under the sun's rays, streaming through the broad uncurtained windows—the whole appearance of the building bleak, naked, and desolate without; cheerless and uncomfortable within. The child accustomed to attend meeting in such a house will be apt to look upon worship as a task, and the close as the most desirable part of the services.

The purposes of united worship are probably never better accomplished than in the meetings held at private houses; and when increasing numbers make enlarged accommodations necessary, it is desirable to retain as much as possible the social, home-like feeling which characterizes the more humble assemblies. The place of meeting should therefore be as inviting as possible, and all its arrangements should contribute to the *enjoyment* of public worship. It should be the *sabbath home*—the *family room* of the church.

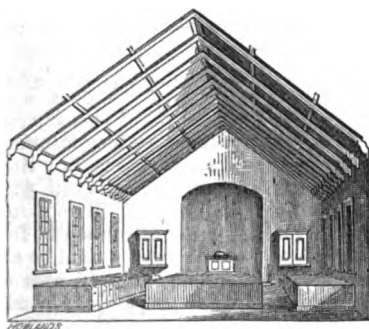
The influence of the building upon the character of the community, by inciting to habits of neatness and the elevation of taste, though of minor importance, is too great to be overlooked. To this end, the location, size, materials, form and embellishments of the structure, should be adapted to one another, to the purpose designed, and to the people to be accommodated. Features which in stone are majestic, may look ridiculous in wood; and the temple which, massive and spacious, on the summit of a hill awes the spectator, may be contemptible when reproduced in miniature in a different location. Especially, should the whole building be *truthful*. If stone or brick cannot be employed, use wood, and let it *appear*

as wood. If oak be not convenient, use pine, without being ashamed of it. Lying plaster and prevaricating paint, in houses of worship, may cause more falsehood elsewhere than their authors suspect.

The building represented at the head of this article is designed to embody these ideas, at an expenditure not exceeding the cost of ordinary houses of the same capacity.



my, considering the height of room. The room is designed to be warmed by a stove in a small cellar under the front end, thus obtaining more direct benefit from the



The building is 50 feet long by 32 feet wide on the outside, built of wood, and having seats for 250 persons. The walls are low, and the ceiling is finished into the roof, giving all the advantage of a high room, without its cheerless aspect. A choir-gallery occupies the space over the porch. The pulpit is elevated three steps, and consists of a platform and desk. The rear wall is firred out to the front line of the chimney, except a recess behind the pulpit. On each side, a closet is provided for receiving the Sabbath school library. The seats are without doors. An open porch covers the platform in front of the building, to which people may step from wagons or other vehicles. The outside covering of the house is placed vertically, protected by battens at the joints, as more in keeping with the form, and more durable than clapboards. The roof and spire are shingled. The steepness of the roof is adopted for its durability and its economy. The room is designed to be warmed by a stove in a small cellar under the front end, thus obtaining more direct benefit from the fire, and avoiding the noise, dust and other inconveniences of stoves in the room. If desirable, however, stove room can be had by the side of the entrance. Ventilation is provided by means of an opening into the gable, front and rear, and others in the ceiling, all to be opened and closed by means of cords. The walls may be colored a tint slightly turned from white; the recess behind the preacher should be of a dull shade, and all severe contrasts of color, or of light and shade, should be avoided in the arrangement of

the window curtains or blinds and the pulpit furniture. Bright colored cushions and trimmings should not be used, where so constantly in sight. In lighting for evening meetings, the lights should be so arranged, if practicable, as not to be in sight of those looking at the minister. More drowsiness and headaches in time of worship are caused by the bad arrangement of color and light around the pulpit, than many apprehend. The outside should not be painted too dark, nor yet

of pure white. There are no outside blinds. The grounds should be enclosed, and the improvements which are made upon them should be such as will not need continued attention. Protection for horses should be provided so far in the rear as not to create disturbance; and the ground should be sufficiently large for that purpose. Perennial shrubs and forest trees, planted without stiffness of arrangement, should be made to contribute to the pleasant appearance of the spot. By all means retain any tree that may be on the lot already.

**Cost.**—The whole building, complete, is estimated to cost \$2,500, with work and materials at New York prices. This is thought to be a liberal estimate. If desirable, the building can be erected at different times, as the wants or means of the congregation may determine; the turret, porch, gallery, and decorations of ceiling being added after the shell is put up. This would reduce the first cost some six hundred dollars. The last named ornaments are designed to be of wood, nailed to the ceiling. In a timber country probably this estimate would be considerably too large; as in this city, at present, all materials are high.

## Missionary Intelligence.

### IOWA.

*From Rev. G. B. Hitchcock, Eddyville, Wappello Co.*

#### Improving Habits.

The quarter which has just closed, has been one of some interest, and we hope, advancement. Our congregations, both in town and country, have been more full and regular than heretofore. Regularity on the part of those who do not belong to the church, is very uncommon in this country. We seldom have the same congregation to preach to twice in succession. This roving disposition will soon give place, we trust, to a steady attendance upon the word and ordinances of God's house; so that those who now only hear occasionally a sermon, will be brought under a continued influence of Gospel truth.

Three were added to our church at our last communion, which was an interesting season to the church and the community.

The present winter has been the coldest experienced in Iowa since the winter of 1842 and '43. In consequence of the extreme cold, we have been obliged to abandon the house which we have heretofore occupied, and are now, by invitation, holding our meetings in the Methodist meeting house. Our own house is now under contract; and we hope to have it finished early in the coming season. The superintendence of this work, which devolves entirely on myself, requires much of my

time and thoughts—too much, I fear, for the present benefit of the people or of myself. The hope, however, of having a house where we can worship without molestation, leads me to take a course which, under other circumstances, I should regard as unwise. We now have to conform to the arrangements of other denominations, so that we can have nothing like system in our work, but have to fill up such time as is not occupied by others.

#### Losses and Liberality.

It will be a heavy draft upon our little church to meet the expenses of their meeting house. Most of them sustained losses, or failed to raise a crop the last year, in consequence of the flood which swept through this valley in the summer; but notwithstanding this, they manifest a commendable zeal in the work. Some of our members who are not worth \$200, have subscribed \$50, and will do more if it is needed. I am encouraged, from these facts, to hope that we shall be able to build our house, principally, with our own means. "The people have a mind to the work."

#### The Last shall be First.

Here is a missionary who is literally on the frontier; and yet from the account he gives of the spirit of the people in favor of

improvement and reform, it seems probable that they will soon be superior to many communities in the East, who have had a quarter or a half century of Gospel cultivation.

On my West I can extend my labors indefinitely—to the Rocky Mountains, for ought that I know—so that I may for the time being claim the honor of being a *frontier missionary*. West of my field there are no post-offices, no school houses, no organized towns, no school districts. Indeed, in the western and southern parts of my own field, there are neither school houses nor school districts; and as to houses of worship, they are visions of the future—some of them of the *distant* future.

In addition to my Sabbath labors, since I moved, I have visited nearly every family in the settlement, distributing tracts and getting subscribers to the American Messenger. I have succeeded in getting it taken in every family except one, so far as I have gone. I have obtained 50 subscribers, and expect some 8 or 10 more. Also the Child's Paper goes wherever there are children. We have regular monthly Temperance meetings and addresses. We had a groggery last season; but it is broken up, so that I do not know of *any place where liquor can be had*. We intend moving for the Maine Law next season, when our legislature meets. We have a Maternal Association, which meets monthly; by this I hope to do something, by way of lectures, reading matter, and suggestions, through Mrs. G., for the young. I feel that influence exerted in this way, will be like affecting the fountains, causing them to send forth sweet waters instead of the bitter now sent forth.

We are doing something in Bible distribution by way of rewards for committing the Assembly's Catechism. We have an interesting Bible class, which meets once in two weeks. It has now been in operation about nine months, and seems to become increasingly interesting.

#### An Impulse Given.

During my short stay here, I have seen much to encourage me. My audience on the Sabbath has been constantly increasing. Yesterday, the number was nearly twice that of my first Sabbath, notwithstanding the mud was almost impassable. This increase of numbers has waked up the members of the church, weak as they

are, *for a new house*. Even the effort to build, and that without foreign aid, is noble. One member of the church, living eight miles distant in the country, has offered three hundred dollars for a new church; and he is not wealthy. Others will give fifty, and a hundred, that might be called poor mechanics or farmers. One widow lady, a member of the church, I understand has one hundred dollars laid aside especially for the new church.

I mention these few things to show that—outwardly at least—the prospects of this feeble church are brightening. And I know not why such an enterprise here, and one undertaken by so few, might not be taken as an index of their religious principles and feelings.

Such is the shrewdness and intelligence of many in such a village as this, that I never felt myself called upon to exert myself more in preparation for the Sabbath than here.

#### Encouraging Meetings.

*From Rev. J. V. A. Woods, Red Rock, Madison Co.*

We held our communion at Red Rock in January, and it was very solemn and interesting. The attendance was large, and impressions that we trust will prove lasting, were made on the minds of some who have not professed religion. Also, a week since, we held a communion at Pleasantville church, and it was an interesting occasion. All the unconverted seemed to realize that they must repent and believe the Gospel, or perish forever. They were not ashamed to come forward, and present themselves as seeking salvation.

Our prospects are quite encouraging. Christians here love to meet for prayer, and are always ready for every good word and work. At Red Rock the prospect is that we shall have a large, growing and efficient church. Our church edifice is to be dedicated on the 4th of July; at which time, also, we expect to have a Sabbath school and Temperance celebration.

The prayer meeting at Pleasantville is such as you would like to be in. In short, the churches in this field are beginning to awake to duty, in various respects, and there is an urgent and increasing demand for more laborers.

*From Rev. W. A. Keilh, Tipton, Cedar Co.*

Mr. K. preaches a part of the time at other stations. Of one of these, Pedee, he gives an encouraging account, as follows:

My congregations at Pedee have always been large, the great difficulty being the want of a suitable house of worship. It is hoped that the effort already commenced to erect a meeting house, will, during the coming year, be carried through. They have no preaching at present, neither have they had since last spring, except what I furnish. A commendable effort has recently been made here, to increase the interest in the cause of Sabbath schools. About seventeen dollars was raised at a recent meeting of the citizens, towards enlarging the library of the school in the place; and a stimulus was thus given which, it is hoped, will be of essential benefit to the cause. It is my object to encourage any thing in respect to which the people seem to be interested, that is at all connected with the common cause of improvement. This neighborhood has ever manifested more than ordinary interest on the subject of education. Their schools are kept up about eight months out of the twelve, and are furnished with competent teachers. They have made the beginning in respect to a circulating library, which now contains about one hundred choice volumes of general reading. I look upon all this as promising important help to the work in which I am engaged, and I hope at some future day to report most favorable results therefrom.

#### Obstacles.

The proprietor ——— has done all he could to prevent any action on the part of the people favorable to the cause of religion, even refusing to sell land for a school house, unless a vote was passed that no religious services should ever be held in it. But God will cause the wrath of man to praise him. There is now less liquor drank there, and better attendance on religious exercises, than at any other village of the same size in this region.

#### What does it mean?

I have never experienced the trouble with unworthy professors that I have here. I have learned that no letters can be trusted. Several persons have come here with recent letters; but a residence

of a few months has shown that they were unfit for any church. The West—especially the extreme West—is a crucible in which Eastern piety is tested.

### MISSOURI.

*From Rev. T. S. Reeve, St. Joseph, Buchanan Co.*

#### Revivals in Western Missouri.

During the winter I went to Parkville, and together with Rev. F. Starr, of Weston, labored some two or three weeks. God blessed us, poured out his Spirit, and hopefully converted some thirty or more persons—many of them heads of families.

On Feb. 15th, we closed a meeting in my church at this place, which commenced on Thursday before the 4th Sabbath in January. Revs. G. S. Woodward and F. Starr were present. God blessed their labors here. More than sixty asked the prayers of God's people; more than forty professed to have obtained a hope in Christ; and twenty nine have united with this church by public profession of their faith. Among these were sixteen young men—some of whom were among the influential class of society. There are some more whom we expect to join the church after a little.

For these things, so undeserved on our part, "we thank God and take courage," hoping that we may have something yet to write which shall gladden the hearts of those who, for so many years, have generously aided this church in its growth from infancy to manhood. Prospects look brighter now than they ever have done. I think I can say that this year will be the last this church will ask aid; and soon it will begin to pay back, with interest, the sums already received. I have never felt so encouraged as now. Oh! may it please the King of kings to continue his spiritual blessings and encouragements!

*From a Missionary Journal.*

#### Painstaking to hear the Gospel.

It is a prevailing impression, that Western Missouri is a hard field for doing good. And it is true, that there are some circumstances which demand of the missionary who labors there, much sacrifice and toil. But no man who has truly given himself to

Christ in the work of the ministry, can fail to be moved by the evident desire for the Gospel, evinced on the occasions narrated below. Who can have the heart to turn away from communities thus disposed to listen to the word of truth?

At our meeting in this church, Brother T—— preached for us five sermons; three sermons were preached by ministers of other denominations; 12 sermons, in all, were preached during the five days and evenings of our meeting. Do you wish to know the distances some came, riding on horses, to the meetings? An old gentleman and young lady came 20 miles. Another gentleman, his wife and babe, 30 miles. Three young men, 35 miles. A man who is a member of my church came from home, 40 miles. A young lady and her brother, came 55 miles. These two knew no persons here, except a colporteur and myself. One lady, who is perhaps forty years old, who has not walked nor been able to sit up a day for ten years, was brought six miles in a carriage to the meeting. Perhaps twenty families encamped on the ground part of the time. Twelve young people inquired what they must do to be saved. One expressed a hope that her sins were forgiven.

October 30th. Left home at six o'clock, and rode 37 miles, "by a way that I knew not," and preached to a cabin full of people at night. One of my hearers had come 7 miles, another 14. The day following; I went, I think 20 miles, to B——, and preached at night in a school-room, where an Eastern young lady teaches. The next day I went with Rev. Mr. R—— to the place of worship (a cabin where a large family reside), and preached twice. The day following, which was the Sabbath, I preached twice. An old man, who had heard Presbyterian preaching in his youth, left his home before dawn on Sabbath morning, and rode 19 miles to our meeting. I preached at his house on the evening of the day following. The next evening I preached at S——. I came home on Wednesday, having traveled more than 120 miles, and preached eight times in seven days. The following Saturday evening and Sabbath, I preached in the northwest part of my parish. It was thought that we might lose something there, because of so little Presbyterian preaching. I had been absent from there for several months in succession.

I was sorry to learn, that Rev. —— did not come to S., or its vicinity. I cannot

go six Sabbaths in each month, and preach at the different places where they desire Presbyterian preaching. At one place they wish me to be with them two Sabbaths each month; at another place, they wish half of my time; at another one fourth; at another a fourth. How can I say No? when after listening attentively, they request me to "come again," or make another appointment? Half my time is desired at S. and vicinity. I have undertaken to preach for them one Sabbath in each month.

#### Leave not the Missionary to Toil Alone.

It is not pecuniary aid alone, that the missionary needs. He has wants that are heavier, and griefs that are sorer than temporal distress. The loss of souls affects him more deeply than his personal trials; and it is for their sake that he beseeches his benefactors to sympathize with and pray for him. Christian reader, place yourself in the missionary's stead, and help him by your earnest supplications at the mercy seat.

It has been about twenty years since there has been a revival here. The church that was once strong has become weak; some have removed to other fields, to return no more; and we read the names of others on the stones that mark the spots where their bodies sleep. The church now numbers about forty, and but few of these are as devoted to their Master's service as is desirable they should be. Their children are out of the church, many of them nearly grown; and among all the youth in this community, there are but very few professors of religion. For them there has been much anxiety felt the past year, and for them many an anxious prayer has been offered. We did hope that the Lord would visit us in mercy during the past year, and gather the young into the church. The year has passed away, and those fond hopes have not been realized. And now, with an aching heart, I commence the duties of the new year. "Looking unto Jesus" for help, I will endeavor to "know nothing but Christ and him crucified," among this people. O, could you feel all the anxieties that your missionary feels; could you know the sorrows that oppress his heart, when around him the impenitent are carried to the grave, how earnestly would you pray for the blessing of God upon his labors!

*From Rev. C. H. Heckman, German Missionary in Chariton Co. and vicinity.*

Some encouraging tokens have been given me in my work during the last quarter. In Carroll county, I have received into the church four persons by profession. The people there have also started in the work of building a house of worship in good earnest. They propose to build a house, framed and ceiled, 22 by 30 feet. Toward this, there has been subscribed \$110, in money. One of my members proposed to do the carpenter work, free of charge, for the love he has to Christ and his cause. Another member, who was one year ago a Catholic, offers to build and furnish the pulpit, together with a case for the books of the Sabbath school. Another man, an American, who was a confirmed infidel at the time of my last report, and would not even attend any religious meetings, has subscribed five dollars to the object, offered his *big team* for hauling, and two hands to work on the building till it is completed. Others furnish materials, labor, &c., so that we almost realize the description of the prophet, in Is. 41: 6 and 7, "They helped every one his neighbor; and every one said to his brother, be of good courage. So the carpenter encouraged the goldsmith, and he that smote with the hammer him that smote the anvil, saying, It is ready for the soldering; and he fastened it with nails, that it should not be moved." (For "goldsmith" in the above, read *stone-mason*, as we have no use for the former functionary.)

#### Usefulness of Nelson on Infidelity.

I have circulated several copies of this book, both in English and German, in this region. I sold to the man above named, a copy in English, through one of my elders, who is a neighbor of his. His reading of that has resulted in his renouncing his infidelity; and he is now found regularly in the sanctuary. And at our meeting for church building, he was foremost among the counselors for the object, and seemed quite intent on having every thing done *rightly*, and done *now*, while they all have leisure to attend to it. He is a man of much wealth for this country. His interest in our meetings and in our house, ought further to be explained by the fact, that I preach half the time in English. With this, Americans and Germans both seem much pleased, as the latter strongly desire to become and to *appear* Americanized. I hope by prac-

tice, to be able to preach eventually as well, or nearly as well, in English as in German. I earnestly hope that other brethren in the missionary field may make free use of Nelson on Infidelity. This book has, under God, produced incalculable good in several cases, beside the above, within my own observation within two years.

In Brunswick, we have not so much encouragement, but are here far from despairing. The people here are also moving in the matter of church building, and I hope we shall be able to build in the course of the ensuing summer, though it must be with *some* "foreign aid," which I shall hope to obtain.

## WISCONSIN.

### The Great Diagonal Thoroughfare of Wisconsin.

The "Madison District Convention" of Presbyterian and Congregational churches, which comprehended a large share of the central and northern portions of the State, was last year divided, and a new district convention erected on the north, with the name of Winnebago, from the large lake which characterizes its territory. This ecclesiastical body occupies a most important field, and has committed to it a most responsible work. This responsibility is felt, we trust, in a good measure, by the missionaries and other ministers on the ground.

I do not think there is a spot on the globe, where God, in his providence, is more loudly calling on Christians to go in and possess the land, in the length and breadth of it, than within the limits of our new convention. The great thoroughfare from Green Bay to Fort Winnebago, goes diagonally through the whole extent of our convention. This work is now in progress. Already the waters of the Wisconsin and Neenah, or Fox Rivers, are connected by canal; or, in other words, the waters that enter the ocean at the two distant points, the Gulf of St. Lawrence and the Gulf of Mexico, are united by a canal one mile in length. Prospective villages and cities are rising into being, as by magic, all along this thoroughfare. And these villages and cities will become Sodoms, unless the Gospel is early planted within them. The missionary should be among the first

ten, who commence a new settlement here. In many places he is early welcomed and even called for; and this of itself indicates a good state of morals, to say the least.

I am happy to say, that the more important places are already supplied, and there is a good degree of wakefulness to the spiritual wants of this section.

#### Wonderful Rapidity of Growth.

At our recent meeting at Oshkosh, one brother related an interesting incident in regard to the past. He said, "Five years ago, I crossed the river at this place, and having the name of a gentleman, I inquired for him, and was pointed to the second frame building in the place, where Mr. J. was at work. On entering, instead of a stranger, as I expected, I found a well known member of my former church. Soon we were seated by this fireside, in this very room, with Mrs. J., a sister in the same church. After the kindly greetings and the commingling of tears of gladness, at the unexpected meeting of those who were more than friends—brethren in Christ, notice was given all through the place, of an evening lecture, and the house was filled with eager listeners, to the first sermon, probably, ever preached in this place. An appointment was left for four weeks afterwards, when I preached to a full audience that came together from somewhere; I knew not whence."

I told the brother, that every part of his interesting narration seemed to me perfectly credible, but the single declaration that it was but *five years ago*. For we could look down Main street, thickly built upon both sides with large buildings and stores, having all the business appearance of a little city; two meeting houses, dwelling houses in every direction, steam saw mills on both sides of the river, and seven steamboats that touch at that place, with 2,000 inhabitants. All this, and much more, looked incredible as the result of five years. But nevertheless, it is true; and this is but a specimen of growing villages along this line of improvements. Now is the time to mold the character of these places.

#### Earliest Churches in Wisconsin.

The field of our new Convention is comparatively new, and yet we are the oldest church in the State. The Stockbridge church was organized as a foreign missionary church (of Indians), in Oneida Co., N. Y.; in 1818, and in 1821 they

removed to Wisconsin. This was the first church organization in Wisconsin, and is now a member of our Convention, and sustains its own minister. Green Bay church was the second, and was organized in 1836, and built the first meeting house in the State, in 1838. Four years ago, last October, I came into Fond du Lac county; and there was then but one minister and one church in the county; one minister and church in Marquette county; one minister and church in Brown county; one of each in Winnebago county, and one in Calumet county. Now, within the limits of our Convention, there are 18 or 20 churches, and 12 or 14 ministers.

#### A Church Building Consecrated by the Descending Spirit.

To-day closes the third week in a solemn and delightful religious festival, which we have held in our new house of worship.

By this work the church has been visited and watered. It is the first revival ever enjoyed here, although there have been from time to time seasons of slightly awakened interest. Thus far, the work has been as silent as a spring rain. God's presence has been manifest only in the still small voice. Our meetings have sometimes been awfully silent; and this has been almost the sole manifestation of feeling. A solemnity prevailed that seemed to seize and hold the thought of every hearer.

#### Comfort amid Persecutions.

The false notions of many German emigrants respecting the nature of "liberty," in connection with the hatred which the natural heart feels to the truths of the Gospel, have broken out in acts of persecution towards some of our missionaries. Violence to their persons, as well as opposition to their doctrines, is not unfrequently threatened; and they are obliged to feel that they are "in perils oft."

It is too true, that many of the Germans throw off, in this land, the restraints of Christianity. One reason, among others, is a false conception of freedom. "We have been oppressed long enough by kings and priests in Germany," I have heard many say; "you can't get us under the yoke here again." But these very in-



dividuals are to be reached by the power of the Gospel, if preached to them in a clear, faithful manner.

I think the devil must somehow feel that his dominion here is in danger, therefore he is at work and is roaring. They do with the people as the boy with his dog, when he says: "Seek him! seek him!" Yea, one minister, and a ruling elder too, went with this subject into the pulpit, where he remarked that either God or I myself must be a liar. One man, after a sermon which was too pointed for him, said: "If he preaches one more sermon like this, I will crush his last bone."

Though I have felt uncomfortable under such circumstances, I have always been conscious that I was in the Lord's hand, and that the cause in which I was engaged was not mine, but my Great Master's. I am not very fearful that I shall fall on the battle field; because I feel unworthy to be a martyr; and if I should be, I would still regard it as the greatest honor, to suffer for Christ.

Nevertheless, in the midst of this storm, the Lord manifests his arm of grace in a truly wonderful manner; whereby I am more than comforted. Not seldom I am visited in the evening by such as ask: "What shall we do to be saved?" Several have promised henceforth to seek the Lord and to serve him. O, it is sweet to hear how some who have been formerly blasphemers, now humbly pray, like children, for mercy and grace, because I believe indeed that God will hear and answer such cries for mercy. Public meetings are well attended; so are the regular Bible class and prayer meeting on Friday night. Some persons are regularly there from a distance of one to two, or even three miles, no matter if it be muddy, storming, freezing or snowing. And these very persons were enemies of Christianity a short time ago. You see, therefore, dear brethren, that the arm of the Lord is manifesting itself among us.

---

#### Toils and Exposures not always to be Dreaded.

A missionary thus relates a portion of his experience in a very new field.

I thank God for the privilege of laboring in the work of the Gospel in such a field, so new, so needy, so hard, so promising.

Coming here on the tenth of October last, I found a Congregational church of

thirty three members, widely scattered on the prairie, and poor, but gradually improving their pecuniary state. Not one of the ten brethren has a comfortable house to live in. I have not been able to have a room for study yet, except once or twice for a few hours; and most of the time I have been visiting from house to house, or going to different neighborhoods to attend meetings. My accommodations have often been such as would seem very strange in any place where I have been in States as far East as Ohio; but they have been cordially offered and gratefully enjoyed; though sometimes they have been accompanied by sufferings. For instance, I slept several times in a house where my room was far colder, and more open to the wind, than the average of New England barns; and once, at least, when the thermometer indicated a coldness of 22 degrees below zero.

But my *health has improved* by means of the fine, bracing climate and my many long walks. In those cold days, I crossed the prairie several times, walking a distance of six to nine miles each time. My strength is greater now than for fifteen years past. During the past quarter, I have preached twice every Sabbath, about fifteen times on week day evenings, two preparatory lectures, and one funeral sermon; visited eight schools, and given addresses on fifteen or twenty occasions. I have visited a considerable number of families, but have kept no account to show how many. One object has been, to acquaint myself with the situation and condition of the people. I have found about fifteen persons who have been members of Congregational and Presbyterian churches, but have not become connected with this church, except three that have joined since I came. I hope some others will join us soon.

We meet in school houses; on the Sabbath, alternately in two, which are about six miles apart; and on other days, in as many as I can preach in, to apparent advantage.

Our audiences have generally been good, the houses being nearly, or quite full.

Many of my visits have been very interesting. I think there is a state of feeling prevalent, to a considerable extent, that is favorable to religious effort, and gives promise of prosperity to religion here. But there are hindrances also. Profanity and Sabbath breaking are very common among old and young. And there has been an effort made to prejudice people against our name, and some of our opinions and practices. But I

hope that "the manifestation of the truth," by clear preaching of the simple Gospel, in kindness and earnestness, will commend us to favor among them. I learn that God gives me such favor in the eyes of some of the leading young people, as promises much for my usefulness among them.

---

*From Rev. C. Lord, Madison.*

**Foreign Aid Relinquished.**

On behalf of the Congregational church in this place, I wish to say to the Secretaries, to the Executive Committee, and the patrons of the American Home Missionary Society, that, as we trust, the day of our dependence on you, though not of our feebleness, has passed by. We hope, though not without prolonged, and not yet overcome misgivings, to be able, hereafter, to go alone. We hardly dared to entertain this hope at all, at present; but we dare not now abandon it. But, though doubtful about the future, we shall try the experiment. We are anxious that other places should have the benefit of the funds which we have been drawing from your Treasury.

\*We are indeed grateful to God, first of all, and then to you his servants, for your performance of what he put into your hearts; and we cannot express our gratitude. We shall always remember you and pray that your labors may be abundant, and your resources adequate. We shall strive to make such returns for your generosity, as God may enable us to, in his providence, and especially by his Spirit.

---

**ILLINOIS.**

*From Rev. S. Jessup, Eagle Point, Ogle Co.*

**Review of Six Years.**

Six years have now elapsed since I received my first commission to preach the Gospel to this church. In this time, 39 persons have been added to the church, seven suspended, five dismissed, and four deceased.

The first and last years have been the most prosperous, so far as the addition of members is concerned, 17 having been added the first and 14 the last; and a neat and commodious house of worship was completed and dedicated the first Sabbath in 1851.

In taking a retrospect of the six years past, I can note progress in several particulars, both in the church and in the community. *Then*, there was but one school house in the township, familiarly known as the "Old Center," situated in the midst of the grove, about a mile and a half from the nearest house, the common property of the whole community, where ministers of every stamp and denomination resorted, to "hold forth," each in his own peculiar way and manner. Its furniture, such as is frequently found in such buildings in new settlements, viz.: slab seats without backs, a board running round the room, supported by pins in the logs, for writing desk; and when used for preaching, the speaker stood in one corner with a board before him, one foot by three, on which to lay his books or manuscript; one end of it was sustained by the logs and the other by two stakes, having one half his congregation sitting with their backs and sides to him. *Now*, there are *nine* school houses, some well seated, with black boards and other conveniences for imparting instruction; two meeting houses, Methodist and Presbyterian, conveniently seated and furnished. Temperance and kindred subjects have exerted a salutary influence, and many vices which were then very prevalent have now almost entirely disappeared. Yet there is much, very much to be done to retain the position that has already been attained.

---

*From Rev. S. G. Wright, Toulon, Stark Co.*

**Revival.**

On the last Sabbath of October, Elder B., was invited by the Baptist church of Toulon, to hold a series of meetings with them. He complied, and invited all Christians to cooperate in efforts for a revival of religion, without regard to denominational differences. We accepted the invitation, and labored together for five weeks, though he did all the preaching and had the general direction of the meeting. There was a marked solemnity from the first. That solemnity was increased by the sickness and death of a young man connected with the largest mercantile house in the place. He was not a professor of religion, but left evidence to his relatives and attendants, that he had become a subject of grace. His exhortations to his parents and associates, were solemn and impressive. They gave

him solemn promises that they would attend to their souls' salvation without delay. The Spirit of God seemed to use this providence as a means of bringing both of his parents, and both the clerks in the store, as well as three inmates of the family, to a saving union with Christ.

From this time the work went on with increased power. There was much wrestling prayer, and much visiting from house to house, in order to exhort sinners to be reconciled to God. Soon, the voice of young converts was heard in prayer and exhortation to their companions, to come and seek the Lord. Over forty expressed a hope in Christ, and beholders were forced to exclaim "what hath God wrought." As the result of this meeting, near thirty united with the Baptist church, and about half that number with the Congregational.

On the 1st Sabbath of December, we commenced a meeting at Lafayette, on the same terms as at Toulon. As there, Elder B. did all the preaching. The wrath of many was aroused, by the clear and pointed manner in which he illustrated human depravity. The opposition rose to a high pitch, and many Christians feared that no good would result. But others seemed to get firm hold of the promises and to expect a blessing. The work among Christians went on, and old difficulties were reconciled, and cold hearted professors began to confess and pray. After two weeks, the excited emotion was turned into another channel. The anxious inquiry was heard, "What shall I do to be saved?" Those who had raised their voices in opposition, now raised them in prayer and exhortation.

Some of the meetings were the most intensely interesting that I ever attended. The number of inquirers increased to sixty, and soon most of them were rejoicing in hope.

The change at Lafayette is most striking, and I hope will prove lasting. *Twenty* have united with us; *fifteen* with the Baptists and *ten* with the Methodist Episcopal, and some with the Methodist Protestant church. To God be all the glory.

---

### "The Morning Cometh."

We who are watching the signs of the times, the dawnings of hope and the breaking of day, can almost say, "The morning cometh!" We think we can perceive a token of good in the increased attendance of late upon the means of grace and an increasing spirit of prayer

for the blessing of God to accompany those means. On the whole, we are able, we think, to report constant and decided progress. During the year past, we have enjoyed a previous revival of religion, as the fruits of which, fifteen souls were added to our communion by profession. Our little church has a good deal of salt in it, and is making an effort to produce an elevated standard of piety. It is a bright light in this great valley, and is exerting a wide and good influence. We have abundant reason, therefore, in view of the past, to thank God and take courage.

---

### Grateful Valediction of an Assisted Church.

*From the Elders of the Presbyterian Church in Bellville, Bond Co.*

DEAR BRETHREN:—We are happy in being able to write you a letter which is not designed to request further assistance. For many years we have looked to you and the Society for which you act, as our patrons and benefactors. Through difficulties without number and beyond description, we have maintained the means of grace in this place of great wickedness. But without your timely and friendly aid, we should have failed entirely. We have made extra efforts at the present time, and find that we shall be able to support our pastor the coming year without your assistance. But how long we shall be able to do so, will depend upon the future smiles and blessings of our common Master.

We cannot take our leave of you without expressing our deep and sincere feelings of gratitude toward the Home Missionary Society and its liberal supporters. We have a high esteem and almost a veneration for that Institution. We intend to make it one of the first objects of our benevolent contributions, and if possible, do something to aid other feeble churches which are struggling for life as we have been. In our monthly concerts we shall not forget the work of Home Missions. Our beloved country, as well as heathen lands, shall have a share in our contributions and prayers.

The work before the friends of Christ everywhere is great and urgent; and we who live in this age and in this country, are under the most fearful responsibilities. But if we meet them in the spirit of the Gospel, the kingdom shall be ours. Our leader is none other than the "King of kings."

We bid an affectionate adieu to our brethren of this church. We part from them with pleasure and with reluctance; pleasure, that they no longer need our aid—reluctance, that the fraternal intercourse which has attended our relations is now to end. And yet it will not wholly end. We hope still to meet at the mercy seat, still to be co-laborers in the common cause of our country's welfare; and ere long to rejoice together over our finished work before the throne on high.

#### The Demands Made on Western Ministers.

The following is taken from the report of a missionary in which he acknowledges a donation of books.

I have been pressed down in spirit for years, as I have traveled through this State, and witnessed the rapid progress that is made in most of our communities, in science, letters, and in activity in the great movements of the day; and when I reflected, that it was put out of my power to supply myself with the means of self-advancement equal to the emergency. For the last four years, I have preached to congregations of more than ordinary intellectual acquirements. Some of my hearers are men of thorough literary training, and of inquiring minds. To supply such with the mental food suited to their wants and tastes, would soon drain a mind of its last idea, if it be in possession of no resources except its own inventive power. The missionary in the West, is emphatically a man of the world; and he must be such; yet he cannot be a *worldly man*, and prosper in his labors for Christ. Our missionaries are expected to be foremost in all the moral movements of the day. They must have well digested views of political economy; must be able to lecture on the history and progress of any science; must have an opinion on all points of theology, civil affairs, or art. Now, to be able to answer satisfactorily such questions as are often propounded, requires a pretty extensive acquaintance with the researches of other minds, who have investigated these various subjects.

#### Intellectual Bearings of Home Missions.

This is becoming more true every year in the West. The missionary, therefore,

holds a very responsible position in society, as it is forming in the West. No man can travel through this State, and contrast those settlements where the missionary, sent out and sustained by the A. H. M. S., has exerted his influence, with those communities where such a missionary has not labored, without being convinced that the A. H. M. S., is doing more than any other agency, to establish society, now forming in the West, upon an intellectual, moral, and religious basis. Notwithstanding all the disadvantages under which missionaries have heretofore labored, such an opinion must invariably be formed, by any one who makes the examination. What an overwhelming influence, then, would the missionary exert, were he fully furnished for his work, and had the means of supplying himself with the suitable helps for study.

At the East, society is formed; most questions of vital moment are settled, and customs are established. Here every thing is emerging anew from chaos.

#### "Your Zeal hath Provoked Many."

I believe it is the feeling of the community generally, and some godly men in other denominations have testified the same to me, that the Presbyterian Church is in a more flourishing condition, and its prospects brighter, than they have been for many years. One thing is certain, that some other churches in this place, have been "provoked," if not "to love," certainly to "good works," so that this community, which has long been notorious for its indifference to churches and school houses, is about to become celebrated for having, at least as good churches, and decidedly the best common school privileges, of any village in this region of country. There has been built since my last report, a house for common school purposes, at a cost of between two and three thousand dollars, capable of accommodating, in its several departments, more than two hundred scholars. Two competent teachers have been engaged at an expense of \$1,000, and another is still wanted. In these things we rejoice, for we believe education to be the handmaid of religion. What we want now is a powerful outpouring of the Spirit of God, to quicken and edify saints, and convict and convert sinners; and for this we feel encouraged to pray and labor.

## INDIANA.

For some years past this fertile State has been unduly neglected by the rising ministry. The eclat attending the opening of the Pacific coast to missionary effort, and the fact that the great thoroughfares have led *around* rather than *through* the State, has caused its claims to be less obvious than they should be. We would join our voice to the following appeals of a correspondent, and urge upon those who are looking forward to a missionary life in the West, to give a candid consideration to the facts which he states.

The State of Indiana, now numbers one million people, and is advancing in population, wealth, and political importance with great rapidity; and, counting up the numbers of those who assume the functions of the gospel minister, "great is the company of preachers." But without stopping to disparage any, or to undervalue the services of even the most ignorant or the least qualified, let us take a survey of this old missionary ground—once traversed by the faithful pioneer missionary, Father Dickey, just called to his last reward, and with him by kindred spirits, early in the field, and who yet labor on, many of whom the frosts of age are whitening for the harvest.

According to the minutes of our last General Assembly, there are connected with that body in this State, *sixty nine* ministers, of whom some sixteen are engaged, either as agents for various benevolent objects, or in teaching. This leaves us but fifty three engaged in the pastoral office, as stated supplies and missionaries. Our churches entirely destitute are not less than 20; many of which, planted by the home missionary, and for many years fostered by your Society, are left to languish—it may be to die—for the want of some to break to them the bread of life. Besides, there are vast sections of the country filling up with a dense population, where new churches might and ought to be planted. But *where are the laborers?* In the Synod of Wabash, we need a minister at Romney and West Point, at Pittsburg and Delphi. One at Fort Wayne, one at Williamsport and Attica. There ought also to be efficient missionaries to labor in various other places, where churches might be gathered, of thousands who are wandering in error and in sin. Let some ten or fifteen of the young men, to whom you alluded in a recent number of the

Home Missionary as lingering unemployed around the altars of the East, gird up the loins of their minds with the true apostolic and missionary girdle, and come into this field, and fill our vacancies, or *make places* for themselves, and gather in the wide-spread harvest.

It may be that this old field is not as inviting as those newer, and over which is thrown more of an air of romance. Even if it were true that more self-denial would be called into requisition here, than in California or Oregon—which is very questionable—it should still be remembered that the greater the cross the greater the crown; and by the blessing of God upon faithful, self-denying labor, this country, so rich and beautiful in its physical aspects, may become as the garden of the Lord. I hope your Committee, and those who look for important fields of labor, will not overlook Indiana, upon which so much has been expended, and upon which so much more is needed.

We greatly need *more men* in the ministerial office; and many who are already in it, need *more courage and enterprise*, if not more piety and self-denial, to bear them away into the new settlements. And last, but not therefore unimportant, there is need of a better support for those who are in the field. The life of the ministry, both at the East and the West, is, in numerous instances, crushed out of it by the weight of care and anxiety that comes upon it through poverty.

---

#### Enduring Hardness.

This has been to me a season of deep solemnity. God has visited us with the rod of affliction. We have lived in the midst of sickness and death, for almost six months. Soon after we came here, my wife and I were taken on the same day with violent fever. My attack, though severe, was short. I soon recovered of the fever, so that I was able to assist in waiting on my companion, who was then, as we all thought, near the grave; but in the providence of God, she still survives. Soon after my recovery from the fever I was attacked with the ague, which continues to the present time. But I have been able, with a few exceptions, to preach on the Sabbath, and to officiate at a number of funerals; also to visit the sick occasionally. But owing to the great amount of

sickness in my own family, my labors have been comparatively inefficient. I have not been able to visit as I should have done. This mode of preaching the Gospel to sinners individually, from house to house, is greatly needed in this place. My family continues to be much afflicted. My companion, while I write, lies sick; and I have reason to fear she will not recover. Our children, too, have all been sick. Some are still sick. Thus, God in his providence has visited us. But it is all as it should be; what the Lord does is right. May he sanctify to us these afflictions!

But I have been only describing our own condition; others have suffered greatly, very few have escaped, perhaps not more than two in ten, and many have gone to their long homes. We would naturally suppose that under such a state of things, a deep solemnity would pervade the minds of the people. But this is not the case; no, it is far from it. I have never lived where sinners appeared more impenitent and unconcerned for the salvation of their souls. Practical infidelity, Universalism, and skepticism prevail here to a degree that is truly alarming. Sabbath breaking, gambling, profaneness and drunkenness, are among the crimes that characterize this place.

I am told, that a good man, truly moral and upright, cannot be elected to office in this place. Yesterday, I visited an old gentleman, one of the most worthy in the town. He has lived here a number of years and is well acquainted with the people of this place, and throughout the county. He said to me, that "he verily believed, if the best man in ten adjoining counties were here, and would avow himself an advocate of the temperance cause, he could not be elected to any office of trust in the county." Such is the sad condition of this place, and the community around us. Well may I say, in view of this field of labor and of the great responsibility of a minister of the Gospel, "Who is sufficient for these things?"

On the Sabbath, our congregations are comparatively small. We also have here three "doggeries," and I have been told, by those who have an opportunity to know, that the congregations who assemble there on the Sabbath, to worship Bacchus, are larger than those that assemble at the house of God. In view of these things, I am cast down and greatly discouraged.

Christians who have the heart "to bear one another's burdens," and to "weep with

those who weep," can hardly fail to express their sympathy for the writer of this report, in intercession before the mercy seat.

---

*From Rev. James Gordon, Fulton Co.*

#### **Revival in Pisgah Church.**

God in mercy has visited the Pisgah church with the outpouring of his Holy Spirit, and my soul is filled with inexpressible joy. The hearts of God's children there have been made glad. Sinners have been brought to tremble before the cross of Christ, and seek the salvation of their souls. As a result of the blessed work, fifteen have been added to the church on profession of their faith.

---

#### **An Interested People.**

In reading this report from a missionary whom we do not personally know, we fancy that it is not difficult to describe the leading characteristics of the man and of his ministry. Whatever he may be in other respects, he is *awake*; he has a heart set on *doing* something, and this makes him fertile in expedients and prompt in seizing favorable occasions. He is himself disposed to be easily pleased, and this makes him pleasing to others. The attraction of a genial temperament pervades his intercourse; and the people—old, middle aged, and youth—in their several circles, regard him as one of themselves, a son or brother of their own family. If, as we trust is the case, there be in addition to these personal qualities a due predominance of pious feeling, there can hardly fail to be a successful ministry; for God rarely denies his blessing to the willing heart, the wakeful mind, and the laborious hands.

The place where I reside has undergone greater changes, within the past year, than any place I was ever acquainted with, of its size and importance. And the change has not been simply one of progress; there has been a turning about—a reversing of the whole current of affairs. One cause of this is the fact, that quite a number of young men have come into the place, and they are mostly of a character to make them an acquisition to society. Again, our

Seminary has commenced its operations, and brought in teachers of a high order.

My own prospects, I feel, are encouraging. Since my last, we have purchased a new bell, which cost us \$110. This was quite an undertaking for our little church; but we find it a most valuable appendage. It has an excellent tone, and it is an ornament to the meeting house. It not only calls the people of God together, but it attracts others who would not otherwise attend; and it contributes in no small degree to impart a religious aspect to the Sabbath and to secure its observance as a holy day.

Our Sabbath school has prospered beyond our most sanguine expectations. We began with about 35 scholars, and the number has steadily increased, till now we number between 80 and 90. There is a kind of magic about the school, whose secret I cannot explain. The bell no sooner strikes, than the streets are filled with flying children. The young people all flock in, and either arrange themselves for instruction, or assume the responsibilities of teachers. Even worldly and irreligious men are drawn in, from time to time, to enjoy the scene and partake of the elevating excitement; and I have their eager faces now in mind, as they seem to be drinking in a kind of satisfaction at the novelty of the occasion.

I said, I could not explain the magic which seems to pervade and give character to the school. And yet I have my conjecture, which I am almost afraid to express. I cannot but hope that the eagerness with which the youth are thirsting for instruction, and with which almost every family seems to sympathize, is but an indication, that God's Spirit is working in the heart of this community.

I have a very interesting singing school, consisting of 50 or 60 attendants. They have assisted me in obtaining a melodeon, which is of great service, and enables me to give an attractive and animating character to the school, which I could not do without such a help. I feel that my influence is increased in this way. For thus I am enabled to gain an influence over the very interesting class of minds which I could not otherwise secure. Again, I find that this course has great power to improve and elevate society. Imagine such a place as this, full of young people with no social institutions, fixed and confirmed, to hold them under restraint, and draw out their feelings in proper channels. They long for something; they wish to be together, and to act out the smothered energy within.

Now, unless some healthful direction is given to these youthful feelings, so warm and active, the devil will take advantage of our neglect, and before we are aware, they will have created for themselves an atmosphere of debasing and corrupting pleasure, whose deleterious effect will be felt for time and for eternity. Those who attend my school become acquainted with me and my modes of thought and feeling; and hence they seem to take a deeper interest in my preaching. I meet the children once in the week to sing with them. It is truly an interesting occasion. They catch the science with a great deal of facility.

Our weekly prayer meetings, all things considered, are well attended. My congregations are all steadily increasing; I think they have nearly doubled since last summer, and our house is pretty well filled.

## MICHIGAN.

### The First Year's Experiment.

It was with trembling that I entered upon the labors of a missionary in this county; but Providence seemed to direct my steps hither. Resting upon the promise, "*Lo, I am with you,*" I ventured to make the effort "to raise up the foundations of many generations," and to build the walls of Zion. In the outset it was an experiment; and how it would succeed was uncertain. The year has passed away, and some things that were problematical are now settled—Whether this was the time to commence labors in this county; whether this was a soil congenial to Puritan principles and usages, &c. The result has been favorable. Your missionary has been received with favor, and listened to with respectful attention; and, he believes, enjoys his full share of the sympathies of the people. The seed sown has not been without effect; for although we have had no especial effusion of the Spirit, yet its influence has been felt, gentle but cheering, upon many hearts, like the dews of heaven in their silent effects upon the earth.

### Difficulties in a New Field.

This church is situated amidst a sparse population, many of whom have been so long without the means of grace, and those restraints of a moral and corrective character enjoyed in older parts of the country, that they have gone back several degrees toward a state of barbar-

ism. The standard of morals is exceedingly low. Sabbath breaking is awfully prevalent, and a corresponding neglect of the sanctuary. Even many professed Christians have dropped down to the standard of the world, and indulge in many things, of which, in the places they came from here, they would have been ashamed. To devoted and intelligent Christians, this state of things is truly discouraging.

But the only hope of a change for the better, lies in the constant and faithful preaching of the word, which with God's blessing, is able to do here what it has done elsewhere. This church has more than doubled in numbers this year, and is exerting a silent but healthful influence upon the community in which it is located.

### Miscellaneous.

#### Reminiscences of an Octogenarian.

The public have learned, through the press, the particulars of a highly interesting religious festival held at Granville, Mass., on the 13th March last, when the revered pastor of the church completed his 80th year. Rev. TIMOTHY M. COOLEY, D. D., has ministered to that flock for more than fifty six years; and for some years past has had the preëminence of seniority, in ministerial standing in Massachusetts, of those acting without a colleague. From information furnished by himself, we learn that in this State no less than 122 pastors have completed their half century each with the same people. Among them were Dr. INCREASE MATHER, of "Old South," Boston; and JOHN ELIOT, the Apostle of the Indians.

In a recent letter to one of the Secretaries of this Society, Dr. Cooley makes the following interesting references to his past experience and present condition.

I have been for ten long years where I have had for my fellow-travelers, "sorrow, toil, and pain." I have made no acquaintance with these three sisters, except with the middle one. And while I have held the kindest intercourse with her, making her my morning and evening friend, the other two have been so well satisfied with my attentions to that middle sister, that they have only spoken just to let me know that they were fellow-travelers. Now, I am commencing an untraveled pathway. Few have adventured there. Their report is fearful. They rather "sigh and groan, than live." No *middle sister* here. There are *comforts* here—such as I have failed to find in my early or middle life. "Sweet fields beyond the swelling flood," never appeared so clear in view as of late.

While I wonder that any thing better than "dark despair" should fall to the lot of such *infinite* guilt and unworthiness, I have *hope*, and *some* peace and joy. *Free grace*—and the Saviour's *excellence* never appeared—NEVER—so transcendent!

My own health is, through a kind Providence, very good; and my comforts equal to those of middle life. I have written over seventy sermons within the past year.

You request some facts respecting my Home Missionary tour. God is dealing with me in half centuries! It is just half a century since I received a commission from old Hampshire Co. Missionary Society, to labor 126 days on a tour in the "Great West"—then the *Far West*. My field lay between Herkimer, or German Flats, and Canadarqua, [now Canandaigua] and between a branch of the Susquehanna and the Great Lake Ontario—a field as large as the State of Massachusetts. It was a painful trial to leave my parish, my family—wife and four children, one an infant. I was among the first sent out by this Society. \* \* \* Think of a missionary entering a pious family, and met with tears of joy; the next day leaving them in tears of sorrow. My 126 days on missionary ground stand out in bold relief, beyond any other period in all past life. I rode 1,000 miles; preached 108 times; administered the Lord's Supper 5 times; baptized 53 persons, of whom three were adults; made 240 family visits; visited 243 schools; distributed 230 Bibles and other religious books; organized one church of 22 members.

It was an impression with me at the commencement, that could I be the unworthy instrument of salvation to one immortal, human soul, it would be a reward more than a thousand fold for all my self-denial and toil. So it was ordered in Providence, that one person, hopefully renewed on missionary ground,



came some hundreds of miles, and was received to a public profession of religion; and her children were given up in baptism.

### Wives of Western Missionaries.

A "Western Missionary" sends us this confirmation of the statements and appeal which were published in the Home Missionary for February last, p. 243.

There is an article in the Home Missionary, from Prof. Allen, which struck a cord that vibrated deeply in my bosom. His picture is true to the life, as far as it goes. He says himself, that he does not speak from experience. I could add a number of shades to the picture, and keep within the truth still. The fact, that missionaries' wives are ordinarily taken from good families, often in affluence; that they are thrown into circumstances where they must always be ready to receive company of the best class; that their income is always limited, *often very straitened*,—these things, added to their *deep sympathies* with a husband's *crushing anxieties*, soon overwhelm them. They are literally "worked to death." Think of it for a moment. Two missionaries' wives lie buried in Fort Wayne. One is lying at Wabash. Brother — found it necessary to leave his little home last spring, and take another station, with his broken down, overworked wife—a *most precious woman*. And he has been put upon the fearful "post of observation" for several months past. The last news from them was, that she was *just waiting* for the summons—praying for patience to wait the Master's time. Passing on down the valley, one lies at L., and another at D.; and near L. two lie side by side, the wives of Brother —, himself yet comparatively a young man; and two more lie at R.—no, three lie there; and one at T., &c., &c. This is a theme on which I could dwell, if it would do any good; for I have known, personally, these things, ever since I was old enough to read the anxieties of a sainted mother's heart, who made a slave of herself to supply others' lack of service.

### Plain Preaching the Best Policy.

There was a — church organized, which had sufficient religious enterprise to build a meeting house and employ a

preacher. They seemed to regard their preacher as a porter or keeper, and their meeting house as a bathing house, where they might wash away the stains and pollutions which they had contracted during the week. They would gamble, and sip at the intoxicating cup, till they felt that they were in danger of doing something that might obscure their heavenly prospects. Then, after a punctual attendance upon the services of the meeting house, they would return home with a good degree of self-approbation and respect.

They were "like people, like priest." For the preacher would gamble, become intoxicated, and sometimes be detained from worship till a late hour on the Sabbath, by a good opportunity to jockey horses. But at length he became so involved in debt that he betook himself to the last resort, and ran away, leaving his creditors without payment and his church without a pastor.

The people remained in this destitute situation until the Synod sent them another preacher. And he was a man of God, and a fisher of men. He began to preach among them with much caution, seeking out acceptable words, and holding up to view those things which were least calculated to disturb the carnal heart, lest he should meet opposition. Still, they were disposed to talk against him, by the walls and in the doors of the houses, saying, "He is too much like the Methodists."

When the time came to get a popular decision, whether he should labor with them during the year, they took a vote, and a majority were opposed to him. The preacher wept, and lifting up his eyes towards heaven, said, "Lord, here I am, and they refuse to receive me, what wilt thou have me to do?" After a short pause he made another proposition: to labor without asking them for payment. A majority acceded to the proposition.

He found that smooth preaching would not benefit that people; and began boldly to proclaim the Bible truth, that the heart is desperately wicked; and that a man must be born again, or will not enter into the kingdom of heaven, &c. There was a shaking among the dry bones. Some who had been most friendly, became his most bitter enemies. Numbers of the church were made to see their lost condition, repent of their sins, and look to Christ for safety; while the rage of others was kindled almost to a flame. This state of things continued for some time, till finally two lusty men took the preacher, one of them by one of his arms, and the other by the other arm, and helping

him to the door, told him to be away, and not come into the house again.

But the evangelical party had become too strong and active to be put down in that manner. They selected a location, erected a respectable house of worship, kept their preacher, and if my informant, now in his grave, was a fair specimen, they are a people zealous of good works.

#### Webster's Dictionary in India.

It is interesting to notice how the labors of men in every department of literature and science, are made, in the providence of God, to subserve the cause of missions. As an example, the labors of Noah Webster, though designed primarily for those speaking the English language, are likely to prove of signal service in respect to unnumbered millions using widely different tongues. Mr. Spaulding one of the oldest missionaries of the Board in Ceylon, after using his "Dictionary, unabridged," for about a year, pronounces it "in every respect more complete than any one work, and even all other works of the kind, in the English language." The manner of using it, which has led to the above conclusion he describes as follows: "From the day of its arrival, four, six, or ten pages each day, for four days each week, passed under my eye, and every word which was thought to be such as would be useful to missionaries, to civilians, or to Tamil youth studying the English language, with its various shades of meaning, was defined by Tamil synonyms, or idiomatic phrases." In this way he has prepared the second edition of the English and Tamil Lexicon, a volume of nine hundred octavo pages.

Thus the labors of Dr. Webster are made available for a race amounting to twelve millions of souls. As all the missions of the principal Board of the United States, have been furnished with copies of the Dictionary, it may be presumed that this is only the commencement of the beneficial influence of this great work, which may be used as the means of preparing other dictionaries, for the instruction of other millions, in almost every part of the heathen world.—[*Jour. of Missions*.

#### Giving—Is it a Grief or a Grace?

"See that ye abound in this grace also."—2 Cor. 8: 7.

What! Is giving a grace? So the Apostle regards it. He associated it with faith

and utterance and knowledge and love and all diligence. He evidently regarded it an *important* grace, nay, an indispensable one. By it he would test the sincerity of love. He seems to say that there cannot be any genuine love where this grace is lacking. Another apostle says this explicitly and emphatically. "But whoso hath this world's goods, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" But to have this grace is not sufficient. The Apostle would have all to *abound* in it, yea to "abound more and more." Reader, do you do this? Some do it. In view of the loud calls for help in different places in the unevangelized portions of the world, some whose income has not increased during the past year, have added one-third to their contributions of the previous year, and some one-half, and some did even more than that; and at the same time not diminished their contributions to other benevolent objects. But all have not abounded "more and more." Some are doing less and less. And why? One said, "My expenses have been so great during the year, I cannot do as much as I have done." And for what were those increased expenditures? Not for the greater demands made for the education of children—not for sickness or any visitation of Providence! What then? The neighbors thought that it had arisen from having forgotten what Peter has said about "outward adorning and plaiting the hair and wearing of gold and of putting on of apparel." All thought she wore enough gold before, and had apparel enough, and that which was good enough. But it seems she thought differently. And so, she paid twenty dollars for her bracelets and fifty dollars for a shawl; and in her compassion for the poor dying heathen, and in her burning zeal to have missionaries sent to those places in Turkey from which such loud calls have come from the converted Armenians, she gave one dollar! Only think of it! One dollar! to save the dying Armenians, and twenty dollars for bracelets to adorn the wrists! Nor is she singular. Indeed some who are abundantly able have done nothing. In some churches nearly one half have done nothing either for the foreign or home missionary cause, nor have they abounded in their gifts to other benevolent objects. Do such agree with the Apostle, and regard giving as a grace? I fear not. I fear that with many giving is a *grief* and not a *grace*.—*Prairie Herald*.

### The Home Missionary Work.

We can think of no subject that is more constantly rising in importance before the minds of American Christians, than the home missionary work. A few years ago, it was a question of sustaining a few scattered, feeble churches, and of sending missionaries to gather churches in the new settlements. It has now grown upon the hands of all denominations of evangelical Christians, till it has become an immense work. It meets us in our very doors, in the oldest of our settlements; and our most populous cities have become our most needy missionary fields; while our new settlements, rising up like magic over an immense extent of territory, threaten to outstrip all our efforts. Our country has become a central point of attraction to the world, and from the four quarters of the globe, the pent-up waters are flowing in upon us. Ireland has emptied herself upon our eastern shores, and continental Europe is pouring her thousands into our western valleys, while China has landed her ten thousands upon our Pacific coast. And still they come. What is to be the result, as to their influence, upon our country's destiny, remains to be seen. It is a problem that demands the serious consideration of every Christian in the land, especially of those whom God has blessed with this world's goods.—*N. Y. Observer.*

### Treaty with Indians in Oregon.

The last number of the *Home Missionary* contained a letter from Rev. H. H. Spalding, in Oregon, stating that American, i. e. Protestant missionaries, had been excluded from the native tribes in the Middle District of Oregon, by a treaty made with them by the U. S. Superintendent of Indian affairs in that Territory. News of a transaction so subversive of religious liberty, naturally shocked the public feeling; but the standing of the writer—having been for many years an accredited missionary of the American Board; and more recently an Indian Agent and one of the Commissioners, in connection with the Superintendent, to treat with the Indians; and having therefore peculiar advantages for knowing the facts; and the particularity with which his statements were made—apparently left no room to discredit the unwelcome intelligence.

Much to our surprise, however, and to

the relief of the feelings of the friends of missions, these representations are contradicted. It appears, that no treaty with such an obnoxious provision has been made. The Superintendent of Indian Affairs in Oregon is now in New York; and in personal conversation as well as in the letter given below, most explicitly denies the whole charge. It is but justice, that his denial should be given to the public through the same channels and to as wide an extent, as have been the representations to which it replies.

Whether Mr. Spalding has been himself the victim of imposition; or what explanation is to be given of his course in making the representations alluded to, we have no present means of knowing.

### To the Executive Committee of the Home Missionary Society:

NEW YORK, April 2d, 1852.

GENT.:—In the April number of the *Home Missionary*, page 276, I see an article emanating from the Rev. H. H. Spalding, of Oregon, with this heading; "Treaty of Expulsion."

It is with much regret that I see this publication in a work so justly entitled to the confidence of the community, for the truthfulness of its articles, as the "*Home Missionary*" deservedly is.

There is no truth in Mr. Spalding's statements in the article in question.

The Indians in Central or Upper Oregon have not been treated with. An Act of Congress was passed June the 5th, 1850, authorizing Commissioners to negotiate with the Indian Tribes West of Cascade Mountains. A subsequent Act abrogated these commissions, and authorized the Indian Department to make Treaties. In obedience to these laws, nineteen Treaties have been made in Oregon, all of which are now before the President at Washington. There is not one word written in either of these Treaties touching the subject, directly or indirectly, as stated by Mr. Spalding under the head of "Treaty of Expulsion."

I am not disposed to call in question the motive that induced Mr. Spalding to write the article alluded to.

The Committee will I hope allow this statement to appear in the next number of the "*Home Missionary*."

I have the honor to be, Sirs,

Your obedient servant,

ANSON DART,

*Superintendent of Indian Affairs in Oregon.*

*Appointments by the Executive Committee of the American Home Missionary Society during the month of March, 1852.*

*Not in Commission last year.*

Rev. G. W. Harlan, to go to Missouri.  
 Rev. David Mower, Mount Vernon and Cynthiana, Ky.  
 Rev. L. P. Ledoux, Newport, Ky.  
 Rev. Nelson Shapley, Algonquin and Huntley's Station, Ill.  
 Rev. Hope Brown, Naperville, Ill.  
 Rev. Julius Ehrhart, Ger. Ev. Luth., Saginaw, Mich.  
 Rev. Elzsur Andrus, Keeler and Hamilton, Mich.  
 Rev. F. A. Fischer, Ger. Luth. and Presb. Churches, Portsmouth, O.  
 Rev. Francis Schiedt, Ger. Ev. Ch., Cincinnati, O.  
 Rev. Stephen Porter, West Dresden, N. Y.  
 Rev. S. W. Roe, Varna, N. Y.  
 Rev. D. B. Davidson, Streetsboro', N. Y.  
 Rev. Chas. O. Reynolds, Flushing, L. I.

*Re-appointed.*

Rev. Williston Jones, Cedar Rapids, Iowa.  
 Rev. Alfred Wright, Anamosa, Iowa.  
 Rev. Robert Stuart, Cascade, Iowa.  
 Rev. H. H. Hayes, Mount Pleasant and Newark, Mo.  
 Rev. Charles Morgan, East Troy, Wis.  
 Rev. Milton Wells, Troy, Wis.  
 Rev. C. W. Camp, Genesee, Wis.  
 Rev. Dana Lamb, Rosendale, Wis.

Rev. R. R. Snow, Rochester, Wis.  
 Rev. E. G. Bradford, Princeton, Wis.  
 Rev. James Loughhead, Nettle Creek and Grafton, Ill.  
 Rev. James H. Baldwin, Waltham and vicin., Ill.  
 Rev. Henry Bergen, Somonauk and vicin., Ill.  
 Rev. C. S. Oady, Barry and vicin., Ill.  
 Rev. R. C. Bristol, Vermillion, Ill.  
 Rev. S. G. Wright, Toulon and Lafayette, Ill.  
 Rev. Ransom Hensley, Putnamville, Bowling Green, Ind.  
 Rev. Walter Mitchell, Ohio Settlement, Ind.  
 Rev. William W. Atterbury, Lansing, Mich.  
 Rev. John Scottford, DeWitt and Victor, Mich.  
 Rev. Henry Root, Portland, Lyons and vicin., Mich.  
 Rev. B. F. Monroe, Cooper and Alamo, Mich.  
 Rev. Marcus Harrison, Decatur, Mich.  
 Rev. Zerah T. Hoyt, Hastings, Mich.  
 Rev. S. A. Benton, Armada, Mich.  
 Rev. W. C. Smith, Brooklyn, Mich.  
 Rev. Madison Elliot, Rochester, O.  
 Rev. John Williams, Welch, in Palmyra and Paris, O.  
 Rev. Ward Childs, Seybrook, O.  
 Rev. Warren Nichols, Kingston and Porter, O.  
 Rev. B. F. Pratt, Campbelltown, N. Y.  
 Rev. S. B. Shearer, Jefferson, N. Y.  
 Rev. W. L. Andrews, Allen Center, N. Y.  
 Rev. D. Russell, Canadua, N. Y.  
 Rev. Richard Knight, Newport, N. Y.  
 Rev. E. V. Wales, Laurens, N. Y.

*The Treasurer of the American Home Missionary Society, acknowledges the following sums, as received into the Treasury or reported by Auxiliaries, during the month of March, 1852.*

<b>MAINE—</b>			Middletown, H. S. Ward,	75 00
Maine Missionary Society,		*12,364 82	New Haven—	
East Orrington, Rev. Franklin Davis,		10 00	In part of legacy of Samuel E. Hotchkiss, by Henry White, Ex'r,	
<b>NEW HAMPSHIRE—</b>			A Friend,	315 79
New Hampshire Missionary Society,		*4,788 59	Center Cong. Ch., by John Ritter,	1 00
Dunbarton, Sab. Sch., by Rev. B. P. Stone,		23 00	North Ch., to const. Mrs. Lois Chaplin, Mrs. Frances Bradley, and Mrs. Clarissa Butterfield, Life Members, by A. H. Maltby,	43 00
Orford, in part of legacy of the late Rev. Daniel Campbell, by Rev. G. W. Campbell, Ex'r,		650 00	Somers, Cong. Ch. and Soc., of which \$90 is to const. Mrs. Charles Kimball a L. M., \$85, a female friend, to const. Rev. Joseph Vail, D. D., a Life Director, \$100,	100 00
<b>VERMONT—</b>			Waterbury—	
Vermont Domestic Missionary Society,		*6,480 70	First Cong. Ch. and Soc., Ladies' Sew. Soc., to const. Rev. John G. Kanouse, Mrs. Christopher C. Post, Mrs. Wooster Warner, Mrs. Nathan Cooke, Mrs. Olive H. Bronson, and Mrs. Stephen M. Cate, Life Members, by Mrs. C. C. Post,	200 00
Winhall, Mrs. Sally G. Cochran,		1 50	Second Cong. Ch. and Soc., Mon. Con. Coll.,	28 58
<b>MASSACHUSETTS—</b>			<b>NEW YORK—</b>	
Massachusetts Home Missionary Society,		*6,132 69	Central Agency, Utica,	*8,481 89
Home Missionary Society, by R. Perkins, Treas.,		1,000 00	Western Agency, Geneva,	*6,765 00
East Hampton, Young Men's H. M. S., by H. G. Knight,		143 00	Adams, Presb. Ch., to const. Rev. P. C. Headley, a L. M.,	40 00
Granby, Cong. Ch., by A. L. Munroe,		92 00	Albany, Fourth Presb. Ch., Mrs. R. Winslow,	5 00
Ludlow, Francis Wilson,		5 00	Beekmantown, Presb. Ch., by Rev. L. M. P. Luther,	10 00
Pittsfield, South Cong. Ch., a few little girls, by Frances M. Gaylord,		16 00	Brooklyn—	
South Hadley, First Cong. Ch., to const. Jotham Graves, Daniel Miller, and Titus Clark, Life Members, by A. Chamberlain,		117 50	Church of the Pilgrims, by R. P. Buck,	1,849 04
<b>RHODE ISLAND—</b>			First Presb. Ch., Mon. Con. Coll., \$21 53; Coll., \$174 06,	195 50
Rhode Island Home Missionary Society,		*1,520 88	South Presb. Ch., Mon. Con. Coll., by W. R. Dwight, \$68 96; J. A. Dav- enport, \$100; W. W. Pinneo, \$100; J. Boynton, \$10,	278 96
<b>CONNECTICUT—</b>			Clinton Aecurus Cong. Ch., Ladies' H. M. S., by Angelina Judson, Sec., Catskill, Presb. Ch., of which \$20 is from E. R. Day, to const. Miss Mary A. Camp, of Sacketts Harbor, a L. M.;	110 00
Connecticut Missionary Society,		*3,743 42		
Birmingham, G. W. Shelton and Lady, \$25; Coll., \$104 68; by T. Piper,		129 68		
Essex, a Friend,		5 00		
Farmington, Ladies' Sew Soc., to const. Mrs. Julius D. Cowles, Mrs. Samuel H. Root, and Miss Julia Curtis, Life Members,		100 00		
Greenwich, legacy of Lydia Southerland, by Alfred Bundle, Ex'r,		126 87		

\* The sums marked thus \* have been expended by the respective Auxiliaries and Agencies within their limits during the year.

\$101 63, Ladies to const. Mrs. George A. Howard, a L. M., by Mrs. Esther Graham, \$35,	126 63	Marietta, David Putnam,	200 00
Cazenovia, First Presb. Ch. and Cong., by S. C. Hitchcock,	94 75	Pomeroy, and Rutland Presb. Cha. by Rev. E. Wilkinson,	42 75
Geneva, Rev. M. P. Squier,	10 00	West Unity and Bryan, Presb. Cha. by A. T. Wood,	7 00
Hamden, Cong. Ch., by Rev. W. Frazer,	16 50	INDIANA—	
Haverstraw, Central Presb. Ch., by Rev. A. S. Freeman,	40 00	Bruce's Lake, German Ch., by Rev. R. F. Kabus,	5 00
Ithaca, Ladies' H. M. S. to const. Mrs. Mary Jane Thompson and Mrs. Sarah Dix Life Members, by Mrs. J. L. Parker,	60 00	Evansville, German Ch., by Rev. G. H. Zumpe,	11 06
Jamestown, Cong. Ch., per A. Hazeltine,	12 12	Goshen, Presb. Asa Johnson,	6 25
Le Roy, David P. Kneeland, a L. M., by S. Skinner,	40 00	Little Elkhart and Bristol, Presb. Cha., by Rev. J. N. Williams,	21 44
Malden, Presb. Ch., by D. Bigelow, of which \$30 is from Charles Isham, to const. Rev. J. Leonard a L. M., and \$30 from E. and D. Bigelow & Co., to const. Mrs. Edward Bigelow a L. M.,	122 00	Marion, Rev. Alfred Hawes,	7 50
New York, viz:		North Fork, Presb. Ch., by Rev. E. Kingsbury,	2 50
Bequest of Mrs. Sarah Torrey, to const. Miss Frances Louisa Dodge a L. M.,	30 00	Oxford, Presb. Ch., by Rev. J. A. Carnahan,	17 00
Rev. John Spaulding, \$15; Rev. H. Loomis, \$20; P. E., \$10; a friend, \$3; Mrs. L., \$2 50; Elizabeth, \$2; a Lady, \$2; M. Merrill, \$2,	56 50	ILLINOIS—	
Allen St. Ch., M. T. Hewitt, \$10; R. R. Johnston, \$10,	20 00	Presbytery of Alton,	*613 51
Bleecker St. Ch., C. N. Talbot, \$100; S. Ackerman, \$1,	101 00	Received by Rev. F. A. Armstrong,	
Central Ch., Coll. by F. Bull, \$122 16; George Carpenter, \$50; G. W. Lane, \$10,	182 16	Galesburg, Cong. Ch.,	20 50
Eastern Cong. Ch., by S. Cutter,	11 98	Ontario, Cong. Ch.,	7 50
Pearl St. Ch., by E. Bartholomew,	20 00	Victoria, Cong. Ch.,	5 00
Church of the Puritans, Mon. Con. Coll., by O. E. Wood, \$16 65; John Van Buren, \$15,	31 65	Albany, Cong. Ch., by Rev. J. J. Hill,	3 00
Spring St. Ch., Charles Starr,	5 00	Bloomington, Cong. Ch., by Rev. J. D. Baker,	9 00
Rochester Presbytery,	*769 78	Carrollton, Presb. Ch., by Rev. J. G. Rankin,	2 25
Rochester, Brick Ch., H. C. Fenn,	50 00	Crystal Lake, Cong. Ch., by Rev. George Langdon,	6 23
Schenectady, Presb. Ch., of which \$10 is from Mrs. Hasbrouck and Mrs. Scovill, in part to const. Wm. L. Hasbrouck, a L. M., by Rev. J. T. Backus,	50 14	Jonesboro, Luth. Ch., by Rev. J. Krack,	6 00
Sweden Center, N. Y. Presb. Ch., per Rev. W. K. Platt, in part to const. Miss Mary A. Staples, a L. M.,	22 91	Libertyville, Cong. Ch., by Rev. J. H. Payne,	7 50
Trenton, Presb. Ch., James Cole,	10 00	Newburgh, Cong. Ch., by Rev. E. B. Colman,	16 00
Troy, Interest on bequest of S. W. Dana, dec., by R. D. Stillman,	60 00	Northampton, Cong. Ch. Coll., \$20; Mrs. Ordway, \$3,	23 00
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	6 50	Ottawa, First Cong. Ch., by J. G. Nottingham,	45 00
NEW JERSEY—		Pleasant Grove and Moreton, by Rev. W. W. Blanchard,	4 35
Madison, Sew. Soc.,	4 05	Wethersfield, Cong. Ch., by Rev. D. Gore,	15 00
Newark, Third Presb. Ch., to const. Charles S. Haines a L. M., by A. C. Johnson,	96 00	MISSOURI—	
Parshippany, Presb. Ch. Fem. Evan. Soc., by Rev. John Ford,	13 00	Missouri Home Missionary Society,	*646 90
Plainfield, Second Presb. Ch. Mon. Con. Coll., by R. Anderson,	19 50	Received by Rev. H. H. Hayes,	
PENNSYLVANIA—		Mount Pleasant, Presb. Ch.,	8 05
Philadelphia Home Missionary Society,	*7,963 10	Newark, Presb. Ch.,	14 05
VIRGINIA—		New Providence,	18 65
Rocky Mount, by Rev. R. Gray,	12 37	North Prairie, Presb. Ch., by Rev. A. G. Taylor,	9 35
TENNESSEE—		Salem, Presb. Ch., by Rev. H. Smith,	5 25
Cleveland, J. Henderson, by Rev. W. E. Caldwell,	5 00	West Ely, Presb. Ch., by Rev. W. T. Dickson,	4 50
KENTUCKY—		MICHIGAN—	
Bowling Green, Mary K. Jones,	10 00	Adams, Cong. Ch., by Rev. E. Parker,	7 00
OHIO—		Atlas, Orient and Independence, by Rev. G. Winter,	13 00
Cincinnati Agency,	*5,271 13	Boston, Cong. Ch., by Rev. S. Hemenway,	2 40
Marietta Agency,	*496 70	California and Brockville, by Rev. Daniel Jones,	13 96
Western Reserve Agency,	*3,681 69	Chatterfield, Cong. Ch., by Rev. L. Shaw,	11 66
Akron, Second Cong. Ch. Coll., \$28 01; W. S. C. Otis, a L. M., \$30,	58 01	Coll., \$4 85; Mon. Con. Coll., \$7 31,	
Cleveland, Ellisha Taylor, to const. Mrs. Elizabeth E. Taylor and Miss Anna Louisa Taylor Life Directors,	200 00	Farmer's Creek, Cong. Ch., by Rev. D. L. Eaton,	3 07
Defiance, Presb. Ch., by Rev. E. R. Tucker,	28 75	Fentonville, Presb. Ch., by Rev. T. Waterbury,	7 20
Johnstown, Presb. Ch., by Rev. E. Garland,	9 73	Galesburg, Presb. Ch., by Rev. A. W. Bushnell,	7 00
		Hudson, Cong. Ch., by Rev. J. W. Baynes,	14 50
		Jonesville, Presb. Ch. Mon. Con. Coll., by Rev. H. I. Stanley,	9 00
		Paw Paw, Presb. Ch., by Rev. I. C. Holmes,	15 00
		Saginaw, Cong. Ch., by Rev. D. M. Cooper,	14 00
		Teconasha, Presb. Ch., by Rev. J. Marsh,	7 17
		Vienna, Cong. Ch., by Rev. A. B. Pratt,	2 50
		WISCONSIN—	
		Burlington, Rev. C. C. Cadwell,	2 00
		Center, Cong. Ch., by Rev. J. Jameson,	3 00
		Fond du Lac, First Cong. Ch., by Rev. L. C. Spofford,	10 74
		Johnstown, Cong. Ch., by Rev. H. H. Dixon,	8 25
		Madison, Cong. Ch., by Rev. C. Lord,	11 00

Manasha, Cong. Ch., by Rev. J. W. Walcott,	1 82
Powers, Rev. Anson Clark,	8 25
Packwaunkie, a Friend, by Rev. John Wilcox,	2 00
Raymond, Cong. Ch., by Rev. T. Loomis,	17 50
Rochester, Presb. Ch., by Rev. E. R. Snow,	6 25
Shullesburgh, Presb. Ch., by Rev. J. Raymond,	5 00
Troy, Cong. Ch., by Rev. M. Wells,	7 62

<b>IOWA—</b>	
Bellevue, Cong. Ch., by Rev. W. L. Coleman,	1 75
Cottonville, Cong. Ch., by Rev. S. D. Helmes,	1 50
Garnaville, Cong. Ch., by Rev. G. Littlefield,	23 00
Maquoketa, Cong. Ch. Mon. Con. Coll., by Rev. J. W. Windsor,	2 00
Tirol, Cong. Ch., by Rev. J. R. Upton,	5 00

<b>TEXAS—</b>	
Fort Belknap, Col. G. Loomis,	66 00
<b>HOME MISSIONARY,</b>	<b>375 98</b>

\$60,193 19

JASPER CORNING, Treasurer.

*Donations of Clothing, &c.*

New York, Mrs. R. L. Perit, a cash.	
Orange, N. Y., First Presb. Ch., Ladies' Miss Soc., a box,	77 12

*Receipts of the Central Agency, at Utica, N. Y., for the quarter ending March 1st, 1852.* Rev. E. F. CLEVELAND, Secretary.

Augusta, Cong. Ch.,	34 00
Brasher's Falls, Presb. Ch. Coll., \$10 80; C. T. Huribut, \$5; F. Taylor, 50 cts.,	16 30
Canton Falls and Kishville,	12 50
Cassville, Coll., \$5 18; Rev. E. Crane, \$4,	9 18
Clinton, Cong. Ch. Coll., \$101 08; legacy of Mrs. Lucy Williams, \$300,	301 08
Columbus, Cong. Ch.,	16 75
Coventry, Cong. Ch. Coll.,	26 26
Mrs. R. A. Hoyt, in full to const. James P. Hoyt a L. M.,	10 00
Greene Cong. Ch. and Soc. Coll.,	6 25
Gouverneur, Cong. Ch., to const. H. D. Smith a L. M.,	30 00
Guliford, Coll. in part,	25 49
Hannibal, Coll. in part,	14 00
Hamilton, Desc. Isaac Foote,	10 00
Hopkinton, D. Daggett,	10 00
Lawrenceville, Cong. Ch.,	10 00
McGrawville, Cong. Ch., \$30; Ladies' Sew. Soc., \$5; Rev. E. B. Fancher, L. M. in part, \$10,	35 00
Madison, Cong. Ch.,	13 38
Marathon, Coll., \$18 45; Fem. Benev. Soc., \$10,	28 45
Mexico, Rev. E. Scovel, L. M. in full,	10 00
New Hartford, Presb. Ch.,	54 00
New York Mills, Rev. John Morton a L. M.,	30 00
Nineveh, to const. Rev. W. M. Hoyt a L. M.,	30 00
North Pitcher, Cong. Ch.,	15 00
Norwich, Presb. Ch.,	15 52
Orwell, Cong. Ch.,	8 43
Oswego, First Presb. Ch. Coll., \$124 35; W. F. Allen a L. M. in part, \$15; W. J. Pardee, in full to const. A. R. Pardee a L. M., \$5; Rev. Dr. and Mrs. Condit, in full to const. Isabella Condit a L. M., \$10; Mrs. Baylis, in part to const. G. H. Baylis a L. M., \$5,	159 35
Potadam, L. Knowles, to const. H. L. Knowles a L. M.,	30 00
Preston, Cong. Ch.,	15 00
St. Lawrence Co. Association, Norfolk, \$7 20; East Stockholm, \$14; Madrid, \$30; Hopkinton, \$15; Pierrepont, \$8 50; Lisbon, \$4; Helena, L. Kibbe, \$5; Potsdam, Mrs. J. H. Edgerton, \$3; Parishville, G. Flower, 50 cents; Waddington, \$4 23; Anniversary Coll., \$11 76,	87 18
Sangerfield, Cong. Ch.,	14 44
Sherburne, Coll.,	105 00

Smyrna, Coll., \$6; Z. W. Elmora, \$100,	106 00
Utica, First Presb. Ch. Coll., \$73 53; Mrs. Hulburt, \$7; Mrs. Bacon, \$1,	81 53
Washingtonville, Cong. Ch.,	4 52
	<b>1,838 76</b>

*Receipts of the Western Agency at Geneva, N. Y., from Feb. 12, to March 2d, 1852.* Rev. J. A. MURRAY, Secretary.

Addison, by Rev. A. H. Parmele,	17 00
Auburn, bal. from First Presb. Ch., by J. F. Terrell,	77 58
Bennington, by Rev. I. Chichester,	12 50
Big Flats, by S. L. Gillett,	8 00
Buffalo, First Presb. Ch., Ladies' H. M. S., by Mrs. Mary Hawley, Treas., in full to const. the following persons Life Members, Mrs. Ruth Effner, Mrs. G. W. Bush, Mrs. Electa Potter, Mrs. Wm. Clarke, Mrs. M. Daley, Mrs. Maria L. Hodges, Mrs. N. H. Gardner, Mrs. Harry Slade, Mrs. Silas Forbes, Mrs. Augustus Carson, Mrs. Jennima Porter, and Mrs. Mary M. Hawley,	165 20
North Ch., Ladies' H. M. S., by Mrs. G. L. Hubbard, Treas. to const. Mrs. H. Butler and Mrs. Bement, L. M.; from Miss. M. E. Davis, to const. Mrs. Sophronia, Coit a L. M., \$30,	105 35

Canandaigua, Cayuga, J. H. Daniels, \$10; others, \$31; by H. Welland,

Clarkson, Cong. Ch., E. Wadhams, \$5; others

in full to const. Joel Palmer a L. M., \$5,

Clyde, bal. by Rev. Mr. Hogarth,

East Palmyra, by Rev. E. A. Platt,

Eden, by Rev. D. Powell,

Elmira, S. Benjamin, \$50; Robert Coville,

\$10; others bal., \$14 26; Ladies of El-

mira Female Seminary, to const. Miss

Clarissa Thurston a L. M., \$30,

Geneva, John S. King, L. M. in full,

Glenwood, by Rev. Charles Crocker,

Hector, Female Home Miss. Soc.,

Lancaster, by Rev. C. L. Knapp,

Millport, Paid on loan by I. Kingsbury,

Napoli, by Rev. John Scott,

Newstead, by Rev. A. Blanchard, D. D.,

Norwich, a Friend, by Rev. S. W. Bush,

Ogden, bal. to make Rev. W. A. Fox a L. M.,

Olean, by Rev. S. Cowles,

Ontario, by Rev. Lyman Manley,

Pittsford, Stephen Lusk, \$10; others, \$25 47;

in full to const. Rev. Job Pierson a L. M.,

Postville, by Rev. S. Cowles,

Prattsburgh, Ladies' Miss. Soc., to const. Mrs.

Flavilla Hopkins a L. M., by Mrs. E. N.

Hotchkiss, Treas., \$30; bal. of Coll. by

Rev. B. S. Smith, \$3,

Rochester, First Ch., A. Champion, \$1,000;

Ashley Samson, \$20; E. Ely, \$50; Hon.

A. Gardiner, \$50; R. M. Dalzell, \$30; Ira

Belden, to const. Mrs. Caroline W. Belden

a L. M., \$30; C. W. Dundas, \$5; W. A.

Reynolds, \$10; H. A. Brewster, to const.

Hon. Washington Hunt, and Hon. Millard

Fillmore, Life Members, \$100; others,

\$86 53,

Washington St. Ch., Wm. Alling, \$100;

others, \$30,

Rock Stream, by B. Cheever,

Scio, by Rev. N. Hammond,

Scipio, Second Presb. Ch., by I. F. Terrill,

Scottsville, by Dr. F. Edison,

Silver Creek, in full to const. Rev. Wm. Waith

a L. M.

Skaneateles, by I. F. Terrill,

South Wales, by Rev. N. C. Robinson,

Wellsville, by Rev. N. Hammond,

West Bloomfield, Rev. Mr. Brown's Cong.,

by W. Alling,

*The Illinois Presbytery acknowledges the receipt of the following sums.* L. M. GLOVER, Treas.

Jacksonville, First Presb. Ch.,	176 00
Pisgah, Presb. Ch.,	23 80

\$2,543 91

Digitized by Google

Spring Creek, Presb. Ch.,	2 50
Springfield, Second Presb. Ch., balance,	50 00
	<b>\$250 80</b>

*The following are sums acknowledged as received by the late Rev. W. M. KIRBY, in Illinois.*

Chandlerville,	14 25
Griggsville,	21 90
Mendon,	10 82
Payson,	15 10
Warsaw,	50 00
	<b>\$111 57</b>

*Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.*

Albion, Presb. Ch.,	12 50
Allegan, H. H. Booth,	6 00
Ann Arbor, Presb. Ch., \$26; Cong. Ch., \$5 25,	31 25
Battle Creek, Cong. and Presb. Ch.,	11 69
Clinton, Cong. and Presb. Ch.,	19 00
Kalamazoo, Presb. Ch.,	152 80
Lima, Ind. Rev. A. S. Wells,	50 50
Marshall, Presb. Ch., in full,	61 50
Ypsilanti, Presb. Ch.,	54 00
	<b>\$349 74</b>

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of February, 1852. BENJAMIN PERKINS, Treasurer.*

<i>Boston, viz:</i>	
<i>Essex St. Ch. and Soc., Annual Coll.,</i>	<i>692 00</i>
<i>Mount Vernon Ch. and Soc., do,</i>	<i>524 43</i>
<i>Phillips Ch., do,</i>	<i>272 56</i>
<i>Pine St. Ch. and Soc., do,</i>	<i>46 80</i>
<i>A friend,</i>	<i>5 00</i>
<i>Carver, Ezra Lucas,</i>	<i>2 00</i>
<i>Centerville, Rev. Mr. Bacon's Soc.,</i>	<i>19 83</i>
<i>Charlestown, G. H., a thank offering,</i>	<i>5 00</i>
<i>Chelsea, Winnisimmet Ch. and Soc.,</i>	<i>68 00</i>
<i>Dedham, Fern. H. M. S., First Parish,</i>	<i>50 00</i>
<i>Dorchester, Neponset H. M. S.,</i>	<i>25 00</i>
<i>East Falmouth, Cong. Ch. and Soc.,</i>	<i>20 00</i>
<i>East Hampton, Edward Smith,</i>	<i>15 00</i>
<i>Fitchburg, Ladies' Sew. Circle, to const.</i>	
<i>Mrs. Damaris Frost, Mrs. Mary Ann</i>	
<i>Downe, Mrs. Harriet Gibson, and Mrs. Al-</i>	
<i>mira Rice, Life Members,</i>	<i>144 00</i>
<i>Harmony Conference, by H. Goddard,</i>	<i>40 00</i>
<i>North Brookfield, Cong. Ch. and Soc., to</i>	
<i>const. Rev. Christopher Cushing a L. D.,</i>	<i>100 00</i>
<i>Rochester, Rev. Mr. Harrington's Soc., to</i>	
<i>const. Miss Hope Haskell a L. M.,</i>	<i>24 00</i>
<i>South Amherst, Deac. N. S. Dickinson, in</i>	
<i>full to const. Rev. N. S. Dickinson a L. M.,</i>	<i>15 00</i>
<i>Stoneham, Ladies' Benev. Soc.,</i>	<i>40 00</i>
<i>Worcester—</i>	
<i>Central Ch. and Soc.,</i>	<i>143 55</i>
<i>Union Church and Soc.,</i>	<i>128 25</i>
	<b>\$2,229 46</b>

*Receipts at the Office of the Philadelphia Home Missionary Society, from Dec. 1, 1851, to March 1, 1852. Rev. ROBERT ADAIR, Secretary.*

<i>NEW JERSEY—</i>	
<i>Alexandria, First Presb. Ch., to const. M.</i>	
<i>A. Taylor a L. M.,</i>	<i>88 07</i>
<i>Bethlehem, bal. of Coll., by Rev. J. G.</i>	
<i>Williamson,</i>	<i>8 00</i>
<i>Bloomfield, Presb. Ch.,</i>	<i>185 00</i>
<i>Cedarville, by Rev. W. E. Durnett,</i>	<i>16 25</i>
<i>Newark, First Presb. Ch., by A. Woodruff,</i>	
<i>Mon. Con. Coll., \$50; Coll. in Church,</i>	
<i>\$287 15; Ladies' Miss Soc., \$30; Aaron</i>	
<i>Carter, \$25, by Mrs. J. N. Tuttle,</i>	<i>443 15</i>
<i>Second Presb. Ch., by Rev. J. F. Smith,</i>	
<i>Jun.,</i>	<i>195 87</i>
<i>Orange, First Presb. Ch.,</i>	<i>87 10</i>
<i>Second Presb. Ch., by Rev. J. Crowell,</i>	<i>100 70</i>
<i>Paterson, Presb. Ch., by Rev. B. D. Ward,</i>	<i>30 00</i>
<i>Rockaway, First Presb. Ch., by Rev. J. F.</i>	
<i>Tuttle, of which \$30 is to const. Jacob</i>	
<i>F. Tuttle a L. M., and \$30 by Mrs. Elec-</i>	

<i>ta Jackson, to const. Miss S. H. Johnson</i>	
<i>a L. M.,</i>	<i>79 00</i>
<i>South Camden, by Rev. J. W. Meara,</i>	<i>8 00</i>
<i>Sparta, by Rev. W. H. Magee,</i>	<i>19 00</i>
<i>Succasunna, by Rev. J. Fisher,</i>	<i>19 00</i>
<i>Wantage, First Presb. Ch., by John Tits-</i>	
<i>worth,</i>	<i>40 00</i>

#### PENNSYLVANIA—

<i>Bethany and Lebanon, by Rev. A. Wor-</i>	
<i>thington,</i>	<i>23 08</i>
<i>Birmingham, by Rev. T. T. Bradford,</i>	<i>5 00</i>
<i>Bradford, by Rev. S. Porter,</i>	<i>25 00</i>
<i>Carlisle, of which \$17 is from Mrs. Hetty</i>	
<i>Craighead, in full to const. Miss M. H.</i>	
<i>Craighead L. M., \$31 27; H. Duffield,</i>	
<i>\$10; Mrs. H. Duffield, \$10,</i>	<i>101 97</i>
<i>Catsanqua, by Rev. H. Carlisle,</i>	<i>19 82</i>
<i>Cherrytree, Presb. Ch., by H. Perkins,</i>	<i>8 00</i>
<i>Dauphin, by Rev. G. R. Moore,</i>	<i>12 50</i>
<i>Erie, Board of Agency,</i>	<i>81 25</i>
<i>Gibson, by Rev. G. N. Todd,</i>	<i>2 00</i>
<i>Hamiltonville, by Rev. J. McKnight,</i>	
<i>\$20 33; Rev. A. Rood, \$4,</i>	<i>24 33</i>
<i>Harrisburg, Rev. J. Miller, \$10; Mrs. J.</i>	
<i>Miller, \$5,</i>	<i>15 00</i>
<i>Hartsville, Coll. in part,</i>	<i>28 00</i>
<i>Honesdale, John Torrey, \$100; Presb.</i>	
<i>Ch., by S. D. Ward, Treas., \$165 73,</i>	<i>268 73</i>
<i>Lawrenceville, by Rev. E. B. Benedict,</i>	<i>20 00</i>
<i>Meadville, by Rev. R. Craighead,</i>	<i>108 22</i>
<i>Montrose, by Rev. R. Baldwin,</i>	<i>87 00</i>
<i>Mullenger, by Rev. J. M. Master,</i>	<i>19 75</i>
<i>Norristown, by Rev. S. M. Gould, \$40;</i>	
<i>Mr. Eumer, \$1,</i>	<i>41 00</i>
<i>Philadelphia, Wm. Allison,</i>	<i>5 00</i>
<i>Green Hill, by Rev. W. Taylor,</i>	<i>7 00</i>
<i>Clinton St. Presb. Ch., S. S., to const.</i>	
<i>Miss M. H. Gill a L. M.,</i>	<i>30 00</i>
<i>First Presb. Ch., M. W. Baldwin, \$30;</i>	
<i>Mr. Mitchell, \$20,</i>	<i>50 00</i>
<i>Southwick, First Presb. Ch., Mon. Con.</i>	
<i>Coll., by Rev. E. B. Bruen,</i>	<i>20 00</i>
<i>Western Presb. Ch.,</i>	<i>173 50</i>
<i>Reading, by Hon. Wm. Darling,</i>	<i>116 97</i>
<i>Richmond, \$3; Farmington, \$4; Tioga,</i>	
<i>\$3; by Rev. S. J. McCullough,</i>	<i>15 00</i>
<i>Smithport, by Rev. W. M. Strickland,</i>	<i>13 50</i>
<i>Springfield, by Rev. N. Pinne,</i>	<i>13 50</i>
<i>Spring Mills and Aaronsburgh, by D. Dun-</i>	
<i>can, to const. Rev. L. E. Albert a L. M.,</i>	<i>30 00</i>
<i>Wells, by Rev. J. L. Riggs,</i>	<i>7 50</i>
<i>West Chester Ch., \$5; J. Atwood, \$20,</i>	<i>25 00</i>
<i>West Nantmeal, by Rev. B. B. Hotchkiss,</i>	<i>15 35</i>
<i>Wysox, by Rev. D. Williams,</i>	<i>25 00</i>

#### DELAWARE—

<i>Black Water, by Rev. C. H. Mustard,</i>	<i>3 08</i>
<i>Milford, by Rev. G. W. Kennedy,</i>	<i>25 00</i>
<i>Newark and Christians, by Rev. G. Foot,</i>	<i>11 51</i>
<i>Wilmington Presbytery, by J. Davis,</i>	
<i>Treas., Presb. Ch., Hanover St., \$105;</i>	
<i>do., by M. Kean, \$18; Sab. Sch., by S.</i>	
<i>Floyd, \$30; Ladies' Miss Soc., by Miss</i>	
<i>Susan E. Monro, \$48,</i>	<i>196 00</i>

#### MARYLAND—

<i>Port Deposit, J. Carson,</i>	<i>5 00</i>
---------------------------------	-------------

#### DISTRICT COLUMBIA—

<i>Washington, Fourth Presb. Ch., by Rev. D.</i>	
<i>Mallin,</i>	<i>25 02</i>

#### VIRGINIA—

<i>Caroline County, J. Glassell, by Rev. Dr.</i>	
<i>Conversa,</i>	<i>8 75</i>
	<b>\$2,907 64</b>

*Receipts of the Missouri Home Miss. Society, from July 14, 1851, to Feb. 27, 1852. GEORGE H. BUND, Treasurer.*

<i>Deep Water, Rev. A. Jones,</i>	<i>10 00</i>
<i>Palmyra, Presb. Ch.,</i>	<i>83 45</i>
<i>St. Louis—</i>	
<i>First Presb. Ch., \$268; Sew. Circle, \$16,</i>	<i>279 00</i>
<i>Pine St. Presb. Ch.,</i>	<i>50 00</i>
<i>Spruce St. Presb. Ch.,</i>	<i>30 00</i>
	<b>\$402 45</b>

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

---

Vol. XXV.

JUNE, 1852.

No. 2.

---

## Twenty Sixth Anniversary.

THE AMERICAN HOME MISSIONARY SOCIETY held its Twenty Sixth Anniversary in the Broadway Tabernacle, New York, on Wednesday evening, May 12th, 1852.

HENRY DWIGHT, Esq., President of the Society, took the chair, and the meeting was opened with prayer by Rev. SWAN L. POMROY, D.D., of Boston, Mass.

In the absence of the Treasurer, an abstract of his Report was read by Mr. CHRISTOPHER R. ROBERT, the Recording Secretary.

An abstract of the Annual Report of the Executive Committee was presented by Rev. DAVID B. COE, one of the Secretaries.

On motion of Rev. CYRUS BYINGTON, Missionary to the Choctaws, Ark., seconded by Rev. THERON BALDWIN, of New York,

*Resolved*, That the Reports now presented, be adopted and published under the direction of the Executive Committee.

VOL. XXV.

On motion of Rev. JOSEPH F. TUTTLE, of Rockaway, N. J., seconded by Rev. MYRON TRACY, of Hudson, O.,

*Resolved*, That the preaching of Jesus Christ, and him crucified, by the living ministry, is an essential instrumentality in the salvation of the West; and, that the unprecedented growth of that part of our country, calls loudly on the American Church to furnish this instrumentality until the West is saved.

On motion of Rev. JOHN P. GULLIVER, of Norwich, Ct., seconded by Rev. JOHN R. ADAMS, of Gorham, Me.,

*Resolved*, That the cause of civil and religious liberty throughout the world can be most effectually promoted by the thorough evangelization of our own country.

On motion of Rev. ASA D. SMITH, D.D., of New York, seconded by Rev. CHRISTOPHER M. NICKELS, of Barre, Mass.,

*Resolved*, That by many voices of prayer, and many converging lines of Providence, we are urged and encouraged to cordial and earnest coöperation in the work of home evangelization.



In support of these resolutions the Society was addressed by Rev. Messrs. TUTTLE, GULLIVER, and Dr. SMITH, setting forth, in eloquent and impressive terms, the great extent of the field entrusted to the American Churches; the essential agency of the Ministry in cultivating it; the bearings of our country's evangelization on religion and freedom in other lands; and the motives to increased zeal, and the grounds of hope in prosecuting our work at home.

The exercises were enlivened and rendered more impressive by the intermingling of sacred song, the whole congregation uniting, under the leadership of Mr. L. HART.

The Benediction was pronounced by Rev. WILLIAM ADAMS, D. D., of New York.

The Society then proceeded to the election of officers for the ensuing year.

The following officers were chosen :

#### PRESIDENT,

HENRY DWIGHT, Esq., of Geneva, N. Y.

#### VICE PRESIDENTS,

Rev. Albert Barnes, Philadelphia, Pa.  
 Joshua Bates, D. D., Dudley, Mass.  
 Lyman Beecher, D. D., Boston, Mass.  
 Nathan S. S. Beman, D. D., Troy, N. Y.  
 Robert H. Bishop, D. D., Oxford, O.  
 Hon. Benjamin F. Butler, LL. D., New York.  
 Aristarchus Champion, Esq., Rochester, N. Y.  
 Samuel H. Cox, D. D., Brooklyn, N. Y.  
 Hon. William Darling, Reading, Pa.  
 Jeremiah Day, D. D., LL. D., New Haven, Ct.  
 George Duffield, B. D., Detroit, Mich.  
 William T. Dwight, D. D., Portland, Me.  
 Justin Edwards, D. D., Andover, Mass.  
 Ralph Emerson, D. D., Theol. Sem., Andover, Mass.  
 Samuel Fisher, D. D., Orange, N. J.  
 Hon. Theodore Frelinghuysen, LL. D., President of Rutgers' College, N. J.  
 William M. Halsted, Esq., New York.  
 Joel Hawes, D. D., Hartford, Ct.  
 Hon. Joseph C. Hornblower, LL. D., Newark, N. J.  
 Heman Humphrey, D. D., Pittsfield, Mass.  
 Hon. William Jessup, LL. D., Montrose, Pa.  
 Nathan Lord, D. D., President of Dartmouth College, N. H.  
 Thomas A. Merrill, D. D., Middlebury, Vt.  
 Stimson North, D. D., LL. D., President of Hamilton College, Clinton, N. Y.  
 Eliphalet Nott, D. D., LL. D., President of Union College, Schenectady, N. Y.  
 Samuel Osgood, D. D., Springfield, Mass.  
 Abesalom Peters, D. D., Williamstown, Mass.  
 George E. Pierce, D. D., President of W. R. College, Hudson, O.

Douglas Putnam, Esq., Harmar, O.  
 Samuel S. Schmucker, D. D., Theol. Sem., Gettysburg, Pa.  
 Thomas H. Skinner, D. D., New York.  
 Ichabod S. Spencer, D. D., Brooklyn, N. Y.  
 Richard S. Storrs, D. D., Braintree, Mass.  
 Hon. Lewis Strong, Northampton, Mass.  
 Benjamin Tappan, D. D., Augusta, Me.  
 Nathaniel W. Taylor, D. D., Theol. Sem., New Haven, Ct.  
 Rev. John Thomson, Crawfordsville, Ind.  
 Mark Tucker, D. D., Wethersfield, Ct.  
 Bennett Tyler, D. D., Theol. Inst., East Windsor, Ct.  
 S. V. S. Wilder, Esq., New York.  
 Charles Walker, D. D., Pittsford, Vt.  
 Charles White, D. D., President of Wabash College, Crawfordsville, Ind.  
 Hon. Thomas S. Williams, LL. D., Hartford, Ct.  
 William Wisner, D. D., Ithaca, N. Y.  
 Leonard Woods, D. D., Andover, Mass.

#### DIRECTORS,

William Allen, D. D., Northampton, Mass.  
 Leonard Bacon, D. D., New Haven, Ct.  
 Zedekiah S. Barstow, D. D., Keene, N. H.  
 Alvan Bond, D. D., Norwich, Ct.  
 Edward Beecher, D. D., Boston, Mass.  
 Horatio N. Brinsmade, D. D., Newark, N. J.  
 Artemas Bullard, D. D., St. Louis, Mo.  
 Rev. William Carter, Pittsfield, Ill.  
 Rev. Aaron L. Chapin, President of Beloit College, Wis.  
 George B. Cheever, D. D., New York.  
 Joseph S. Clark, D. D., Boston, Mass.  
 John P. Cleveland, D. D., Providence, R. I.  
 Amos M. Collins, Esq., Hartford, Ct.  
 William R. De Witt, D. D., Harrisburgh, Pa.  
 Ansel D. Eddy, D. D., Newark, N. J.  
 Eliphalet W. Gilbert, D. D., Philadelphia, Pa.  
 Rev. Albert Hale, Springfield, Ill.  
 Edwin Hall, D. D., Norwalk, Ct.  
 Samuel Hamilton, Esq., Rochester, N. Y.  
 Eurotas P. Hastings, Esq., Detroit, Mich.  
 Laurens P. Hickock, D. D., Auburn Theol. Sem., N. Y.  
 Mark Hopkins, D. D., President of Williams College, Mass.  
 Rev. Ova P. Hoyt, Kalamazoo, Mich.  
 Mandus S. Hutton, D. D., New York.  
 Rev. Aratus Kent, Galena, Ill.  
 Rev. Harvey D. Kitchel, Detroit, Mich.  
 Benjamin Labaree, D. D., President of Middlebury College, Vt.  
 Joel H. Linsley, D. D., Greenwich, Ct.  
 William H. McGuffey, D. D., President of Athens College, O.  
 Rev. Samuel Merwin, New Haven, Ct.  
 Rev. John J. Miter, Milwaukee, Wis.  
 Joseph Montgomery, Esq., Philadelphia, Pa.  
 Joel Parker, D. D., New York.  
 Anson G. Phelps, Jr., Esq., New York.  
 Swan L. Pomroy, D. D., Boston, Mass.  
 Enoch Pond, D. D., Bangor Theol. Sem., Me.  
 John Punchard, Esq., Salem, Mass.  
 David H. Riddle, D. D., Pittsburgh, Pa.  
 Rev. Henry A. Rowland, Honesdale, Pa.

Hiram H. Seelye, Esq., Geneva, N. Y.  
 Asa D. Smith, D. D., New York.  
 Henry Smith, D. D., President of Marietta College, O.  
 Rev. Miles P. Squier, Beloit, Wis.  
 Rev. Richard S. Storrs, Jr., Brooklyn, N. Y.  
 Julian M. Sturtevant, D. D., President of Illinois College.  
 Jeremiah Sullivan, Esq., Madison, Ind.  
 John Tappan, Esq., Boston, Mass.  
 Rev. Asa Turner, Denmark, Iowa.  
 Rev. Thomas T. Waterman, Providence, R. I.  
 Ambrose White, Esq., Philadelphia, Pa.

#### TREASURER,

Mr. Jasper Corning.

#### AUDITOR,

Mr. Caleb O. Halsted.

#### SECRETARIES FOR CORRESPONDENCE,

Milton Badger, D. D.  
 Charles Hall, D. D.  
 Rev. David B. Coe.

#### RECORDING SECRETARY,

Mr. Christopher R. Robert.

### MEETING OF THE BOARD.

The Board of Directors met on Thursday, May 13th, at the Society's Rooms, 150 Nassau street, and appointed the following gentlemen members of the

#### EXECUTIVE COMMITTEE,

Mr. Abijah Fisher.  
 William Patton, D. D.  
 Edwin F. Hatfield, D. D.  
 Rev. Joseph P. Thompson.  
 Asa D. Smith, D. D.  
 Charles Butler, Esq.  
 Dr. Alfred C. Post.  
 Mr. Simeon B. Chittenden.  
 Mr. William C. Bowers.

#### MEMBERS EX-OFFICIO,

Mr. Jasper Corning, *Treasurer*.  
 Milton Badger, D. D. } *Secretaries for Correspondence*  
 Charles Hall, D. D. }  
 Rev. David B. Coe, }  
 Mr. Christopher R. Robert, *Recording Secretary*.

#### ASSISTANT TREASURER,

Mr. H. W. Ripley.

## Twenty Sixth Report.

[It is impossible for human hands to write with pen and ink the full report of a year of missionary labor. The true record is on high. Much of it is also written in the experience of the missionaries—in the very being of those laborious men and their equally self-denying and laborious companions. Lines of thought, and care, and suffering are deeply graven on the tablets of the soul, there to abide, indelible though unseen, till the light of the judgment shall make them legible to all the universe. What histories will then be revealed, of hopes and fears, of plans devised and prayed over, of sacrifices made, of reproach and ill usage endured for Christ and for souls! But how small will all these things appear

to them, when from the blessed lips of the Redeemer shall sound forth the recognition, "I know thy works, and how thou hast borne and hast patience, and for my name's sake hast labored, and hast not fainted."

But until the discoveries of that day, our missionary reports must be confined chiefly to such general views and results as are embraced in the following document. We commend it to the perusal of those who wait for the salvation of God; trusting that they will find something over which to rejoice, as well as much to draw out their supplications for the multitudes who are yet to be brought to "hear the joyful sound."]

In taking a brief survey of the operations of the American Home Missionary Society for another year, we desire, first of all, to unite with its many patrons and friends in a devout recognition of the kind hand of God in guiding and sustaining the Institution under all its responsibilities, and in giving thanks to his holy name for the success with which its labors have been crowned.

We would be admonished also, by the record we are called to make of the departure of valued patrons, counselors and associates in the missionary work.

Since the last Anniversary, two of the Vice Presidents of the Society—the Hon. NATHANIEL W. HOWELL, LL. D., and the Rev. HENRY DAVIS, D. D.—have been removed by death. They had sustained official relations to the Institution from its infancy; they highly appreciated its principles of action and the fruits of its labors, and gave it the benefit of their advocacy, their benefactions and their prayers. The Rev. ERSKINE MASON, D. D.—one of the Directors of the Society, and for three years a member of the Executive Committee—the eloquent preach-

er, the wise counselor, the steadfast friend of every philanthropic and christian enterprise, has been taken from us in the vigor of his manhood, and this Society, in common with kindred institutions and the Church of God, deplore their loss. The Rev. WILLIAM KIRBY, after more than six years of laborious and faithful service, as the Agent of the Society in Central Illinois, has likewise entered into his rest.

Five of the Missionaries of the Society have also died during the year—Rev. Daniel B. Butts, in New York; Rev. Horace A. Taylor, in Pennsylvania; Rev. Isaiah N. Ford, in Ohio; and Rev. James Hildreth, and Rev. William T. Wheeler, in Illinois.

*"Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."*

[The details of the Society's operations, including the names of the missionaries, their fields of labor, the amount appropriated in their support, additions to their churches, &c., are exhibited in a General Table in the full Report.]

### SUMMARY OF RESULTS.

The number of ministers of the Gospel in the service of the Society the last year, whose names are found in the General Table—together with those engaged in superintending the missionary work, and who are mentioned in connection with the respective Auxiliaries and Agencies—is 1,065.

Of these, 861 were in commission at the date of the last Report, and 204 have been since appointed.

They have been distributed in 28 different States and Territories, as follows: in Maine, 96; New Hampshire, 44; Vermont, 60; Massachusetts, 54; Rhode Island, 7; Connecticut, 44; New York, 157; New Jersey, 10; Pennsylvania, 44; Delaware, 2; Maryland, 1; District of Columbia, 1; Virginia, 8; North Carolina, 2; Georgia, 1; Arkansas, 1; Tennessee, 5; Kentucky, 6; Ohio, 93; Indiana, 63; Illinois, 117; Michigan, 77; Missouri, 29; Wisconsin, 84; Iowa, 50; Minnesota, 4; California, 2; Oregon, 3.

This distribution gives to the New England States, 305; the Middle States, 213; the Southern States, 14; and the Western States and Territories, 533.

Of the whole number in commission, 619 have been the *pastors* or *stated sup-*

*plies* of single congregations; 260 have ministered to two or three congregations each; and 186 have been located in wider fields of definite limits—such as the destitutions of a section of a county, or of an entire county, or of several contiguous counties, or those within the limits of an ecclesiastical body, as the circumstances seemed to require.

The *itinerant system* is thus combined, in the policy of the Society, with efforts for the *permanent establishment of the pastoral relation*. To give to every church the undivided labors of a pastor as soon as practicable, is the great object which the Society seeks to attain. As preparatory to this, however, the destitutions must be explored; where churches consist of but few members, or no churches are yet organized, and the country is sparsely settled, there must be occasional preaching. The feeble must be encouraged, the scattered elements combined, and the way opened for more frequent and regular ministrations. And where settlements do not increase in population and strength, so that each can hope to sustain a minister within itself, they must be united in a circuit, and visited at stated periods. Itinerant labor, therefore, if employed only where it is specially called for, and not relied on as an adequate supply where a more permanent one could be sustained, is regarded as a necessary and important part of a well-ordered system of missions in our new settlements. This Society has employed it from the commencement of its operations, and the proportion of itinerant service to that of the settled ministry, has been stated in the annual reports.

The aggregate of *ministerial labor* performed, is equal to 862 years.

The number of *congregations* and *missionary districts* supplied in whole or in part, at stated intervals, is 1,948; while many others have enjoyed the occasional labors of the missionaries.

Nine missionaries have been in commission as *pastors*, or *stated supplies*, of churches of *colored people*; and 60 have preached in foreign languages—13 to *Welsh*, and 39 to *German* congregations; and others to congregations of *Norwegians*, *Swedes*, *Swiss*, *Hollanders*, and *Frenchmen*.

Many of those who have preached in foreign languages, have preached a portion of the time also in the English; and the children in their Sabbath schools,

have likewise received more or less instruction in the English. The process has thus been going on of Americanizing these congregations, and opening to them all the advantages of the evangelical literature of our own tongue. While the number of missionaries to our foreign population has been enlarged, special care has been taken to employ those only who are well known, and approved for their doctrinal views and their experimental piety, and to have their churches built up on the scriptural basis of our Presbyterian and Congregational churches—that of evidence of regeneration by the Spirit of God as a qualification for membership.

The number of *Sabbath school scholars* connected with the missionary churches, is not far from 66,500.

The *contributions to benevolent objects*, reported by 609 missionaries, amount to \$23,544.56.

The *additions to the churches*, as nearly as can be ascertained, have been 6,820, viz.: 3,810 on profession of their faith, and 3,010 by letters from other churches. *Sixty one* missionaries make mention in their reports of *revivals of religion* in the congregations to which they have ministered; in connection with some of which there have been 40, 50, and 80 hopeful conversions. The number of hopeful conversions reported by 349 missionaries is 2,643.

*Forty five* churches have been organized by the missionaries of the Society during the year. *Forty two* that had been dependent, have assumed the support of their own ministers, and will be, henceforth, we trust, not only monuments of what has been accomplished in the missionary enterprise, but efficient helpers in giving the institutions of the Gospel to those who are still destitute. *Sixty five houses of worship* have been completed since our last Report; 55 others repaired; and the building of 60 others commenced. More than 90 young men, in connection with the missionary churches, are in preparation for the gospel ministry.

These are a few of the statistics by which the progress of the missionary work is indicated. But how powerless are figures to set forth the influence of a single minister of the Gospel, a single church of Christ, the light that radiates from a single sanctuary! The mind of

the Infinite alone can comprehend it; and eternity alone can disclose to us the privilege, the blessedness of being permitted to put forth our humble instrumentality in such a cause.

## THE TREASURY.

*Resources.* The balance in the Treasury, April 1st., 1851, was \$12,676 04. The receipts of the succeeding twelve months have been, \$160,062 25; making the resources of the year, \$172,738 29.

*Liabilities.* There was due to missionaries, at the date of the last Report, \$9,633 38. There have since become due, \$164,630 39, making the total of liabilities, \$174,263 77.

*Payments.* Of this sum, \$162,831 14 have been paid—leaving \$11,432 63 still due to missionaries for labor performed. Towards canceling these claims and redeeming the additional pledges on commissions not yet expired, making in all, \$80,170 25, there is a balance in the Treasury of \$9,907 15.

## PROGRESS.

With the same number of laborers as were employed the preceding year, there have been performed *nine more years of missionary service*; *one hundred and twenty eight more congregations* have been blessed with the preaching of the Gospel; and *one hundred and twenty four more individuals* have been added to the churches. The passing off the list of those churches that have become independent of charitable aid makes a gradual transfer, year by year, of the missionary work from the older to the newer States. So that, with a given number of men, we should be making constant advances upon the wilderness. The past year, the number of missionaries, in the Eastern and Middle States, has been diminished by 17, while in the Western States and Territories, there has been an increase of 18. The receipts of the year exceed those of the preceding, by \$9,122—the greater part of the increase being from the regular contributions of the churches.

The following tables, with the remarks appended, will exhibit the progress of the Society during the twenty six years of its existence.

## COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches and pupils in Sabbath schools, for each year since the organization of the Society.

It also exhibits, in the tenth column,

the *average* expenditure, each year, for a year of missionary labor, obtained by dividing the sum total of the expenditures of the year by the number of years of labor performed. And in the eleventh column, by dividing the sum total of the expenditures of each year by the number of missionaries employed, is shown what the *average* to a missionary would be, if the expenditures were equally apportioned among them.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in commis. the preceding year.	No. of Congregations and Missionary Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Pupils.	Aver. expen. for a year's labor.	Aver. expen. for a missionary.
1—1826—27	\$18,140.76	\$13,984.17	169	68	196	110	not rep.	not rep.		\$127	\$ 83
2—1827—28	20,035.78	17,849.22	201	89	244	133	1,006	306	134	134	89
3—1828—29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	144	88
4—1829—30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	155	108
5—1830—31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	160	102
6—1831—32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	146	104
7—1832—33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	159	109
8—1833—34	78,911.44	80,015.76	676	200	899	463	2,736	2,736	172	118	118
9—1834—35	88,863.22	83,394.28	719	204	1,050	490	3,300	52,000	170	116	116
10—1835—36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	122	122
11—1836—37	85,701.59	99,529.72	810	232	1,025	554	3,752	80,000	180	123	123
12—1837—38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124	124
13—1838—39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124	124
14—1839—40	78,343.60	78,533.89	680	194	842	486	4,750	60,000	162	115	115
15—1840—41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123	123
16—1841—42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119	119
17—1842—43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116	116
18—1843—44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115	115
19—1844—45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126	126
20—1845—46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130	130
21—1846—47	116,617.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123	123
22—1847—48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	138	138
23—1848—49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141	141
24—1849—50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141	141
25—1850—51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	180	144	144
26—1851—52	160,062.25	162,831.14	1,065	204	1,948	862	6,820	66,500	189	153	153

**Remarks.—1.** From the foregoing table it will be seen that in each of the ten years, from 1830 to 1840, and from 1840 to 1850, the receipts were more than doubled.

**2.** The total of receipts, for the twenty six years, is \$2,365,420 40.

**3.** The total of years of labor is 13,958. These years are reckoned in each report, by adding together the months of labor which the missionaries have actually performed.

**4.** The average expenditure for a year of missionary labor, for the first twenty five years, is \$167. This includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as all the expenses of conducting the Institution. In what other way can christian charity be rendered more productive?

**5.** The average annual expenditure to a missionary, for the first twenty five years, is \$122. The difference between this amount and the average for a year's labor, is occasioned by the fact that a missionary is named and counted in a report, though in some cases he may have labored but a fraction of the year.

**6.** The whole number of additions to the churches is 114,601.

**7.** The fifth column—that of new appointments—shows how many have to be called in in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals, and other changes, and to make the increase, if there be any, over the number of the preceding year.

## DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries employed, each year of the Society's operations, in the Geographical Divisions of *Eastern, Middle, Southern, and Western States*; and also in *Canada*.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	180	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	810*
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065
26—1851-52	305	213	14	533		1,065

\* Of these, 24 labored in France and Switzerland, under the direction of the Evangelical Societies of Paris and Geneva.

*Remarks.*—1. In explanation of the comparatively large number of missionaries in the Middle States and the increasing number in the New England States for several of the earlier years, it should be remarked that, at the organization of this Society in 1826, the missionaries of the United Domestic Missionary Society, whose responsibilities it assumed, were transferred to it, and that the greater portion of them were in commission in the State of New York. The New England State Societies, also, became integral parts of the National Society, in several successive years—the Maine Missionary Society and the Vermont Domestic Missionary Society, in the third year of its operations; the New Hampshire Missionary Society, in the fourth year; the Connecticut Missionary Society, in the fifth year; and the Massachusetts Missionary Society, in the seventh year.

2. In the New England States, it will be observed, there has been but little increase of the number of missionaries, at any time, since the auxiliary relationship of the State Societies was completed.

Since 1837, the number has diminished, and is, this year, 26 less than at that date. In the Middle States, also, the number the present year, is fourteen less than in 1837.

3. The increase of the Society's labors, for many years, has been mainly in our Western States and Territories. The last twelve years, the increase alone in that portion of our country, has given it 366 additional missionaries.

4. In the table on the next page, will be seen the progress which has been made, year by year, in the newer States of the West, as they have severally come into being, and presented fields of peculiar promise for missionary culture. When this Society was formed, Indiana and Illinois were in their infancy. Michigan was, at that time, and for ten years subsequent, a territory; in 1825, it had but one Presbyterian or Congregational minister, and he was a missionary. Wisconsin remained, eight years after the organization of this Society, the almost undisputed home of the Indian. Iowa was not organized as a territory till 1838.

## DISTRIBUTION OF MISSIONARIES, No. 2.

The following Table shows the number of Missionaries in the several States and Territories, and in Canada, for each year of the Society's labors. Each of the four Geographical Divisions of Eastern, Middle, Southern, and Western States is included within double rules.

SOCIETY'S YEAR.	Eastern States.					Middle States.					Southern States.					Western States and Territories.										Total.										
	ME.	N.H.	VT.	MAS.	R.I.	CT.	N.Y.	N.J.	PA.	DEL.	MD.	D.C.	VA.	N.C.	S.C.	GA.	ALA.	MIR.	LA.	ARK.	FL.	TEX.	TEN.	KY.	O.		IND.	ILL.	MIC.	MO.	WIS.	IA.	MIN.	OR.	CAL.	
1-1826-27							120	1	7				1	1					1		2		2	4	16	3	2	4	3						1	169
2-1827-28	1	2	1				120	1	9				2	3			1				1		2	4	27	9	3	5	5						1	201
3-1828-29	40	2	29				117	10					2	3			3				2		2	3	43	12	8	5	6						2	309
4-1829-30	47	29	27				133	13					2	4			2						1	5	64	18	12	10	6						3	392
5-1830-31	54	31	35				148	2					2	3			3						7	9	74	23	17	12	5						2	453
6-1831-32	62	40	32	1			156	2					2	2			3						11	13	74	24	20	16	12						1	509
7-1832-33	66	50	38	55			151	3					2	1			4						1	10	9	68	29	24	16	13					6	676
8-1833-34	83	63	42	62			177	3					3	2			4						1	13	7	85	26	29	16	10					9	719
9-1834-35	87	49	42	68			185	6					4	3			4						1	13	7	85	26	29	16	10					15	755
10-1835-36	90	59	53	71			183	5					3	1			1						2	12	9	80	24	32	17	12					22	810*
11-1836-37	107	63	50	74			186	6					5	1			1						7	64	29	27	23	14	2						24	854
12-1837-38	71	56	52	76			161	7					2	2			1						12	7	72	31	31	29	9						12	680
13-1838-39	70	48	47	80			148	8					2	2			1						6	6	1	56	26	31	22	12					14	665
14-1839-40	71	55	51	73			165	12					2	2			1						7	6	1	54	25	39	24	9					12	680
15-1840-41	74	47	50	82			167	11					2	2			1						8	8	53	21	42	26	5						9	690
16-1841-42	73	50	54	83			187	11					1	1			1						1	8	6	66	24	50	36	6					10	791
17-1842-43	68	47	53	78			193	10					1	1			1						4	3	91	36	87	63	21						9	848
18-1843-44	75	42	40	64			201	10					2	2			1						1	4	3	91	36	87	63	21					7	907
19-1844-45	82	45	39	66			188	10					1	1			1						1	6	6	103	51	98	67	25					6	943
20-1845-46	80	45	45	56			211	6					1	1			1						1	6	8	95	59	92	77	21					971	
21-1846-47	86	44	43	60			198	7					3	1			1						6	8	95	59	92	77	21						972	
22-1847-48	91	46	45	67			187	4					5	1			3						7	9	102	52	101	80	21						1,006	
23-1848-49	89	41	50	67			186	4					5	1			3						7	7	94	51	110	73	25						1,019	
24-1849-50	92	40	58	60			173	6					2	1			2						6	7	97	50	114	74	33						1,032	
25-1850-51	91	46	61	61			170	11					11	1			1						5	6	93	59	119	80	29						1,065	
26-1851-52	96	44	60	54			157	10					8	2			1						5	6	93	63	117	77	29						1,065	

\* Including the 24 in France and Switzerland.

## PRINCIPAL AUXILIARIES, AGENCIES AND MISSIONARY FIELDS.

### Maine Missionary Society.

WILLIAM T. DWIGHT, D. D., President; JOHN HOW, Esq., Treasurer; BENJAMIN TAPPAN, D. D., Secretary. Office at Portland.

This Society has had in its service, during this year, *ninety six missionaries*; and their labors have been distributed to *one hundred and forty* different communities—the greater portion officiating as pastors, or stated supplies. The number in actual attendance on these ministrations has averaged more than 12,000. The churches assisted report four thousand four hundred and two members in communion.

The receipts for the year ending March 1st, were \$11,706 92. The expenditures in the same time were \$12,364 82. Various contributions, amounting to \$308, were received from this State by the Parent Society. The aggregate of Home Missionary collections this year, from Maine, has been \$12,014 92—a larger sum than the State has previously furnished for this cause in any single year. Still, the Trustees have been obliged to resort to a loan of \$800, to meet the current demands on the treasury.

This Auxiliary has been the foster parent to which, under God, between forty and fifty churches ascribe their present independence of foreign aid. To it one hundred feeble churches still look for the indispensable means of existence. It is the only visible agency for furnishing scores and even hundreds of other towns and settlements with ministerial culture. In all of these a great work—a work of hardship and self-denial, is to be done; and now is the time to do it. The Maine Missionary Society, therefore, ably as it is managed, and blessed as have been its fruits, needs greatly to enlarge its operations. But how can this be done, when its resources are so restricted as to cripple its energies? Instead of advancing boldly to occupy the various fields, as they open to the enterprise of the Church, the Trustees are compelled to proceed under the embarrassment of repeated loans, and consequently with more regard to economy than to the expansion of their work. This is not meet; it is unjust to the institution which has done so much for the best interests of the State; it is unworthy of the magnitude of the work yet to be done, and which involves more of the present and eternal interest of the population than any other. The les-

sons of the past should be an effectual warning against such an inadequate support of so vital an interest. One of the missionaries of the Maine Missionary Society, says of his field: "If the leading minds here had been faithfully trained in their childhood under religious influences, and had then enjoyed the permanent ministrations of some judicious, earnest missionary, this place would long since have budded and blossomed as the rose. But now I fear that most of these people will perish in their sins, and that it will cost the life of at least one missionary, and your Society I know not how much money, to do successful battle with the adversary, and recover back this place from his terrible power. Could the fathers, who are now sleeping in their graves, have seen the consequences of no religious institutions to their posterity, as they must see it in the light of eternity, every dollar in their possession, if necessary, would have been expended for the support of the Gospel." Those consequences, many of the fathers did not foresee; the Gospel, which would have averted them, they did not provide. And shall the same fatal neglect be continued by their successors? Is there any way but by planting religious institutions—any time like the present, in which to do it—to secure to the next generation the blessings which our fathers failed to provide for this? In the language of the Secretary, "This work MUST BE DONE. The cry of thousands destroyed for lack of knowledge—of God's dear children asking bread, and no man breaking it unto them—is constantly waxing louder and louder. The people must have some kind of religion. In the absence of sound christian instruction, they will even heap to themselves teachers after their own lusts, and will blindly follow blind guides, who need themselves to be taught the first principles of the oracles of God."

### New Hampshire Missionary Society.

ABRAHAM BURNHAM, D. D., President; SAMUEL FARRINGTON, Esq., Treasurer; Rev. BENJAMIN P. STONE, Secretary. Office at Concord.

Forty four missionaries have borne the commission of the Society since the last Report, within the bounds of this Auxiliary. Their labors amount, in the aggregate, to thirty six years; and have been distributed among fifty different congregations. Only three or four instances of unusual religious interest have occurred during the year. The cause of Temper-



ance has recently occupied the attention of the churches, and of philanthropists generally, in an uncommon degree, and is regarded as ominous of increased spiritual prosperity.

There have been received into the treasury, during the year, \$7,745 01, of which \$1,121 97, were paid to the Parent Society by the direction of the donors, and \$1,500 by the vote of the Trustees of the Auxiliary; leaving for the use of the latter within the State, \$5,123 04. The National Society has also received from various individuals and congregations in the State, \$781 66, making a total of \$3,403 63 for the West, and the whole sum raised in the State for the cause of Home Missions, \$8,526 67—exceeding the amount raised in the preceding year by \$313 67. The expenditures within the State were \$4,738 59.

Since our last Annual Report was published, this Auxiliary has celebrated its fiftieth anniversary. The review of the half century, drawn up by the Secretary, is replete with reminiscences of great interest and value, illustrating the several steps by which Home Missions have advanced from less to greater degrees of system, economy, and efficiency. Some of the statistics contained in this document will illustrate, in a small degree, the value of the Society to the people of New Hampshire; though the full influence of the preaching of the Gospel, and its institutions, in improving society throughout all its relations, cannot be told in figures or language. In 50 years, 1,523 ministers have been employed. The aggregate of missionary labor performed equals 986 years. Fifty churches have been gathered, and 80 houses of worship erected or remodeled, on fields cultivated by the Society. Of the 114 feeble churches who have received assistance, 98 still exist, and 41 have attained to independence of foreign help. The cost of the good thus accomplished in the State has been \$135,518. At so considerable an expense has the benefit connected with the existence of more than half of the churches in the State been secured. From these results, the New Hampshire Missionary Society may well derive an impulse to more vigorous endeavor to occupy the waste places which remain. "With one half of the churches in the State," says the Report, "unable to give the ministry the small average of \$400 a year, and consequently either dependent on charity for a portion of their support, or liable to such dependence; and with at least one quarter of all the towns in the State having no reasonable

prospect of enjoying such institutions of religion as they need, unless furnished by the Society; with these affecting facts before us, we cannot but be impressed with the importance of its labors, both present and future, to the highest welfare of our domestic Zion. We venture the prediction that the time is not far distant when an intelligent ministry and the establishment of religious order, will be earnestly sought at our hands by a certain class of towns who have hitherto disregarded them. The advancing light of the age, by means of the press and the common school, will soon so elevate the popular mind in intelligence, if not in morals, that an untaught and ignorant ministry will no longer be tolerated by those portions of the masses that have regard for their own respectability and improvement."

#### Vermont Domestic Missionary Society.

HON. ERASTUS FAIRBANKS, President; Hon. C. W. STORRS, Treasurer; Rev. JOHN F. STONE, Secretary. Office at Montpelier.

The receipts of this Society for the year past were \$5,536 58. This is less by \$1,468 22 than the income of the year preceding, and less also than the expenditures by \$1,350 87. This deficiency is to be ascribed partly to the smaller amount of legacies, and partly to heavier demands on the Society arising from emigration. Besides the \$6,430 70 paid out for missionary purposes within the State, various contributions of churches and individuals, amounting to \$564 10, have been made directly to the American Home Missionary Society.

Sixty missionaries have been in commission on this field during the whole or a part of the past year, whose aggregate of labor equals 49 years. This has been bestowed on 67 fields, nearly all of which have organized churches. Among the missions commenced during the year, one of peculiar interest is reported among the French, at Burlington and vicinity, where a body of that people have permanently settled. More than thirty families cordially receive the labors of a Protestant missionary, notwithstanding the strenuous opposition of the Romish priest.

While several of the missionary fields in Vermont have made important advances, and some of them have been blessed with revivals of religion, an equal number have been reduced in members and in external prosperity by emigration. Seven churches on the missionary list

have parted with more than five hundred and fifty members since their organization, and have only three hundred and twenty three remaining. It is estimated that the churches now depending on the Society for aid, have thus lost more than twenty two hundred in twenty five years. This will explain the return to a state of dependence, of several congregations which, in former years, were supposed to have reached the point of self-support; and also will account for the continued feebleness of others to which frequent accessions have been made. They are blessed with a laborious and productive ministry; but the drain of emigration carries off so great an amount of their numbers and efficiency, that were it not for Home Missionary intervention they would dwindle and probably, in many cases, become extinct. That, in these circumstances, the feeble churches are no more feeble, and that their number is so few, speaks well for their pastors, and for the energy and wisdom of the State Auxiliary. Instead of being discouraged by this apparent adversity, they are led, by an enlarged and comprehensive view of the whole field, to consider their own loss as a gain to the general cause. "Who can doubt," says the Report, "that the churches of Vermont are doing more to establish and sustain the institutions of religion throughout the land, by means of christian families and individuals that have been trained up in those churches for the service of God, and are now scattered throughout the land, than they could have done by any other means? And do we not see the hand of God in this? Is it not his way, in part, for spreading the Gospel and extending the Church, till the land shall be full of the knowledge of the Lord? Soon another generation will appear on the stage of active life. Many of these will have acquired a liberal education and entered the learned professions—all will sustain important relations, and all have their influence. And the character of that influence will be decided by the instrumentalities by which their principles shall have been formed. Many of these, instead of settling down in their native towns, or State, will go to the West. They will be dispersed throughout the land; and some of them, doubtless, in other lands. Let them but have the Gospel in their minds and in their hearts, and they will be so many living, active agents for carrying forward the work of evangelization, wherever their lot shall be cast. But let them go forth without these principles, and they will only add to the work

to be done and enhance the obstacles to the doing of it.

#### Massachusetts Home Missionary Society.

LEONARD WOODS, D. D., President; BENJAMIN PERKINS, Treasurer; JOSEPH S. CLARK, D. D., Secretary. Office in Boston.

The income of this Society for the year ending March 1st, was \$34,768 63—nearly \$1,500 more than in any previous year. Of this revenue, \$6,132 69 were applied to missionary purposes within the State, and \$27,000 remitted to the Parent Society. Besides this generous donation—the largest ever received from any Auxiliary in a single year—other contributions have been made by various churches and individuals, amounting to \$7,035 95; of which, \$1,683 78 was from the Hampshire Missionary Society, and \$2,864 96 from the payment of legacies. There has thus been consecrated to the Home Missionary cause by the Christians of Massachusetts, during the last year, an aggregate of \$41,804 58—more than one quarter of the total income of the Parent Society for that period.

Fifty four missionaries have been in commission for more or less of the year—a diminution of eight from the year before. Seven churches previously aided do not appear on the present Report; 47 are still dependent; and nine have during the year reached the point of self-support; and all give promise of permanent continuance in that state. The reduction in the number of missionaries and missionary churches, and also of the amount expended in their support, shows the progress which is made from year to year, in repairing the waste places of Zion in this State, and transferring her benevolent energies to the wider and still needier desolations of the West. That this is the purpose of this most efficient Auxiliary, its invaluable pecuniary aid, and the cordial and cheering coöperation of its Board of Trust, abundantly testify. In no quarter, not even in the most prominent of our Western fields, is the magnitude of the Home Missionary claim more justly appreciated or more eloquently urged;—and urged, too, in the spirit of devout recognition of dependence on the power and grace of the Most High. "The history of the Home Missions in this country," says the last Report, "has, from the first, been the history of great effects from little causes. Every movement has been like the silent and hidden, but resistless action of leaven—bringing out results which we can trace to no ade-

quate cause, without supposing the unseen hand of God in their production. The fact that a new church can be planted in an old waste, or an infant settlement, during the brief period of seven years, and at an annual cost to the Missionary Society of only \$167 per annum; the fact that eight hundred evangelical churches in our land have actually been brought up to a self-supporting condition at this trifling expense, and by this short process, since the Home Missionary enterprise commenced—these facts proclaim the existence of an energy more than human. They indicate the presence of an all-powerful, though an invisible agency."

#### Rhode Island Home Missionary Society.

J. P. CLEVELAND, D. D., President; B. WHITT, Esq., Treasurer; Rev. WILLIAM J. BREED, Secretary. Office at Providence.

Seven missionaries have been under commission, the last year, on the field of this Auxiliary; and two of them have been installed Pastors of the flocks which they serve.

The receipts of the Society, including a remittance of \$1,000 from the Connecticut Missionary Society, have amounted to \$1,868 77. Of this sum, \$1,720 have been applied to missionary purposes in the State. Remittances directly to the Parent Society, from various individuals and churches, \$497 40. The collections of the year show a gratifying increase beyond those of any former year, and encourage the hope that soon the Society may be able to dispense with the generous aid annually furnished by the friends of missions in Connecticut.

From the Report of this Auxiliary, we are led to infer, that the missionary churches under its care were never in a more vigorous and hopeful condition, though they have suffered from the great depression of the manufacturing interests of the State. Two houses of worship have been redeemed from the embarrassment of debt, since the last Report. "None of the churches have enjoyed a powerful revival; yet the Holy Spirit has not withdrawn wholly from them. Precious souls have given evidence of having passed from death unto life. The children of God have been edified, and wide and powerful influences have been exerted in favor of temperance, morality, and experimental religion."

#### Connecticut Missionary Society.

Rev. HORACE HOOKER, Secretary; E. W. PARSONS, Treasurer. Office at Hartford.

The receipts of this Society, for the twelve months past, have been \$7,839 19. The expenditures have been for missions within the State, \$3,742 42; donation to the Rhode Island Home Missionary Society, \$1,000; Remittance to the Parent Society, \$1,000. The latter has also received, from various sources in Connecticut, \$16,925 39, including bequests amounting to \$3,574 26—making the total realized to this cause from the State, the past year, \$24,764 58—of which nearly three-fourths have been applied through the Parent Society to its great work in the remoter sections of our land.

Forty four missionaries have been under commission within the year. Two churches previously aided have voluntarily withdrawn from this relation, and three others have not renewed their applications, and, it is hoped, may require no further assistance.

Although the cost of missions within the State has been somewhat reduced, there is no prospect that it can soon, if ever, be wholly dispensed with. Changes in the centers of business, the emigration of multitudes of the sons of Connecticut in pursuit of the great enterprises of the day, and the coming in of foreign elements to occupy their places—all tend to enfeeble many churches, and to raise up new ones, and thus furnish fresh occasion for missionary culture from year to year. The Secretary remarks, "Though few of the churches, I trust, would die at once, if thrown on their own resources, they would drag out only a feeble, sickly existence. However this may be, but for Home Missions, the record of the living would become, in part, an obituary of churches that have ceased to be, and in part, the names of churches that never have been. Some seem to regard Home Missions as designed almost entirely for the new settlements. This, doubtless, is their main design. But their necessity in the Atlantic States, especially in some parts of New England, must be more and more felt with the progress of time. Such multitudes migrate to California and other regions of the West, that churches hitherto deemed far above the need of external aid, will require the fostering care of Home Missions. The places they make vacant will, for the most part, be occupied, if at all, by immigrants from foreign countries who are not accustomed to treat the Sabbath and

the sanctuary after the manner of New England. The example of these will infect the minds of others who have been trained to respect both. The churches have begun to take alarm at the desecration of holy time, and the neglect of public worship. They are looking around anxiously for a remedy. Whatever other means are employed, the labors of a stated, permanent ministry, are indispensable in checking the evil. Without them, all else will be unavailing. Light troops may answer to overrun a country, but possession can be kept only by substantial, permanent fortifications. And when we begin to count the cost of their erection and maintenance, we may well begin to compute the value not only 'of the Union,' but of liberty itself. With one quarter, or one third, and in some cases even more, of the population of country towns in New England, habitually neglecting the house of God, it is no time to think Home Missions are only for the far off regions towards the setting sun."

#### Philadelphia Home Missionary Society.

THOMAS FLEMING, Esq., President; HENRY PERKINS, Esq., Treasurer; Rev. ROBERT ADAMS, Secretary. Office at Philadelphia.

The States of New Jersey, Pennsylvania, Delaware, and Maryland, and the District of Columbia, constitute the field of this Society. During the year past, its receipts from the usual sources have been \$7,588 27, and bonds to the amount of \$3,000, from the estate of John Porter, Esq., late of Northumberland, Pa. The Parent Society has received from the same field direct contributions equal to \$2,834 14; of which \$1,659 14 was from bequests. The Auxiliary expended for missionary purposes on its own field, \$7,963 10, and made a donation of \$185 to the American Home Missionary Society. The total sum realized to this cause from these sources, in addition to the bonds above named, for the year past, was \$10,422 41.

The number of *missionaries* under appointment from this Auxiliary has been 58. They have labored steadily in 70 organized congregations, besides, in two instances, supplying as far as practicable the destitutions of an entire country.

From the last published Report of this Society, there is just reason to infer the increasing usefulness and popularity of its operations. Not only are its resources and the number of its occupied fields enlarging; but the work accomplished, as seen in congregations raised to a state of

independence of charitable aid, commends it to the confidence of its patrons as a most appropriate and energetic agent in the work of church extension. "Two-thirds of the churches, during their partial dependence upon our Society," says the Report, "erected their present houses of worship. Every year, some of the congregations aided by us, tell us they have commenced the erection of a sanctuary, and others inform us that they have completed such buildings; and generally, these buildings are unincumbered with debt, or nearly so, when they are dedicated to the worship of God."

#### Central Agency, New York.

Rev. RICHARD F. CLEVELAND, Clinton, Secretary; SAMUEL STOCKING, Utica, Treasurer.

*Forty two missionaries* have been under commission during the year, within the bounds of this Agency and have performed *thirty one* years of ministerial service. Their labors have been extended to more than *fifty* churches and missionary districts, and not less than *five thousand* souls have enjoyed their stated ministrations.

The receipts of the Agency, from the ordinary sources, have been \$4,297 72; and \$1,828 31 have been transmitted directly to the treasury of the Society at New York, making the whole amount of contributions for the year, \$6,126 03. The sum of \$5,000, the avails of a legacy, has also been received during the year, increasing the amount realized to the cause from this field to \$11,126 03. Of this sum, \$3,611 89 have been expended for missionary labor within the Agency; leaving a balance of \$685 83 in its treasury.

The past year has not been signalized, like some which have preceded it, by the effusions of the Holy Spirit; yet it is stated that "the earliest, and, comparatively, the most numerous instances of revival that have come under our notice during the past season, have occurred under the labors of missionaries." Though several of the churches have suffered serious losses, by removals and death, and the diminution of pecuniary support, yet, on the whole, there has been an advance in contributions for the support of their own institutions, and, compared with other churches, they have exhibited their full share of liberality in sustaining the various objects of christian benevolence.

Much of the territory embraced by this Agency, is more sparsely populated

than any other portion of the Middle States, and its destitutions must, for a long time to come, furnish a wide and important field of missionary effort. The northern counties, particularly, containing extensive tracts of almost unbroken wilderness, are beginning to attract attention and immigration, and a work is to be accomplished there like that which we are performing in the newly settled portions of the West. This region is traversed, too, by the great highways of western emigration, and naturally furnishes its full proportion to swell the tide that is flowing into the great western valley. In consequence of these contributions, and as a compensation for them, the impoverished churches will continue to claim, for a season, missionary support. Yet, most of the new applications for aid have been accompanied by evidences of a growing appreciation of religious privileges, and a willingness to make corresponding efforts to secure them; and the encouragement and impulse which this aid will impart to these feeble churches, will, it is hoped, secure their independence at no distant day. "To some of them," says the Secretary, "the day of enhanced strength and influence is not far distant. The restless spirit of secular improvement is opening highways of commerce through regions where, hitherto, labor and the products of the soil, have scarcely maintained their minimum value. As the result, feeble congregations will become large, able and independent, and new congregations will be formed, requiring, at the outset, Home Missionary aid. On the whole, the field comprised in this Agency never presented such a prospect, as at present, of development, growth and improvement."

#### Western Agency, New York.

Rev. JOHN A. MURRAY, Secretary; W. T. SCOTT, Treasurer. Office at Geneva.

*Sixty-four missionaries* have been employed within the bounds of this Agency during the year, including *four* who have labored in the feeble churches and been sustained by a portion of the funds of the Rochester Presbytery. It is gratifying to notice, that while new churches are formed, and new fields of missionary labor are opened every year in Western New York, the whole number of churches dependent upon the Society is rapidly diminishing; the number of applicants the last year being nearly one third less than it was ten years ago.

The receipts of the Agency, for the year ending March 1st, were \$8,084 50. An additional sum of \$1,536 02 was transmitted by the donors directly to New York, making the entire contributions from this field, \$9,620 52.

A manifest improvement is reported in the pecuniary and spiritual condition of most of the churches receiving missionary aid. Nine congregations have been enabled to dispense with foreign assistance, and are now sustaining their own ministry, while but one, a congregation of colored people, has been added to the list of beneficiaries. Five congregations have erected, during the year, or are now erecting, houses of worship, and as many more have made extensive repairs in edifices already built. Revivals of religion are reported in fifteen churches, some of which have received large gatherings of souls, the precious fruit and reward of missionary toil and self-denial. Aside from the maintenance of gospel ordinances, and the ordinary routine of ministerial labor, Temperance societies have been formed, several churches and Sabbath schools have been organized in destitute neighborhoods, congregations have been established, and measures taken to erect houses of worship where churches have not yet been gathered. Such facts testify that now as ever, and in the old as well as in the new settlements, the ministry and the church are eminently aggressive.

The Secretary, in his Report, alludes to the fact that during the past year several of the most liberal supporters of this Institution, in that part of the State, have been removed by death. Among them is the Hon. Nathaniel W. Howell, LL. D., of Canandaigua, one of the Vice Presidents of the Society, and, for more than half a century, a constant friend and efficient helper of the missionary work. His departure brings before us the material changes that have taken place, and the moral triumphs that have been achieved in Western New York during the active lifetime of an individual. In the language of the Report, "He remembered, with gratitude and affection, the missionaries sent out hither by the Connecticut Missionary Society, before the close of the last century. Where there lived but a few hundred men, 'scattered abroad as sheep having no shepherd,' with rude settlements few and far between, is now a populous, cultivated, highly privileged and religious community; where there was scarcely an organized town, or village of any size, or a school-house of any description, are now

302 organized towns, 350 villages, some of them of rare beauty, and three cities containing an aggregate population of more than 100,000; where was scarcely a church of any denomination, or a church edifice of any sort, or a minister of the Gospel, there are now, by the blessing of God upon the voluntary efforts of his people, at least 1,400 Protestant churches, 1,200 temples for public worship, and 1,400 evangelical clergymen; where, in 1790, there was a population of but 1,047, in 1850 the population had increased to 834,700, supplied with an evangelical church, and a minister of the Gospel to every 600 souls." In glancing at these results, we get new impressions of the importance of that agency through which, mainly, they have been produced, and are impelled to increased diligence in employing it to extend the same blessings to other and wider fields.

#### Western Reserve Agency, Ohio.

REV. MYRON TRACY, Hudson, Secretary;  
T. P. HANBY, Cleveland, Treasurer.

*Forty six missionaries* have been commissioned on this field, during the year, of whom *thirty six* have been sustained by the funds of the Agency, and have supplied *forty four* congregations with the stated ministrations of the Gospel, besides extending occasional labors to several others.

The resources of the Agency have amounted to \$3,021 11, of which \$2,631 69 have been expended within its own bounds. Contributions to the amount of \$463 20 have been paid directly into the treasury of the Society, making the entire receipts from the field covered by this Agency, \$3,484 31.

Notwithstanding the various causes which have operated to distract and weaken the churches of this region, most of those aided by this Society are gradually, though some of them slowly, gaining strength and influence. Among the signs of progress observable, it may be noted that two of the congregations aided have, during the year, erected houses of worship, several others have made extensive repairs, and four have provided their ministers with parsonages. Two missionaries have been installed as pastors, and no instance has occurred of the dissolution of that relation. Several congregations have applied for a smaller amount of aid than they have heretofore received, and one is understood to have made its last application. Even where

no visible progress has been reported in pecuniary resources, the missionary has been cheered with manifest tokens that his labor has not been in vain in the Lord.

Fifty years have now elapsed since the work of Home Missions was commenced on the Western Reserve, the first church having been organized by a missionary of the Connecticut Missionary Society, at Austinburg, Oct. 24, 1801. The religious history of this territory, since that period, strikingly illustrates the productiveness of the Home Missionary enterprise. Of the 184 Presbyterian and Congregational churches now in existence, more than two fifths are in a condition of pecuniary independence, but all of them, with perhaps two or three exceptions, are the fruits and monuments of missionary effort. The institutions of learning and benevolence, the general intelligence and thrift of the people, all the influences and blessings of a high christian civilization, which distinguish those communities, are to be traced, in no small degree, to the same agency.

On this subject, the Secretary of the Agency testifies as follows:—"The money thus expended, is not among the things that perish with the using. It is still doing good in the places where it was first expended; it is doing good, and will do good wherever the influence of these churches is or will be felt throughout the world, and to the end of time; and heaven itself will feel its influence, in louder songs, from more numerous voices, throughout eternal ages."

But these efforts, long continued and successful as they have been, have not overtaken the increasing necessities of the field. The Report of the Agency states that "many fields on the Reserve are still in an affectingly destitute condition. One church to which aid has been extended for the first time during the last year, is situated in a township of about 1,400 inhabitants, in which there had been no regular preaching for years, except a service by a circuit preacher once in two weeks. From its first settlement it has been a moral desolation. Another township, containing more than 900 inhabitants, has no church organization within its bounds, nor has it had, for years, any stated preaching. Another township, of more than 600 inhabitants, recently visited by one of our missionaries, is equally destitute." It is evident from these statements, that even in this region, where the first missionary churches beyond the mountains were planted half a century ago, "there re-

maineth yet very much land to be possessed."

**Marietta Agency, Ohio.**

REV. THOMAS WICKES, Secretary; A. T. NYE, Treasurer. Office at Marietta.

*Eleven missionaries* have been in commission during the year, on the field covered by this Agency, and have supplied *sixteen* congregations with the stated ministrations of the Gospel.

The *receipts* into the treasury have been \$440 65, in addition to which contributions to the cause have been made by congregations and individuals, to the amount of \$1,305 39, making the whole receipts from this field \$1,746 04. Of this sum, \$1,000 were contributed by a single friend of the Society.

It does not appear that the fields of labor occupied by these missionaries, have been visited to any considerable extent by the special effusions of the Spirit; yet facts are stated which show that the churches are generally becoming more stable and efficient, and that religious institutions through God's appointed means, are gradually gaining in estimation and influence with the mass of the community. Two of the churches have, within the year, undertaken to maintain, unaided, the institutions of religion; and three have provided for themselves houses of worship. Districts hitherto neglected, and which had become the strongholds of infidelity and vice, have been reached by the influences of the truth and Spirit, the ranks of the enemy have been broken, and many trophies gathered to the praise of divine grace.

The portion of the State embraced within the limits of this Agency, is assuming new importance as a theater of secular enterprise, and of missionary effort. The ruggedness of its surface, and the comparative poverty of its soil, have turned the tide of emigration into other channels; but the recent development of its vast subterraneous treasures is attracting thither an enterprising and industrious population. But a deplorable destitution of religious privileges still continues. In seven contiguous counties, containing a population of about 150,000, it is stated that there are but sixteen or seventeen ministers of the Calvinistic order. "In one Presbytery, (Athens,) there are nine vacant churches—vacant because there is no one to supply them with the ministrations of the Gospel." And there appears no prospect of providing adequately for the spiritual necessities of

this increasing population, except by the vigorous prosecution of Home Missions. The views of the Agency are thus expressed in their Report. "In looking over the fields of desolation spread around us, we have been at a loss to know what to do. We have a few feeble lights, scattered over these counties, a few spots where a band of faithful ministers are striving to build up the walls of Zion; but the wastes are far more numerous than the cultivated fields,—whole counties, in some cases, where but little is being done by any body of Christians to build up gospel institutions and save the souls of men. The enemy has them. Ignorance, and error, and sin have them. There are no churches, or none which have any perceptible influence upon the mass of surrounding ignorance—none which have any effect to elevate the moral tone of society.

The problem now to be solved is, how can we reach them? There is no nucleus existing around which spiritual crystallization may commence in the organization of churches; and we see no means of reaching this population, but that by which the heathen are brought under the power of the Gospel. Missionaries must be sent from abroad and sustained until they gather materials for churches upon the hard soil, which is a long and laborious process. We must sit down before the fortress, and prepare for a regular siege, throwing up ramparts, and planting heavy artillery. It is an expensive mode of conducting the war, but it is the cheapest in the end, and it is the only effectual way."

**Cincinnati Agency, Ohio.**

REV. HENRY LITTLE, Madison, Ind., Secretary; E. M. GREGORY, Cincinnati, Treasurer.

*Forty six missionaries* have been under appointment the past year, within the bounds of this Agency. The amount paid from its treasury for their support is \$4,887 80. The *receipts* of the Agency for the same period, including a small balance in the treasury at the beginning of the year, have been \$4,445 91.

In reviewing the labors of the missionaries on this field for another year, we find occasion for a grateful recognition of God's goodness, in the fact that their ranks have not been broken by death, and that they have been permitted to pursue their labors with comparatively little interruption by sickness. Amid many discouragements and privations, they have borne cheerfully the burden and

heat of the day, that they might sow the good seed of the kingdom over that wide and important field; and God has given the increase. Many feeble churches have been confirmed and strengthened, and five which have been hitherto sustained by the fostering care of this Society, have within the year assumed the support of their own pastors, and are transferred from the list of its beneficiaries to that of its supporters. In reference to the spiritual condition of the missionary churches and districts, the Agent speaks in his Report as follows: "Some of the missionaries have been blessed with precious revivals, though not, perhaps, so large a portion of them as in some former years. Yet, in a country so new and changing, who can compute the usefulness of some forty missionaries constantly employed in elevating and renovating this increasing population. 'The kingdom of God cometh not with observation;' and the great work accomplished by Home Missionaries is brought about in so noiseless a manner, that the careless multitude *amongst* whom and *upon* whom this work is wrought, are often almost unconscious that any considerable good has been achieved. Yet the foundations of many generations have been laid."

If the direct results of missionary labor on this field are less striking than in some other portions of the West, yet, when we consider the peculiar obstacles, in the face of which they have been achieved, we find evidence that they are the fruits of a wise and efficient husbandry. A large proportion of the earlier settlers were from the States across the Ohio river, and were not distinguished either for secular or religious enterprise. The central portion of Indiana, and the western counties of Ohio, were thought too remote from the great thoroughfares of trade to invite a settlement; and their forests remained undisturbed, while the tide of emigration from the East flowed around them to the regions beyond. Till the organization of this Society, in 1826, but little was done to supply this region with an evangelical ministry. In 1825, when the population of Indiana was more than 250,000, there were in the State but thirteen Presbyterian and Congregational ministers. Most of these were missionaries whose support was soon afterward assumed by this Society. Nearly every church then in existence, or which has been organized since that time, in connection with these denominations, has been gathered and nursed up from infancy under the labors of these self-denying men, and will stand, we trust, as

monuments of this enterprise till the light which they are shedding upon the surrounding darkness shall mingle with the light of the millennial day. By what other agency can we hope that the wide wilderness which remains will be brought under moral and religious culture?

#### Missouri.

Rev. EDMUND WRIGHT, Secretary; GEORGE K. BUDD, Treasurer. Office at St. Louis.

*Twenty nine missionaries* have been employed in this State since our last Report, *two* of whom have received assistance from the funds of the Missouri Home Missionary Society. The receipts of this Auxiliary for the year ending March 1st., have been, \$709 45.

Several of the churches have, during the year, enjoyed the special visitations of the Spirit, and have received large accessions to their numbers and strength; but the progress of evangelical truth throughout the State, has been painfully disproportionate to the growing necessities of its population. The Committee have not been inattentive to the claims of this great and important field, and have responded, as they were able, to the earnest appeals for additional laborers; and a few recruits have been furnished. But what are these among so many? The changes of the past year have left several important posts unoccupied, while vast regions to which the labors of this Society have never extended remain, and seem destined still to remain, in deplorable destitution of spiritual privileges. Of the 101 counties into which the State is divided, 88, it is stated, contain no house of worship, and 75 no minister of the Gospel of the denominations acting through this Society.

The Secretary of this Auxiliary makes the following striking statements in reference to the present and prospective wants of Missouri. "Of the 24 counties, lying upon the noble river that divides our State, and containing about one sixth of its territory, and one half of its population, sixteen have no minister of the Gospel of our order. These counties, now comparatively populous, have but one third as many inhabitants to the square mile as Massachusetts, Connecticut, and Rhode Island. But the time hastens when, as in these States, the population will be 100 to a square mile. In 1832 we had a population of 176,000 distributed through 33 counties. Compare this with the census of 1850, giving us a population of 682,000 divided into



100,000 families, and distributed into 101 counties. If our population has doubled itself twice during the last eighteen years, what may we expect during the next eighteen years, with our more than 500 miles of railroad begun or projected, with our plank roads and turnpikes now vigorously carried forward, and with the certainty that in less than five years, we shall be in railroad communication with the Atlantic cities? Immigration, the past year, has been unusually rapid, and multitudes, for many years to come, will continue to rush along our projected thoroughfares—villages will rapidly expand into cities, a score of which before another census will become centers of influence to corrupt or bless the swelling multitudes who are to throng our mineral and agricultural districts. At the rate of our increase for the last eighteen years, our population in 1870 will be about 2,000,000. But in what ratio may we expect an increase of our ministers to break to them the bread of life?

#### Michigan.

Rev. CALVIN CLARK, Marshall, Agent.

*Seventy seven missionaries* have been commissioned during the year to labor in this State. They have prosecuted their work amid peculiar difficulties and discouragements, but with the ordinary measure of success. The partial failure, for several successive years, of the great staple of the West, and the drain by emigration to California, have seriously impaired the strength of many congregations, and will postpone the day of their pecuniary independence. In others encouraging progress has been made, and some fifteen or twenty, it is hoped, will soon be able to dispense with foreign aid. While in many of the churches aided, spiritual apathy reigns, upon several others the gentle dews of heaven have distilled, and in a few there have been precious ingatherings of souls. At the close of the year covered by this Report, several revivals of religion of great interest and power were still in progress.

The history of the Society's operations in this State are instructive. In 1830, the population of the Territory was about 30,000. Six or seven Presbyterian churches had been organized, but all of them except one were without houses of worship, and were dependent upon this Society for support. Reckless speculation, and legislative extravagance and corruption, had brought the Territory to the verge of bankruptcy; and all the mor-

al and religious interests of society shared in the disaster. Since that time, and in the face of these mighty obstacles, a surprising change has been effected. "In many portions of this State," says the Agent, "the providence of God has been peculiar. High-handed wickedness and crime, systems of infidelity and combinations of wicked men to oppose the Gospel, have all been overcome, and flourishing churches have been organized, and powerful revivals experienced. According to the last reports, the Synod of Michigan contains 110 churches, 91 ministers, and 6,807 communicants; and the General Association contains 82 churches, 72 ministers, and 3,519 communicants; and since these reports were made, several new churches have been organized. A great and good work has been accomplished, and it has been accomplished mainly by means of this Society as an instrumental agent. All these churches, with six or seven exceptions, have been brought into existence by her aid, nourished from her bounty, and watched over by her with maternal solicitude. Forty of these have already risen to the condition of self support.

It is no important thing, to lay the foundation of intelligence and religion in a State that is soon to contain a million souls. Two hundred evangelical churches established and sustained in the most important centers of influence in this great and growing State,—two hundred churches that now contribute \$9,000 annually to benevolent purposes, and will soon contribute four times that amount,—two hundred churches, the greater portion of which sustain their Sabbath schools, and concerts of prayer, and benevolent societies of various kinds to enlighten and bless the world;—most assuredly, these churches must be centers of moral and christian influence, which will go on widening and multiplying down the track of time till the closing scene."

#### Illinois.

Rev. ARATUS KENT, Galena,  
Rev. WILLIAM KIRBY, Jacksonville, } Agents.

*One hundred and seventeen laborers* have been sustained the past year in this State by the funds of the Society, and \$3,081 61 have been received into its treasury from the churches on the same field.

In *Northern Illinois*, the Agent reports that, amid many reverses and hindrances, the cause of truth is making slow but steady advances. "Our churches," he

says, "are increasing in numbers and strength; a good spirit is prevalent among very many of them; and in quite a goodly number God is pouring out his Spirit for the conversion of sinners. Two of the missionaries have, within a year, been installed as pastors; six houses of worship have been erected; the cause of Sabbath schools is visibly advancing; increased interest is felt in the work of Education; new zeal is awakened on the subject of Temperance; the circulation of the Bible and religious books is diligently promoted; and all collateral good influences are receiving the steady and efficient co-operation of the missionaries of the Society."

In place of our usual Report from *Central Illinois*, we have to record the removal, by death, of the Agent for that field, Rev. WILLIAM KIRBY. In the midst of his useful labors, he was suddenly stricken down by disease, and on the 20th of December last he left the scenes of his earthly toil to enter upon his heavenly rest and reward.

Mr. Kirby devoted nearly his entire professional life to the promotion of the cause of Home Missions. While pursuing his theological studies at New Haven, he united with several of his classmates in an association for this purpose, and in the spring of 1831 entered upon his work. First as an instructor in Illinois College, of which he was one of the founders; afterwards as a missionary to several feeble churches; and finally as the Agent, for more than six years, of this Society, he labored with great zeal, fidelity and self-denial. With what success he fulfilled his mission in these several relations,—the many churches he encouraged and strengthened; the congregations to which he broke the bread of life; the institutions of learning which he nurtured; the brethren whom he counseled in their difficulties, cheered in their trials, and stimulated in every good work; the spirit of missions awakened by his teachings; the souls saved by his labors, and yet to be saved through instrumentalities which he set in motion, will testify when we stand with him before the Son of Man. While engaged in a benevolent mission in behalf of a feeble church, away from home, the messenger of death overtook him; and he laid aside his armor to put on his crown. He rests from his labors, and his works do follow him.

In *Southern Illinois*, where no Agent has been regularly employed, the Society has enjoyed the cordial co-operation of the Presbytery of Alton, which, in addition to the valuable services of its Mission-

ary Committee, has contributed \$644 50 towards the support of the missionaries laboring within its bounds. The Secretary of the Committee, Rev. A. T. NORRIS, states, as evidences of progress and grounds of encouragement, that during the past year four congregations have commenced the erection of houses of worship, and three have become independent of foreign aid. A decided increase of interest is manifested in the cause of Education, in the Temperance reformation, and in the various plans of christian benevolence.

Since the present plan of co-operation was adopted in 1840, the outlay of missionary funds in this neglected portion of the State has yielded a rich return. The number of ministers connected with this Presbytery, which covers the 39 southern counties, has increased from 7 to 23; its churches from 10 to 32; and the members connected with them from 399 to more than 1,500. At that time, the churches were confined to five contiguous counties in the neighborhood of Alton. In eight others churches have since been organized, and foundations have been laid, by the occasional labors of the missionaries, in four or five counties more. There still remain, however, some 25 counties in this section of the State "to be possessed" through the instrumentality of this Society.

Many causes have combined, during the year, to augment the labors and burdens, and to try the faith of our missionary brethren. The continued emigration to the land of gold has removed the very pillars of many feeble churches. Others were greatly impoverished by the desolating floods of the last summer; and others, still, by the failure of the wheat harvest which followed. Infidelity, too, in new and ensnaring forms; fanaticism in manifold shapes; popular excitements on questions of no profit, have greatly hindered the progress of the truth. Yet, in the face of all these obstacles, visible progress has been made, and encouragements abound to prosecute our work with redoubled diligence. Those portions of the State to which our missionaries have not yet extended their labors, are assuming a position of new interest and promise. In the eastern section, there is a region of country nearly 100 miles in width, and extending from the Kankakee to the Ohio river, nearly 300 miles, in which the work of the Society has hardly been commenced. In eight contiguous counties, containing a population of more than 30,000, no missionary, it is believed, has ever been stationed.

A system of railroads has been commenced, by which this region, hitherto comparatively secluded, will be traversed, and brought into connection with the great channels of travel and commerce. The population, which has doubled within ten years, will increase at an accelerated rate; and industry, enterprise, improvement will receive a new impulse. But foremost among the agencies that are set in operation to determine the character of these infant communities, should be the Church of Christ hastening to take possession in the name of her King. To delay or falter in such a work, at such a juncture, would be a base betrayal of her trust.

### Wisconsin.

REV. DEXTER CLARY, Beloit, Agent.

*Eighty four missionaries* have preached the Gospel in this State, under the direction of this Society, since our last Report, and their labors have been attended by encouraging tokens of the divine approbation. Fourteen churches, enjoying their ministrations, have received special visitations of the Spirit, and several more have been favored in different degrees with seasons of spiritual refreshing. A few churches, also, have received large and important accessions, the fruit of revivals which occurred during the preceding year. It is gratifying to discover, from a review of the year, that, although the churches have suffered much embarrassment, in common with those of other Western States, from the causes already alluded to in this Report; yet, through the blessing of God attending the faithful labors of his servants, no inconsiderable progress has been made in rearing christian institutions in that infant State. Fifteen churches have been organized in connection with the denominations which sustain this Society; seven houses of worship have been completed, and eleven others are in process of erection; three congregations have assumed the entire support of their pastors, and nearly 900 members have been added to the churches—more than half of them on profession of their faith.

The religious statistics of this State bear witness to the efficiency of the agencies by which its institutions have been reared. When the first missionary commenced his labors there in 1836, only one church organization among the white population existed in the Territory. At the present time there are 159 connected

with the Presbyterian and Congregational bodies, containing about 5,400 members. This number includes the few Welsh and German churches that were aided by the funds of this Society. More than 100 of these churches were organized through the agency, and nearly all have been assisted from the treasury of this Institution. Fifteen of those have already passed through the period of their minority, and are now independent.

The Agent of the Society has, during the year, made extensive tours in the northern counties, and has gathered much information in regard to the condition of this important portion of the missionary field. His Report bears testimony to the efficiency and zeal with which the few laborers there are prosecuting their work; but they are inadequate to supply the wide-spread and growing destitutions around them. They ask for a large and speedy reinforcement. New schemes of internal improvement are opening new fields for evangelical effort. A connection is about to be formed, by canal, between the Wisconsin and Fox rivers, thus uniting the navigable waters which flow into the Gulf of Mexico with those which flow into the St. Lawrence, and opening an important thoroughfare diagonally through the center of the State. Over this whole region the tide of population is rapidly flowing. Several counties, which five years ago had scarcely been reached by white settlers, now contain each a population of more than 10,000. But the work of supplying them with the means of religious instruction and training, has hardly been commenced. The Agent states that "Washington county, with a population of more than 20,000, has but one minister of our connection; Manitowoc, Brown, Outagamie, La Crosse, and Richland counties have each but one; Waupaca, Wausara, and Portage share the labors of another; while Adams, Bad Axe, and Crawford are entirely destitute. Yet in these counties are many settlements of New England people; villages are springing up, farms are under cultivation, and an extensive lumber business is carried on. The people there need the Gospel; and such men are wanted as will break up the fallow ground, and, like John the Baptist in the wilderness, say to the people, 'Prepare ye the way of the Lord.' Great numbers of professors of religion are located in these regions, and ministers are wanted to go after and enfold these lost sheep of the house of Israel. Abundance of work can be found here for all who will come. But who will supply

the more than 30 destitute churches in other portions of the State?"

### Iowa.

Rev. JULIUS A. REED, Davenport, Agent.

*Fifty missionaries* have held commissions from this Society in this State since our last Report, which exceeds by nine the number commissioned in any previous year. The churches under their ministrations have been favored with revivals of religion only to a limited extent, though many of them, including several German churches, have been encouraged and strengthened by valuable accessions to their numbers. In consequence of the losses and failures of the harvest, caused by the excessive rains of the last season, the congregations aided have not greatly increased their pledges for the support of the ministry. None, however, have diminished the amount of their subscriptions, while some, in face of the obstacles referred to, have made a considerable advance. Two missionaries have been installed as pastors during the year; six churches have been organized; four houses of worship have been completed; and ten others are now in process of erection—making the whole number of edifices already dedicated to the worship of God, twenty nine.

It is gratifying to notice how large a share of the work of planting christian institutions in this State has been borne by this Society. It is stated that there are now laboring, in the various departments of ministerial service, sixty one Congregational and N. S. Presbyterian ministers, all but four of whom are, or have been, aided by this Institution; and of the seventy one existing churches of the same denominations, all except two have been planted or nurtured by the same agency. But while we testify our gratitude to God for the success with which our past efforts have been crowned, we look with painful apprehension upon the wide harvest still perishing for want of reapers. Of the 100 organized counties in the State, about one half are so far settled as to furnish a field for ministerial effort; yet the labors of our missionaries have thus far been confined almost wholly to 28 counties, leaving 17 others, with a population of from 500 to 5,000 each, and five or six with a somewhat smaller population, entirely unsupplied. Not less than eight missionaries are needed at once to occupy posts where churches have already been gathered, and as many more to enter new and promising fields.

Since our last Report, a new station has been occupied on the western frontier of the State, in the vicinity of Council Bluffs. Scattered along the eastern banks of the Missouri river, is a population of about 14,000—more than half of them Mormons—living without the Sabbath, and the restraints of religious institutions, addicted to all the vices of a wild border life. The Mormons have determined to abandon their homes and emigrate to Utah in the course of the present year, and their places will be occupied by a population more accessible to the truth, and presenting an urgent claim to the sympathy and aid of the eastern churches.

"The destitutions of this State," says the Agent, "are destined, we fear, to increase faster than they can be supplied. The emigration to Iowa in 1851, according to a statement recently made on the floor of Congress, was 60,000, and we believe it will be as great annually till 1860. The soil of three fourths of the State is superior to that of the best river lands in New England. Lead abounds in some parts of the State, and coal throughout nearly half its extent. According to the returns of the last census, the ratio of mortality is a little more than half what it is in Massachusetts, showing that it ranks as the third State in the Union in point of healthfulness. It is bounded on the east and west by the two largest rivers in the Union, and is intersected by the Des Moines, which will soon afford slack water navigation to the heart of the State. It is confidently expected that in a few years a railroad will be built across the State, connecting these three rivers, and uniting them, by a continuous line of railroads, with the Atlantic cities. The attention of emigrants is turned, by these circumstances, to Iowa; and the population of the State must increase more rapidly than ever. If its annual increase continues to be as great till 1860, as it is estimated to have been the last year, it will then amount to 750,000. To keep pace with the population, an annual increase of eighteen ministers, besides providing for losses by removals and deaths, will be needed for years to come; which is about four times the net annual increase of our ministry for the last four years. Thus is this work growing upon our hands; and we should despair of final success were we not permitted to pray him, to send forth laborers to the harvest, to whom the gold and the silver belong, and in whose hands are the hearts of all men."

## Oregon.

The embarrassments adverted to in the last Report, as arising from the unsettled condition of society in Oregon, have continued to operate disastrously on the missions in that Territory. The absence of a large part of the male population for months together, not only left the missionaries without coadjutors in matters pertaining to the churches, but also devolved on them the responsibility and labor of educational and other social interests. When, at length, the crowd of adventurers began to return from the gold region, it was only to be dispersed again from the towns and villages by the operation of the "Land Law." This enactment makes liberal allotments of land to all who will actually settle on them previous to December 1st, 1853. Stimulated by this offer, great numbers of people have left the towns to take up farms in the country. The desire to "make claims," spread among all ranks, and for a time amounted almost to a mania. Families were scattered far from each other; beginnings which had been made in collecting congregations were arrested, and nearly every form of social improvement experienced a check. It is hoped, however, that this effect will be but temporary; and that the necessities of the increasing population, and the general desire manifested for schools and for the preaching of the Gospel, will triumph over the present embarrassment.

During the year past, the Society has sent out no additional missionaries to Oregon. The stations already occupied have been gradually strengthened, so far as the circumstances of the country would allow. In respect to the interests of education, especially, it is believed that the counsels and efforts of the missionaries have been of great value.

The station at Portland, under the care of Rev. *Horace Lyman*, since the last Report has assumed the character of a permanent congregation, with the fixtures of regularly organized society, that promise to make it a rallying point of good agencies for all time to come. A church edifice, 48 by 32 feet, with a spire and belfry, has been completed, after a severe and self-denying struggle; and on the 15th of June last, was dedicated to the worship of the Most High. On the same day, a Congregational church was organized, with ten members.

Rev. *George H. Atkinson* has continued his labors at Oregon City, and the various stations in the neighborhood, where he had previously planted Sabbath schools, and collected the people for preaching.

Arrangements have also been made, by which it is expected that Kalapooya, in Linn county, will be supplied at the expense of this Society.

The Committee have looked on the condition of the settlements in Oregon with deep concern. While these have not increased with a rapidity to be compared with that which characterizes the neighboring State of California, they are nevertheless outstripping the efforts of the Church to supply them with the bread of life. It is said that 10,000 emigrants entered Oregon in the year 1851. From the Umpqua Valley on the south, and the region around Puget's Sound on the north, the request of the pioneer is heard, asking for the teachings of the minister of God. Thus far, it is believed, no Protestant missionary has planted himself among the white settlers north of the Columbia. Immediate efforts are contemplated to meet these demands, and especially to furnish ministers to some points which have lately become important on account of their commercial or political relations.

## California.

The churches planted in California by the Society's missionaries, have continued to make steady advancement during the year. The Howard street church in San Francisco, which has been gathered by the labors of Rev. *S. H. Willey*, has increased in numbers and strength, in the face of severe external embarrassments. The congregation had but just completed their church building, when, in May, 1851, the city was visited by a disastrous conflagration; and though their "holy and beautiful house" was spared, the private fortunes of the people were almost wholly swept away by the flames; and the expense of this mission, which the congregation were about to assume, was thrown again, for a few months, upon the Society. A Presbyterian church was organized June 15th, 1851, on the same day that the house of worship was dedicated to the service of God.

Rev. *James H. Warren* commenced laboring at Nevada City early in April, 1851. His first efforts were directed to secure a church edifice. On the 28th of September following, the building—complete within and without, including a fine bell—was dedicated to Jehovah; and on the same day, a goodly number of professors united in covenant obligations as a church of Christ.

The church organized at Marysville, by Rev. W. W. Brier, has nearly doubled its numbers, and raised the means of building a house of worship, and furnishing it with a bell. Recently, in consequence of the failure of his health, Mr. Brier has been obliged to relinquish his labors.

At San José, Rev. Isaac H. Brayton reports a good measure of prosperity in the general affairs of his church, and the addition of several members, both by letter and by profession. Mr. B. has made extensive tours in the northern and southern mines, preaching the Gospel, and surveying the ground with reference to the establishment of new missions.

The above-named missionaries have been supported by the contributions of their people, except Rev. Messrs. Warren and Willey. The dependence of the latter on the Society terminated on the 1st of January last.

Only about three years have passed since the first Protestant missionaries began their labors in California. In that rush of people, that hazard of health and fortune, that excitement of new circumstances, and absence of social bonds, the attempt to establish the institutions of religion was like laying the foundations of a temple amid the breakers of the ocean. But what will not perseverance effect when working with self-denial, directed by intelligence, and upheld by faith! Already, in most of the important towns of California, one or more evangelical churches exist, sanctuaries rear their spires towards heaven, and living preachers proclaim the messages of mercy. The same wonderful rapidity that has marked this whole development of society in that new State, is seen also in the rise and progress of its religious institutions. Indeed, no limit has thus far been reached in the success of founding churches, and gathering about them the healthful institutions of settled society, but such as are imposed by the want of more laborers suited and willing to do the work. It is established beyond all doubt, that the demand for missionaries, such as this Society seeks to send forth, is not the mere creation of a heated zeal, but an actual and urgent necessity of the country. A hundred thousand men, now in the mines, require some more reliable provision for giving them the Gospel, than the irregular and uncertain visits of the itinerant. Their numbers and condition are becoming such as to admit of the stated ministry, and

the social fixtures connected with permanent churches. If these can be supplied to them now, ere the vigor of their new life is absorbed by worldliness—while their ardor and generosity are not yet perverted to purposes of sin—the Gospel may achieve triumphs there, such as can hardly be expected in an unexcited community. Every consideration of the greatest usefulness and economy, calls for an immediate reinforcement of this mission with the ablest men that can be obtained for the service. Such a reinforcement the Committee are attempting the present season, with good prospects of success.

## CONCLUSION.

Such is a brief summary of our last Missionary year. Although it has not been wanting in trials, but has furnished occasions for faith and patience, its passing months have yet been crowned with loving kindness and tender mercy. The members of the Society have this joy—a joy which no man taketh from them—that they have not labored in vain, nor spent their strength for nought. They rejoice in the confirmation furnished by another year, that the smile of Heaven rests upon their association. Its object is the noblest possible to men; its means, chosen and ordained by the Lord Jesus Christ; its results, priceless in their value, and eternal in their duration. No powers of computation can measure the present, and still less the future effects of the missionary labors of a single year. What may we not hope from the ceaseless activity, the whole year round, of a thousand enlightened, devoted minds, all pressed on by one impelling purpose, all fraught with the same message, all teaching the same great system of doctrines—doctrines, which, as has been well said, “have done more work, have rolled off more woes, have originated more good influences and good institutions, than all other doctrines ever preached, than all the philosophy ever written.” The yearly summing up of these results of Home Missionary labor, revives the courage of the christian heart. It confirms our faith in the adaptation and adequacy of the Gospel, as the means of national regeneration. The patrons and conductors of the Society, and their co-laborers in the field, may go forth afresh to the duties of another year, exulting in the belief of that coming hour, when the tribes of the people gathering upon our shores, shall say one to another, “Come ye, and let us walk in the light of the Lord.”

But animating as it is to contemplate the work accomplished, and that which is in hopeful progress, we may not forget that there is a class of facts less hopeful in their aspect; facts, discouraging for their magnitude rather than their kind. Though we have in this country some formidable shapes of error to encounter, we have, also, some uncommon facilities for meeting them with success. It is not Romanism, therefore, nor Infidelity, nor any of the indigenous forms of fanaticism, that we have chiefly to dread; but it is the whole of them together—the collective impenitence of the land—the aggregate of error, worldliness and sin, in all forms and under every denomination. It is the *quantity* rather than the *nature* of the work to be done, which looks disheartening. As lands that are made desolate by the visitations of clouds of locusts, we are in danger of being overwhelmed by the multitude rather than the prowess of our foes. Every where, the fallow ground exceeds the means of culture. Even around our homesteads and amid our altars, new wastes expand. The people are breaking forth on the right hand and on the left, extending the bounds of their habitation. Further and further on, beyond all previous limits, the great column of emigration is pressing, but never recedes. Social changes are so frequent, business enterprise and political excitement are so vehement, that an intenser action of the Gospel is needful to keep the community at all under its power. And this is required simultaneously, at a thousand points, thousands of miles asunder. There is, indeed, nothing in all this to make us despair of filling this land with the Gospel, provided the christian heart can but be awakened, and kept awake, to the magnitude of the interests in jeopardy;—can be brought to feel how much more rapidly the Church must now move than formerly, to avoid falling entirely behind the age. A rate of progress that once was prosperity, would now be little better than defeat. Fifty years ago, there were few openings and few facilities for the diffusion of the Gospel. The Church could then advance by slow degrees, and yet be ahead of the world. A large portion of the earth was inaccessible to the light. The Mahomedan world was the abode of bigotry and cruelty, and could not be entered. China was environed by impregnable barriers of prejudice. Maritime discovery and trade had not brought the remotest nations into familiar nearness, as at present. The extent and capabilities of our Great Central Valley, where now dwell

eleven millions of freemen, were unexplored, and almost unsuspected. No Schoolcraft had found the sources of the Mississippi; Oregon and California were names belonging to romance rather than to geography. Fifty years ago, Fulton had not given the steamboat to the world; railways had not girded the earth with bands of iron, nor the electric telegraph pervaded it as with nerves of sensation; there were no power-presses, no locomotives. These, and a thousand wonders of art besides, have but lately come into being to expedite human enterprise and abridge human labor. The quickening effect is not only felt in the external world, but, the very soul of man itself seems changed. It works on a larger scale; it plans and expects what it never dreamed before. It cannot be controlled by such application of christian truth as sufficed to guide it when the century began. And if the last few years have given such an impulse to human life, what may we expect in years to come? Must not our moral machinery be greatly increased, and be worked with far more momentum than it is now? Though it is the same Gospel that must be preached, it must yet be preached with more diligence and power. The excited minds of men must be made to see the truth more clearly, to believe it more firmly, to feel it more intensely, or vast multitudes will break away from its influence.

But the danger is, that the Christians of America will not appreciate this emergency as they should. There is danger that they will fail to know, in this their day, the things that belong to their peace; that they will not understand how valuable is the price that is put into their hands to secure the welfare of Zion; that they will withhold their best counsels, their personal efforts, and their earnest prayers; that their wealth will be locked up in worldly enterprises, instead of being consecrated to the immediate and pressing wants of evangelization; danger that their sons will be devoted to trade, to art, to ambition, rather than to the ministry of reconciliation. It involves no ordinary responsibility, because it is no ordinary privilege, to be a citizen of this country in such a day as this. It is a greater thing to be an American editor, to fill an American pulpit, to stand in the halls of American legislation, to mingle with and mold the popular feeling of American society, than to hold the same relations any where else. They who possess this privilege, seem to stand just now nearer to the throne of power, to the great center of motion of God's engine-

ry for saving the world than others. He, then, thus privileged, that can act, let him act *here* and *now*. He that can give, let him give with simplicity; for God loveth a cheerful giver. He that can pray, let him pray; for God is a hearer of prayer; and all the promises of his word, and all the signs of his providence, assure us that he waiteth to be gracious. While, then, his sounding chariot wheels are shaking the nations, let all who have named the name of Christ,

come forth in the fullness of an honest and entire devotement, and gird themselves to the glorious work of rendering this whole land IMMANUEL'S.

In behalf of the Executive Committee,

MILTON BADGER,

CHARLES HALL,

DAVID B. COE,

*Secretaries.*

## Missionary Correspondence.

### MINNESOTA.

#### The Maine Law in Minnesota.

The fifth of April, 1852, will be as memorable in Minnesota, as the fifth day of November in Great Britain—not, however, for the abolition of the gunpowder plot, but for the abolition of all whisky-sellers' plots—by the passage of a law prohibiting the manufacture and sale of all those liquors, which cause greater injury to a community than the explosion of a powder magazine in the heart of a city. The excitement throughout the Territory on Monday, the day of election, was greater than we have seen for a long time upon such an occasion, in any place. On the Saturday night previous, in Saint Paul, a meeting was held by the opposers of the law. The remarks by the "nice young men" that spoke, gave evidence that the vote in favor of "Rum" would be heavy.

On Sunday, the Roman Catholic Bishop, and all of the Protestant ministry, with the exception of the Episcopal, delivered discourses in favor of the contemplated law. At the opening of the polls on Monday, there was a crowd at the window, which continued through the day. With few exceptions, the sentiments of those at the polls could be told by their external appearance and demeanor.—When I say that all of the religious influence, and nearly all the industry and intelligence of the town were on our side, you can easily picture the color of the faces, and general bearing of the opposite party.

We believe all of the public officers and editors, with one exception, voted in favor of the law. Six hundred and seventy-four votes were polled in the town of Saint Paul; and though the liquor-sellers used every influence, in the

VOL. XXV.

shape of whisky and hired carriages, to bring all their force to the polls, it was found, after the votes were counted, that they had succeeded in this, their Gibraltar, by the meagre majority of twelve—not even a "baker's dozen."

Monday night was clear and calm, and the moon shone brightly, and by nine o'clock the news came that Ramsey County, of which Saint Paul is the seat, had given a decided majority in favor of the law!

Great was the joy of every friend of religion and good order, as the merry ringing of four church bells did testify; which ringing, however, was a death-knell to the respectability of selling this liquid pestilence, either by the small glass or the large hoghead.

The other counties, as far as heard from, have gone in favor of the law; and there remains not the shadow of a doubt that, on the first Monday in May, the famous Maine Liquor Law will become the law of this South-western Territory.

Its influence cannot but be happy. It will fill our sanctuaries, and be instrumental in the conversion of souls.

### IOWA.

#### The Outpost.

Rev. G. G. Rice, of Kanesville, has the distinction of residing further West than any other Missionary this side of the Rocky Mountains. His station is at the place on the Missouri River, which, for several years past, has been the great rendezvous of the Mormons, whence they set out on their journey to Salt Lake. As they depart, their places are supplied by other settlers, and thus a permanent community is grad-

5



ually growing up in the a fertile section of the State, which will in its turn form a starting point for emigrants settling higher up the Missouri. At present, the labors of the Missionary must be comparatively desultory and scattered, and attended with many difficulties.

We are quite isolated during the winter season. We have the Indians on the West, and 150 miles of mostly uninhabited prairie on the East. Of course, there can be but little intercourse abroad. It is expected that in a few weeks emigrants for the Pacific coast, will begin to flock in here. Here are hundreds, and I think I might say thousands, who are preparing to emigrate to Utah, California, and Oregon, this spring. The Mormons are preparing to leave in a body, and are very active in getting ready their outfit. Every one who can handle a mechanic's tool is engaged in making wagons, which are to cross the Rocky Mountains. The din and bustle of business here would make one think he was in some manufacturing town of New England, instead of an isolated town—isolated in winter, but in summer, steamboats come up here from St. Louis.

With the natural features of this country I am more and more pleased. The Missouri Bluffs, two to six miles back from the river, are of exceeding beauty from whatever point you choose to view them. The country is so rolling and the streams so rapid, I am confident it must be healthy; and the appearance of the people who have lived here is evidence of this. But few parts of the West present so many natural advantages to invite settlers as this, and without doubt here will soon be seen a dense population. A large immigration to settle in this part of the State is looked for next summer.

Of the moral aspects here, a longer acquaintance has not given me any more favorable impression. The more I become acquainted with the Mormons, the more I see that their works are "only evil continually." They have a meeting on Sabbath forenoon; but they make no distinction, but mix up secular business with their worship. They say that all their business is for the church, and is alike sacred to them. Stores are opened on the Sabbath, and during all its sacred hours you may hear the sound of the ax and the hammer. Neither business nor pleasure stops for the Sabbath here. I believe the Mormons guilty of nearly all the charges urged against them. That

they practice polygamy, is now notorious; and very recently an article in defense of it, was published in their paper here. The leaders teach the people that God is about to destroy all of this nation who do not embrace the Mormon faith, and that they will then take possession of this whole land; hence they look upon us as a doomed people, out of the pale of mercy, and that they are under no moral obligation to show us any mercy. It is this sentiment that has caused the disturbances between the Mormons and others wherever they have lived; for they believe they need not be very scrupulous in their dealings with those whom God has doomed to destruction, and whose possessions he has given to them. They profess that they are only going to the Valley of the Salt Lake 'till the "calamities be overpast," which God is about to send upon this nation, and the way is prepared for them to come back and possess the land. Many have told me that they had no idea what the Mormon doctrines were 'till they came out here among them; that those who proselyted them, concealed their true doctrines. Yet very few, after they have made this confession, will renounce Mormonism. A few, I trust, will do it. It seems to spoil a man to become a Mormon; even if he renounces it, he can never get it out of his system. It is like leprosy, and clings to him 'till he fairly rots out. The mass of them are dupes to the system, and trembling slaves to their leaders.

The leaders are despots, and rule their people with a rod of iron—who fear their curses as much as ever the dupe of Romanism did that of the Pope. Their preaching consists principally in enforcing the duty of paying tithes, and obeying the counsels of their leaders; and they are made to believe that if they disobey *Council*, the fate of Korah will be visited upon them. The people dare not give or attend parties without permission, and tickets to balls or parties must contain on them, "Permitted by Council." To speak against the authorities is a crime that must be atoned for by the payment of money. They usually punish by fines, and those who refuse to pay fines are excommunicated.

Nearly all are addicted to the use of profane language, from the man of gray hairs down to the prattling child. Yet they style themselves "Latter-Day Saints," and claim that they are the only true worshipers of God upon earth, and they denominate all those "Gentiles," or heathen, who are not of their faith.

## WISCONSIN.

### Concealed Church Members.

We have lately been taking the spiritual census of this field. Several members of our church cheerfully took part in this work, to their own profit, and I trust also to the profit of others. Christians manifested some desire for a deeper work of grace, and to witness a revival. One or two cases of great declension were found, with some promise of a better life. There was also a free access to the minds of the unconverted, with scarcely an exception.

One fact has been developed, which to us is astonishing. We have often been told that there are many who leave the eastern churches, and remove to the West, that never connect themselves with any church here; but if the small field we have explored, be any criterion by which to judge in this matter, the half has never been told; and eastern churches have but a very limited sense of their responsibility to removing members. We were aware that there were several of that class among us; and two aged individuals, trembling over the grave, who had held their letters for five or six years, had come forward and connected with the church. But there are now about *thirty persons* within the circumference of a few miles, who have been formerly, or are now connected with churches of different denominations elsewhere, but who hold no such relation here. Some of these are, we trust, still trying to adorn the doctrine of Christ, but are found in their present position because of denominational preferences, or other causes, but are, notwithstanding, a valuable help to us. But there are many others, who, if ever converted, are now backsliders in heart and life—persons enough, were they sufficiently united in mind and heart, to form a church nearly as large as the one now existing here, or for nearly double our present number. Oh, that the mind of the Spirit would blow upon this valley of dry bones, that these slain might live!

### Recognition of Responsibility and dependence.

Your commission came duly to hand, and caused such emotions as the missionary family alone experiences. We feel that the amount you promise is our salary. My people have made an extra effort this year; but yet, were it not for the sure promises of God, I should fear for the future. But God has taken care of me

and mine thus far, and I cannot find it in my heart to distrust him. I have not seen the results I wished; and two weeks ago I began to present such truth as was calculated to arouse the church to renewed activity. My own soul has been led to seek a fresh baptism from on high. I confidently hope that God will revive his work.

Never, I think, did I feel such a weight of responsibility resting on me as at the present time. When I think that every sermon I try to preach may sink some soul deeper in the torments of hell, I am forced to exclaim, again and again, "Who is sufficient for these things?" Well might an angel shrink from such a responsibility. But poor, weak man can lean on the strong arm of Jehovah. "Lo, I am with you." How such a promise nerves us for the combat. If I had not such a pledge to rest on, and such a stay and helper as our God, I must lay aside my armor in despair. There are many things I need; but I constantly pray that every thing else be denied rather than to be shut up to my own resources, when I go to minister to my people.

I often wonder that such a worm as I should have met with such kindness and encouragement from your Society, but I wonder much more, that God, in whose hands are the hearts of all flesh, should have taken me from the plow and sent me to be his ambassador to men. But in wisdom he has seen fit to place this precious treasure in *earthen vessels*, that the excellency of the power, may be of God and not of us. If any good is accomplished here, the world must say, "This is the finger of God."

O, brethren, pray for us in these ends of the earth, that God will graciously pour out his Spirit and revive his work.

### Care in Admitting Members.

Our number is three less than a year ago—some having died, and some left us. We might have kept our number good, but from the past we wished to learn lessons of wisdom for the future. Whatever may be the practice of other churches, this, so long as I am its pastor, will, I trust, be slow in receiving members. Nothing will be lost by delaying the connection of converts with the church for some time; while often much is gained by it. Some who have given evidence of piety for a year past, will next Sabbath sit down with us for the first time at the table of the Lord.

## Miscellaneous.

## Statistics of the United States.

The following statistics have been compiled from the returns of the Seventh Census, as embodied in the Report of the Superintendent of Census, Hon. J. C. G. Kennedy.

States, &c.	Area in sq. m.	Admitted.	Population in 1840.	Population in 1850.	Ratio of increase.	Pop. to sq. m.	Rep. in Congress.		Deaths. 1 to every	Miles Railroad	
							1840.	1850.		Completed	Not Com.
Me.,.....	30,000	1820	501,793	583,188	16.22	19.44	7	6	77.99	315	127
*N. H.,.....	9,280	1788	284,574	317,964	11.63	34.26	4	3	74.49	489	47
Vt.,.....	10,212	1791	291,948	314,120	7.59	30.76	4	3	100.13	380	59
*Mass.,.....	7,800	1788	737,609	994,499	34.81	127.49	10	11	51.23	1,089	67
*R. I.,.....	1,306	1790	108,830	147,544	35.57	112.97	2	2	65.83	50	32
*Conn.,.....	4,674	1788	309,978	370,791	19.61	79.33	4	4	64.13	547	216
*N. Y.,.....	46,000	1788	2,428,921	3,097,394	27.52	67.33	34	33	69.85	1,826	745
*N. J.,.....	8,320	1787	373,306	489,555	31.14	58.84	5	5	75.70	226	111
*Pa.,.....	46,000	1787	1,724,033	2,311,786	34.09	50.25	24	25	81.63	1,146	774
*Del.,.....	2,190	1787	78,085	91,535	17.22	43.17	1	1	75.71	16	11
*Md.,.....	9,356	1788	469,232	583,035	24.04	62.31	6	6	60.77	376	125
*Va.,.....	61,352	1788	1,239,797	1,421,661	14.66	23.17	15	13	74.61	478	818
*N. C.,.....	45,000	1789	753,419	868,903	15.32	19.30	9	8	85.12	249	385
*S. C.,.....	24,500	1788	594,398	668,507	12.46	27.28	5	5	83.59	340	298
*Ga.,.....	58,000	1788	691,392	905,999	31.03	15.08	8	8	91.33	754	229
Ala.,.....	50,722	1819	590,756	771,671	30.62	15.21	7	7	84.94	121	190
Miss.,.....	47,156	1817	375,651	606,555	61.46	12.86	4	5	69.63	93	273
La.,.....	46,431	1812	352,411	511,974	45.27	11.02	4	4	42.85	63	.....
Tex.,.....	237,321	1846	.....	212,592	.....	.....	.....	2	69.79	.....	32
Fa.,.....	59,268	1845	54,477	87,401	60.43	1.47	.....	1	93.07	.....	.....
Ky.,.....	37,680	1792	779,828	982,405	25.98	26.07	10	10	64.60	93	414
Tenn.,.....	45,600	1796	829,210	1,002,625	20.91	21.98	11	10	85.34	112	748
Mo.,.....	67,380	1821	383,702	682,043	77.75	10.12	5	7	55.81	.....	515
Ark.,.....	52,198	1836	97,574	209,639	114.85	4.01	1	2	70.18	.....	.....
O.,.....	39,964	1802	1,519,467	1,980,408	30.33	49.55	21	21	68.41	828	1,892
Ind.,.....	33,809	1816	685,866	988,416	44.11	29.23	10	11	77.65	660	915
Ill.,.....	55,405	1818	476,183	851,470	78.81	15.36	7	9	73.28	176	1,409
Mich.,.....	56,243	1836	212,267	397,654	87.33	7.07	3	4	88.19	427	.....
Ia.,.....	50,914	1846	43,112	192,214	345.84	3.77	.....	2	94.03	.....	.....
Wis.,.....	53,924	1848	30,945	305,191	890.48	5.65	.....	3	105.82	20	421
Cal.,.....	188,982	1850	.....	165,000	.....	.....	.....	2	.....	.....	.....
Min. T.,.....	83,000	.....	.....	6,077	.....	.07	.....	.....	202.56	.....	.....
Or. T.,.....	341,463	.....	.....	13,293	.....	.03	.....	.....	282.82	.....	.....
N. Mex. T.,.....	219,774	.....	.....	61,547	.....	.28	.....	.....	53.15	.....	.....
U. T.,.....	187,923	.....	.....	11,380	.....	.....	.....	.....	47.61	.....	.....
Neb. T.,.....	136,700	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Ind. T.,.....	187,171	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
N. W. T.,.....	587,564	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
D. C.,.....	60	.....	43,712	51,687	18.24	861.45	.....	.....	61.09	.....	.....
3,221,595			17,069,453	23,257,723	Av. 36.25	Av. 7.22	223	233	Av. 72.6	10,814	10,808

Since the Census of 1840, 1,166,432 square miles, including Oregon, have been added to the territory of the United States, by which it has been extended from 2,055,163, to 3,221,595 square miles. This does not include the great Lakes which lie upon our northern borders, or the bays which indent our Atlantic and Pacific shores.

The absolute increase of the population in ten years, including the amount acquired by additions of territory, has been 6,188,900; and the increase per cent. has been 36.25, viz.:

New England States, (6)	32.07 percent.
Middle States, (3)	30.32 "
Southern Atlantic States, (7)	19.19 "
South-western States, (8)	47.86 "
North-western States, (6)	50.08 "
States East of the Alleghanies, (16)	22.86 "
States West of " (14, excluding California)	53.47 "
White population	38.28 "
Free Colored,	10.09 "
Slaves,	28.58 "

If one third of the population of Pennsylvania and Virginia be considered as belonging to the Great Western Valley, the comparative population and political power of the two sections of the country will be as follows:

	POPULATION.		REPRESENTATIVES.	
	1840.	1850.	1840.	1850.
States East of the Mountains,	9,654,139	13,049,846	134	128
States West of the Mountains,	7,364,715	11,207,877	89	105
Difference, . . .	2,289,424	841,969	45	23

From this statement it appears, that in ten years, the East has lost six and the West has gained sixteen Representatives, and that the majority of Eastern Representatives in the next Congress will be only thirteen. Four Territories send each one delegate, who is not entitled to vote. The present ratio of representation, is 1 to 93,716.

In ten years 1,630,920 foreign passengers have arrived in the ports of the United States; and it is estimated that the total number of immigrants into the United States since 1790, and their descendants, amounted in 1850, to 4,350,934.

The total number of deaths in the United States, for the year ending June 1st, 1850, was 390,194.

\* The original thirteen States.

*America seen from Abroad.*

*Extract of a Letter from Genoa, of March 12, 1852.*

Every thoughtful American traveler will go home with a deep impression of the importance of the Home Missionary enterprise. The thorough evangelization of our own country, is infinitely the most important work on earth, not only in relation to our own interests, but the interests of the world. While the foreign field should not be neglected, no post in our own country should be left unoccupied. If the light that is in America become darkness, how great and lasting shall be the darkness that will enshroud the earth!

*Fifty Years ago.*

Fifty years ago, within the present limits of the States of Ohio, Indiana, Illinois, Michigan and Wisconsin, there were only 50,000 inhabitants; and the log cabins of the enterprising pioneers and frontier settlers of this North-western Territory were few and far between. Then, there were only about 5,000 acres of improved land in the Territory—the prairies and forests, the rivers and lakes of this “extensive tract of country” were mostly in the undisturbed and undisputed possession of untamed savage men and wild beasts. Then, the Indian trails, the bridle-paths and bark canoes, were the only signs of “internal improvements,” and the only guides and means of internal communication. Indeed “this part of the American Empire” was then an almost uninhabited and unimproved “tract of country,” and school-houses, churches, canals, railways, steamboats and telegraphic wires—*there were none.*

And now, in 1852, this North-western Territory comprises four States, containing about 4,500,000 people, entitled to 48 Representatives; has 23,000,000 of acres of improved land; raised in 1850, 40,000,000 bushels of wheat, 177,000,000

bushels of corn, 24,500,000 pounds of cheese, and 67,000,000 pounds of butter. It has McAdamized roads, canals and railroads made and being made throughout each State, with hundreds of elegant steamers plying upon its rivers and lakes, telegraphic communications between all its chief cities and towns and those of all other portions of the Union, with churches, colleges and school-houses, sufficient and convenient for the education of the millions. Yes, these “great (State) communities” were founded by, and their present prosperity and happiness are based upon, the early labors and influences of those energetic pioneer settlers—those few “well ordered families.”

*Thirty Years' Struggle with Debt.*

I hardly know in what terms to express my gratitude for the relief afforded me by the last draft of eighty dollars, which came to hand a few days since. My memory goes back at least 45 years, and for more than 30 of them I have been burdened with debts. From the moment I purchased a Latin grammar or commenced my course of study for the ministry, until a few days after you sent me that draft, I have been in debt, and nearly all that long (or short) period, I have been paying interest. Surely, if the Apostle was right in saying that we should “owe no man any thing,” it is truly desirable that a minister should be able to reach such a scriptural standard as early in life as 50. “The desire accomplished is sweet to the soul.” Since I have broken this subject, I feel like illustrating my habits of economy, by a fact or two. The only watch I ever owned I still have for a companion in all my labors. It cost me \$10 in 1827. The horse that has performed the offices of cars and steamboats for a much greater distance than the circumference of the earth, still claims me for as good a friend as 16 years ago.

*Appointments by the Executive Committee of the American Home Missionary Society during the month of April, 1852.*

*Not in Commission last year.*

Rev. N. George Clark, to go to California.  
Rev. Christian Zipp, Ger. Ch., Sharon and vicinity, Wis.  
Rev. A. Kleinheges, Germans in Jefferson and Golden Lake, Wis.  
Rev. J. C. Sherwin, Prairie La Crosse, Wis.  
Rev. Benjamin W. Reynolds, Waubesa and vicinity, Wis.

Rev. Daniel T. Noyes, Mineral Point, Wis.  
Rev. John Henry Spengler, Swiss Ch., Prairie du Sac, Wis.  
Rev. Maurice Carey, Elk Creek Township, Iowa.  
Rev. John McMillan, New Hope and vicinity, Ark.  
Rev. Philander Anderson, to go to Northern Indiana.  
Rev. George M. Boardman, Wing Lake, Mich.  
Rev. W. B. Stow, Ridgeville Corners, O.  
Rev. E. Kuhns, Jefferson, Albany, and Hibernia, O.

*Re-appointed.*

Rev. Bennet Roberts, Brighton, Clay, and Richland, Iowa.  
 Rev. David Knowles, Columbus and Welsh Ch., Long Creek, Iowa.  
 Rev. A. B. Dilley, Bentonport, Iowa.  
 Rev. John W. Allen, Marquette, Kingston, and Albany, Wis.  
 Rev. S. E. Miner, Elkhorn and vicinity, Wis.  
 Rev. John Muhlhäuser, Germans in Milwaukee, Wis.  
 Rev. C. W. Matthews, Sun Prairie and Windsor, Wis.  
 Rev. J. G. Kanouse, Cottage Grove, Wis.  
 Rev. J. D. Stevens, Monroe and vicinity, Wis.  
 Rev. C. L. Adams, Neenah, Wis.  
 Rev. David Pinkerton, Somers, Wis., three quarters of the time.  
 Rev. J. G. Rankin, Carrollton, Ill.  
 Rev. Josiah Porter, Spring Creek, Ill., half the time.  
 Rev. A. H. Fletcher, Rockport and Atlas, Ill.  
 Rev. John Ballard, Perry and Mayaville, Ill.  
 Rev. John N. Powell, Winslow, Waddam's Grove, and vicinity, Ill.  
 Rev. Russell Whiting, Richmond and West Hebron, Ill.  
 Rev. C. A. Williams, South Ottawa and vicinity, Ill.  
 Rev. L. C. Gilbert, Beebe's Grove and Thorn Grove, Ill.  
 Rev. George D. Miller, Monticello and vicinity, Ind.  
 Rev. Andrew Loose, Winchester and Pleasant Ridge, Ind.  
 Rev. John A. Tiffany, Livonia and Lawrenceport, Ind.

Rev. Amzi W. Freeman, Covington, Coal Creek, and Perryville, Ind.  
 Rev. John Hawka, Newport and Montezuma, Ind.  
 Rev. W. H. Rogers, Noblesville and Stoney Creek, Ind.  
 Rev. Jacob Patch, Orland, Indiana, and Gilead, Mich.  
 Rev. C. M. Moorehouse, Allegan, Mich.  
 Rev. Stephen N. Manning, Otisco and Greenville, Mich.  
 Rev. J. B. Jewel, Long Lake, Linden, and Gaines, Mich.  
 Rev. George Winter, Atlas, Mich., half the time.  
 Rev. Reuben Reynolds, Talmadge and Muskegan, Mich.  
 Rev. E. F. Waldo, Yankee Springs and Martin, Mich.  
 Rev. Paul Shepherd, Dover and Rome, Mich.  
 Rev. George G. Poage, Pleasant Hill, Richland, and vicinity, O.  
 Rev. James Davies, Welsh Ch., Cambria, O.  
 Rev. F. W. Weiskotten, Germans in Mansfield, O.  
 Rev. Henry Shedd, Ashley and vicinity, O.  
 Rev. Hugh C. McBride, Unity and Roseville, O.  
 Rev. William H. Bay, Graham's Station and vicinity, O.  
 Rev. Charles H. Force, Unadilla, N. Y., half the time.  
 Rev. A. D. French, Center Lisle, N. Y.  
 Rev. Nathaniel Hurd, Ohio, N. Y., half the time.  
 Rev. A. Wetzel, Ger. Ch., Utica, N. Y.  
 Rev. Pindar Field, Lincklaen, N. Y.  
 Rev. T. N. Benedict, Massena, N. Y.  
 Rev. Andrew Phillips, Head of Delaware, N. Y.  
 Rev. F. H. Ayres, Long Ridge, Ct.

*The Treasurer of the American Home Missionary Society, acknowledges the receipt of the following sums during the month of April, 1852.*

MAINE—  
 Bradford, Individuals, 5 00  
 South Paris, Seth Morse, 15 00

NEW HAMPSHIRE—  
 Oxford, in part of legacy of the late Rev. Daniel Campbell, by Rev. G. W. Campbell, executor, 500 00

VERMONT—  
 Grafton, L. M. Aikin, 10 00  
 Middlebury, a member of the Cong. Ch. to const. Miss Harriet E. Wilcox, of Troy, N. Y., a L. M., 80 00  
 Norwich, Cong. Ch. and Soc. in full to const. Rev. Edward B. Emerson a L. M., by J. Steele, 14 00  
 Wells River, Cong. Ch. and Soc. to const. Rev. Salem M. Plimpton a L. M., 88 00

MASSACHUSETTS—  
 Home Missionary Society, by B. Perkins, Treasurer, 8,000 00  
 Amherst, Second Cong. Ch., by C. L. Woodworth, 50 00  
 Hadley, in part of legacy of Oliver Warner, by W. F. Warner, ex'r., 25 00  
 Northbridge, Legacy of Josiah Spring, by P. W. Dudley, ex'r., 100 00

CONNECTICUT—  
 Bridgeport, Second Cong. Ch. and Soc., by H. Hiley, 140 25  
 Greens Arms, Cong. Ch. and Soc., by Miss C. Burr, 50 63  
 Griswold, Lucy Avery, 5 00  
 Middlebury, Ladies' Benev. Soc., \$31; Mrs. E. M. Crane, \$5; by R. Crane, 26 00  
 Middletown, Ladies' H. M. S., by Miss Julia A. Russell, 3 00  
 New Hartford, Central Cong. Ch., of which \$5 is in full to const. George E. Adams a L. M., and \$24 is in part to const. Selah Woodruff, a L. M., by Rev. J. C. Houghton, 80 00

New London, First Cong. Ch. and Soc., Ladies' Sew. Soc., in full to const. Miss Ellen L. Chesebrough a L. M., by F. A. Colt, 5 00  
 North Cornwall, Ladies' Sew. Soc., by Miss M. E. Scoville, 3 00  
 Northford, Mrs. Lydia Cooke Hull, to const. A. Cooke Hull, of Brooklyn, N. Y., a L. M., 30 00  
 Norwich, First Cong. Ch., Ladies' H. M. S., by Miss L. M. Huntington, 82 68  
 N. C. Reynolds, to const. Rev. Wm. Tracy a L. M., 30 00  
 Salisbury, J. Lee, 1 00  
 South Woodstock, Ladies' Benev. Assoc., to const. Mrs. Benjamin Silliman, of New Haven, a L. M., by Miss F. M. Lyman, 30 00  
 Torrington, Con. Ch. and Soc., to const. Hermon Curtis a L. M., by Rev. W. H. Moore, 45 00  
 Waterbury, First and Second Cong. Ch., Coll., \$394 28; Mon. Con. Coll., bal., \$3, by P. W. Carter, 296 00  
 P. Brown, to const. Wm. H. Brown a L. M., 30 00

NEW YORK—  
 Barre Center, S. Wells, 50  
 Brooklyn:  
*First Presb. Ch.*, John T. Terry, to const. Miss Harriette Terry, of Hartford, Ct., a L. M., \$50; R. E. Graves, \$25; C. B. Conant, \$50; L. R. Taylor, \$25; D. Leavitt, \$30; A. Fisher, \$20; H. Ford, \$10; N. W. Burris, \$10; G. W. B. Conkling, \$10; D. Pomeroy, \$5; J. F. Trow, \$5; others, \$19; Mon. Con. Coll., \$12 50, 271 50  
*South Presb. Ch.*, Mon. Con. Coll., by H. R. Dwight, \$59 04; M. M. Lawrence, \$12, 71 04  
 Catskill, Presb. Ch., a friend, 45 00  
 Franklin, First Cong. Ch. and Soc., by Rev. J. F. Ingersoll, 22 54  
 Islip, L. I., First Sab. Sch., by J. H. Dorsey, 3 00  
 Jewett, Presb. Ch. and Cong., 4 00



A. B. Parmelee,	1 50
B. F. Stuart,	2 00
	<hr/> \$1,384.61

*The Presbytery of Ottawa, Ill., acknowledges the receipt of the following sums.*

Little Rock,	42
Malugin Grove,	21 00
Northville,	18 05
Paw Paw,	1 58
Prairie Home,	9 00
Serena,	2 50
South Ottawa,	12 00
Utica, Ladies, \$1.50; Mr. Clark, \$6.50,	8 00
J. H. Baldwin, \$17; Rev. Ira Smith, \$25,	42 00
	<hr/> \$109 55

*Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.*

Battle Creek, Presb. Ch.,	18 25
Homer, Presb. Ch.,	9 31
Litchfield, Cong. Ch. to const. A. K. Bushnell a L. M., \$30; Wm. Savage for H. M., 50 cts.,	30 50
	<hr/> \$58 06

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums during the month of March, 1852. BENJAMIN PERKINS, Treasurer.*

Amherst, First Parish, Gent., \$172 37; Ladies, \$58 78 to const. Hon. E. Dickinson and Howard Sweetzer Life Members; Center Ladies' Sew. Soc., \$53; Mill Valley Young Ladies' Sew. Circle, \$11 57; Mrs. Sarah Dickinson, \$5,	299 72
Attleboro, Second Cong. Ch. and Soc.,	33 13
Boston, German Evan. Ch. and Soc.,	20 00
A Friend,	5 00
Braintree, Rev. Dr. Storrs' Soc. Quarterly Coll.,	19 00
Brookfield Asso., S. M. Lane, Treas	
Holland Ladies' Cent Soc.,	25 00
Southbridge Cong. Ch. and Soc.,	121 63
Ware, First Parish, \$40; Ladies' Benev. Soc., \$10,	50 00
Douglas, Rev. D. Holmes, \$2; Young Lady, \$1,	3 00
Dudley, Rev. Dr. Bates' Soc. Sub., \$53 09; Sewing Circle, \$21 51,	74 90
Essex North, Aux. Soc., James Caldwell, Treas.,	
West Amesbury, Rev. Mr. Paine's Soc. Coll., \$88 74; Mon. Con. Coll., \$45 14 to const. Dea. Moses Hoyt, Richard W. Sargeant, and Joseph B. Kelley Life Members, 113 88	
Linebrook, Gent. and Ladies,	14 34
West Newbury, First Parish, a friend,	1 00
Franklin Co. H. M. S., S. S. Eastman, Treas.,	120 23
Coleraine, Cong. Soc.,	7 12
Leverett, Cong. Soc.,	17 51
Montague, Gent. Asso., \$33 10; Ladies, \$19 42; Mon. Con. Coll., \$13 12 to const. Dea. Richard Clapp a L. M.,	54 64
Northfield, Trin. Soc.,	4 80
Shelburne, Gent. Asso., \$41 85; Ladies, \$40 40,	52 25
Less \$22 59 for printing Report,	143 73
Hampden Co. H. M. S., H. Brewer, Treas.,	
Agawam, Cong. Soc. to const. Rev. Ralph Terry a L. M.,	30 00
Chickopee, Rev. Mr. Oviatt's Soc. to const. Mrs. Isabella Oviatt and Elias Mossman L. M.'s,	62 00
Other sources,	383 93
Haverhill, East Parish,	16 00
Leicester, Rev. Dr. Nelson's Soc. to const. Deac. Lewis Bottsford, of Wisconsin, and Andrew C. Dennison L. M.'s,	100 00
Manchester, Cong. Ch. and Soc.,	60 00

Middlesex North and vicinity Soc., C. Lawrence, Treas.,	
Littleton, Cong. Ch. and Soc.,	18 28
Pepperell, Cong. Ch. and Soc.,	81 50
Provincetown, Cong. Soc.,	14 00
Salem, Rev. Dr. Emerson's Soc.,	267 18
Savannah, Ga., *Ralph Dunning,	8 50
Scituate, First Trin. Ch. and Soc.,	37 50
South Dennis, Cong. Soc.,	66 00
Ware Village, Cong. Ch. and Soc. Gent., \$246 97; Ladies, \$119 60; Sew Soc., \$33, to const. Rev. George Colton, Rev. Theron G. Colton, Mrs. Theron G. Colton, Jairus Skinner, Sylvester Hitchcock, and Daniel Church, Life Members,	304 57
Warren, Cong. Ch. and Soc. to const. Wm. H. Sessions, Alvah Blair, Rufus F. Bacon, Lucius J. Knowles, and Mrs. Martha Pomerooy, Life Members,	150 00
Weathersfield, Vt., Isaac Brown,	5 00
Westborough, Evan. Ch. and Soc.,	46 97
West Roxbury, Spring St. Ch. and Soc. to const. Dea. Wm. Wiswall, and Dea. M. Whitmore, Jr., and Mrs. Ellen A. Laurie, Life Members,	90 00
Worcester, Salem St. Ch. and Soc.,	51 63
A Friend, to const. Miss Nancy Emerson, of Virginia, a L. M.,	30 00
	<hr/> \$2,777 49

*Receipts at the office of the Philadelphia Home Missionary Society, from March 1 to April 17, 1852. Rev. ROBERT ADAIR, Secretary.*

NEW JERSEY—	
Augusta, by Rev. A. Ketcham,	30 00
Mendham, legacy of Mr. Beach, dec., by Rev. E. R. Fairchild, D. D.,	100 00
Rockaway, bal. of coll., by Rev. J. F. Tuttle,	3 00
PENNSYLVANIA—	
Blossburg, Rev. E. B. Benedict,	10 00
Conneautville, Rev. J. A. Woodruff,	15 41
Danphin, Rev. G. R. Moore,	12 50
East Whiteland, by John Todd,	12 50
Erie Board of Agency, by Rev. J. F. Road,	8 00
Mill Creek,	3 00
Mount Pleasant, Rev. Alexander Porter,	30 00
Mullenger, Rev. John McMaster,	7 25
Neshaminy, Ch., bal., by Rev. Mr. Turner,	10 00
New Milford, Rev. H. Osborn,	25 00
Philadelphia,	
First Presb. Ch., John A. Brown, \$100; Alexander Fullerton, \$100; A. R. Perkins, \$50; James Fassit, \$50; G. F. D., \$60; J. S., \$30; others, \$406; Ladies, by Miss Caroline Brown, \$378, 1,173 00	
Central Presb. Ch., N. L., Coll. in part,	39 04
Clinton St. Presb. Ch., Coll. in part, \$156; Mon. Con. Coll., \$50 75,	206 75
Western Presb. Ch., Sab. Sch., \$20; W. B. Leidy, \$1,	21 00
Second African Ch., by Rev. B. F. Templeton,	5 00
Pottsville, by Rev. Joseph M'Cool,	30 00
Springville, Rev. A. Sloat,	25 00
Sunville and Pleasantville, Rev. L. Strett,	16 00
Washington and M'Kean, Rev. Wm. Ottlinger,	7 17
Wells, by Rev. Joseph L. Riggs,	7 50
Williamsport, Coll., by Rev. W. Sterling,	31 64
DELAWARE—	
Indian River, by Rev. W. H. Mustard,	8 50
Milford, Dr. Tatem,	10 00
Misspillion, Ch.,	2 00
DISTRICT OF COLUMBIA—	
Washington,	
First Presb. Ch.,	64 00
Second Presb. Ch.,	25 00
Colored Presb. Ch.,	2 50
MARYLAND—	
Charles Co., Miss M. G. Baillie, by Rev. Dr. Converse,	8 75
	<hr/> \$1,974 51

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

---

---

**Vol. XXV.**

**JULY, 1859.**

**No. 3.**

---

---

## Illustrations of the West.

So long as the exertions of the Church fall far behind the demands of our great missionary field, the capabilities and dangers of the West cannot be too urgently pressed on the public attention. This portion of our land requires increased missionary attention, not only on account of its own intrinsic importance and growth, but because it is in a great measure the nursery for the population which is migrating to regions further on. The "West" is already a starting point for tens of thousands seeking that *other* West, lying upon the Pacific coast; and on its missionary training is to depend, in no small degree, the manner in which the Gospel will be received, supported, and propagated by the dwellers in California and Oregon.

The following illustrations of the West and its dangers and influence were presented at the late Anniversary of the American Home Missionary Society, in the address of Rev. JOSEPH F. TUTTLE, of Rockaway, N. J.

### The West—What it is.

The question is often asked, what is the West? In general terms it may be answered, the West is a vast empire, three thousand miles long by one thousand broad, containing two and a quarter millions of square miles, and equal to Great Britain, Ireland, Belgium, Holland, Denmark, Sweden, Norway, Poland, and Russia in Europe. It embraces fifteen hundred millions of acres, which would allow forty acres each to nearly forty million families, or two hundred millions of individuals. Once its frontier was at Geneva; now it is at San Francisco; now it is the Pacific. The West is constructed on Nature's vastest scale. It has forests yet undisturbed, covering as much territory as some of the kingdoms of Europe, every foot of which is available for the plow. It has rich, glorious prairies, which stretch out like trackless oceans. Its rivers, fringed with fat alluvial plains, sink the Thames, the Rhine, the Seine, and the Hudson into mere rivulets. To know the majestic outlines of the West, you must sail down the Ohio a thousand miles; up the Mississippi to St. Paul; up the Missouri to the Rocky Mountains; up the Yellow Stone a thousand miles to the place where its head waters are only a stone's throw distant from the sources of the Columbia; up the numerous tributaries of the turbid Missouri, spreading their mighty network over five hundred thousand square miles of territory,



or up the almost countless streams pouring into the Mississippi, on the one side reaching the Alleghanies, and on the other the Rocky Mountains. You must have some definite conception of the fact that the West is coursed by rivers whose aggregate length is thirty thousand miles, and whose valleys are as rich as the valley of the Nile.

#### Rapid Growth of the West.

The political progress of the West is also on a vast scale. I can name to you the man—he yet lives—who was the first white child born in the State of Ohio. Scarcely sixty-four years have passed away, and now behold ten States, four Territories, and eleven millions of inhabitants. In January, 1799, the delegates to the first Legislature west of the Ohio river, traveled through almost unbroken forest from two to four hundred miles, swimming the rivers on horseback, and camping by night in the woods; but now the representatives of eleven millions assemble in their capital cities, in circumstances as pleasant as in Boston or Harrisburgh. In 1794 the mail communication between Ohio and the East was through Kentucky and North Carolina; but now Cincinnati by railroad is forty hours distant from New York; and by telegraph, distance is absolutely annihilated. Progress at the West is at railroad rates. Yesterday it was a wilderness, to-day an inhabited place. Yesterday the wolf, the bear, the deer, and the savage, were there; to-day the West resounds with the potential voice of millions of citizens. Yesterday the traveler on horseback was picking his difficult way through vast forests by the dim trail of the hunter, or the blazed trees of the pioneer or savage; to-day he is following the screaming locomotives along iron highways with the speed of the wind. Yesterday the West was a dependent nursing in the swaddling clothes of infancy; to-day its eldest State, the young giant of the Ohio, is crying out "*Excelsior*," and is reaching out for the boasted banner and motto of the Empire State. Yesterday the West was distinguished only by her insignificance, scarcely exciting the contempt of her peers; to-day she plants one foot on the Ohio, and the other on the Columbia, waving one giant hand over the Yellow Stone, and the other over the American, and in the calm sublimity of conscious power awaits the day as near when she shall concentrate in herself the civil and political power of the nation. Convert the West to Christ, and she will make her power felt in Russia and in the heart of China; but let Jesuitism and Infidelity attain the mastery of the West, and she will roll back the dark ages over the world, and reërect the despotism of Hildebrand; or she will rock the nations with another French Revolution on a vaster scale. Convert the West to Christ, and her sons will be the foremost warriors in the great battle which is now waging in the world, and when at last the victory shall be won, her myriad voices shall blend in majestic harmony with the redeemed in earth and heaven, as they shall unite in the thunder-voiced ascription, "Alleluia! for the Lord God Omnipotent reigneth!"

#### Dangers of the West.

As for the dangers which beset the West, their "name is Legion;" but among them all the most active and dangerous are two; the first being Universalism, with its syren song of universal and indiscriminate salvation, blending into one the polite Unitarian infidelity of New England and the refined transcendentalism of Germany; the second being the system which declares that there is no road to heaven except through Rome, and seeks to reduce this republic, founded on and shaped by the vernacular Bible, beneath the iron rule which is crushing the patriots of Italy and Hungary. I well remember the remark made by a Western archbishop, who in Cincinnati publicly eulogized the common schools of that city, but in Europe denounced the same schools as hungry wolves which met the poor defenseless children of emigrants as they landed on the wharves, and devoured them! Said he on one occasion, privately, but with unctuous complacency, "Nothing would give me greater pleasure than to plant the cross upon the steeple of Dr. Beecher's church!" For once the Jesuit spoke out his mind honestly. In justice to the man whose church was to be distinguished with such a peculiar honor, it ought to be stated, that the Doctor was once passing by the great cathedral erected in Cincinnati by the aforesaid Bishop, and after looking for some time at the building so poorly calculated for *preaching* the gospel, he exclaimed, in a tone half mirthful and half prophetic, "I don't know what use we can put *that thing* to, by and by, when the Catholics are converted to Christ."

*Progress of Religion at the West.*

The progress of religion at the West has been of itself a prodigy. The first sermon preached to the white people in the Northwestern Territory was by a Mr. Breck, on the 20th of July, 1788, in the Block House at Marietta. But now, in 1852, not less than six hundred Presbyterian and Congregational ministers hold forth the word of life in Ohio alone, to some seven hundred congregations. In 1820, two years before the State was admitted into the Union, there were probably not a half dozen ministers in Indiana; now there are more than 200 ministers, and 300 churches of these denominations, the most of which are the nurslings of Home Missions. In 1814, so far as I can ascertain, there was not a Presbyterian or Congregational church or minister in Illinois. In 1829, the first Presbytery was formed of seven members; and on the Mississippi, above St. Louis, there was not a single minister or church, nor one within 200 miles in any direction of Galena, where Kent, the veteran pioneer of the A. H. M. S. had just been stationed. But now there are more than 350 churches on the same field, and the gospel is preached to listening thousands. In 1829, Mr. Kent visited Wisconsin, and tells us that, losing his way, he was led to the cabin of a backsliding Englishman, who had been converted in Calcutta. There was not, to his knowledge, a man within twenty miles who could pray with him, nor an Evangelical Christian church within 200 miles. In 1835, the work of Home Missions began in earnest in Wisconsin; and now it has some 200 churches, and 150 ministers.

*The Home Missionary Society at the West.*

The instrumentality in these changes is Home Missions, and in this work no Society has been more signally blessed than the one whose anniversary we celebrate to-night. Look at its condensed history in figures. In Western New York it has nurtured 300 churches; in Ohio, 300; in Indiana, some 150; and over the whole field of its operations, over 3,000 churches. It has stationed men on Lake Michigan and at St. Paul—it has scattered holy influences over the mighty West, from the Ohio to the mouth of the Columbia. It has become identified with the march of civilization, and the rush of influences which are shaping the West. The American Home Missionary Society has sent the Gospel into thousands of school houses and waste places; nay, more, it has been the parent stock from which have sprung colleges, seminaries, and schools, which are now nobly striving to save the West by educating its sons in Home institutions. It has been the handmaid of every moral reformation in the Great Valley. Its sons have been foremost in the fight with intemperance in Ohio, Wisconsin, and Iowa; and in the Divine might it has poured such holy and powerful influences over the West, that even now, in spite of the thousand leagued errors which are at work to ruin it, I can see the enemy giving way, and I hope to see the day when this Society shall have aided the good in laying the foundations of this young empire so firmly on the everlasting rock, that the gates of hell shall not prevail against it.

I am acquainted with many of your missionaries, and I feel that I venture nothing in the assertion that the heroic and self-sacrificing spirit of the gospel has no better illustrations than are to be found in them. Many of them are men of strong and cultivated intellects, who would have excelled in any station or pursuit in life. They are men whose whole souls are swayed and controlled by one idea, and that not the ambition of the politician, or the narrow bigotry of the Jesuit, but the constraining love of Christ. I seem to see them looking over the sublime heritage of the West; and in unmoved confidence of faith in God, I seem to hear them exclaiming, in trumpet tones, to American Christians, "The land through which we passed to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land and give it us; a land which floweth with milk and honey. Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defense is departed from them, and the Lord is with us." They shrink at no self-denial, are appalled by no danger, are discouraged by no labors; but laying themselves a living sacrifice on the altar of Christ, they are bending their energies with an enthusiasm which might shock Festus, and a wisdom higher than human, and a love which is divine, to the mighty work of securing this glorious field for their Master.

We have seen that their labor is not in vain. The churches they have erected are numbered by the thousand, and the subjects of revivals under their preaching

by hundreds of thousands. In the labors of these noble men, I see one of the cheering evidences of hope that the Lord will not suffer false religion to take possession of the West.

## Reports from the Missionaries.

### IOWA.

#### Commencing a Mission.

A large proportion of the churches in the frontier states grow up somewhat after the manner of the offsets from bulbs in the vegetable kingdom. A missionary, in visiting his scattered flock, gathers the people in different neighborhoods, and supplies them with occasional preaching. Soon, some of these become so important as to warrant the formation of Sabbath schools. He procures libraries, lectures on Temperance, establishes prayer meetings for the neighborhood. Ere long, his appointments for preaching become stated, and the people begin to feel in some small degree the power and advantage of regular religious privileges, and to desire more. But these points are more numerous than one man can supply. The Missionary cries out for help. In due time, other laborers arrive; one, two, or more of these infant neighborhoods are combined and become the charge of a new Missionary, who in his turn has the same experience and performs the same service in extending church organizations as his predecessor. It is to this second stage in the religious progress of a new county that the following report refers.

*From Rev. John Summers, Benton Co.*

The first quarter of my missionary year for Benton Co., Iowa, has closed. I removed from my former place of residence in the State of Illinois in the month of December, just before the very severe cold weather commenced. We were detained for several weeks on the way, and near the Mississippi river, before we were able to cross it. On the first day of January we crossed to the Iowa side; and on the third day after, I preached in Benton Co. The weather continued very cold, and on the 20th of March, I sent my son and team to bring my books &c. from Illinois. A few days

after, the weather grew mild, and before my books reached the Mississippi, the ice became so rotten, that it was considered unsafe to cross. Knowing that I was without a horse, my son in attempting to cross with one of them, broke through the ice, but finally succeeded with the horse in reaching the Illinois side in safety. Thus I was prevented from obtaining my horse, and consequently from laboring much away from the settlement where my family resides, and where also most of the members of the church live.

This settlement has been nearly all made within the last three years, and is now one of the largest in the county. The school house, where our meetings are held, is a good, hewed log building, 20 feet square; and on the Sabbath, when the weather is favorable, it is crowded by persons who pay as much respect to the services of God's house as is usual in the older settlements of other States. I have established a weekly prayer meeting, which is usually well attended by professors of religion and others. Some of them come two miles and a half to attend it.

The cause of Temperance is also gaining ground. I deliver a Temperance lecture about once a month. There has been some opposition, and still is, to Temperance societies, on the part of some even of the members of the church; but as a general thing, I think, the members of the church abstain from the use of strong drink. Fremont, the county-seat of Benton Co., is a small village, containing some 10 or 12 families. Hereafter, I expect to preach there about one third of my time. I design also to labor a part of my time on the east side of Cedar river in Benton Co., as soon as the river can be crossed. At present, there is no ferry at the county seat, but will be one in a few weeks. I have also preached at other places in the county occasionally; but in consequence of not being able to obtain a house in which to hold meetings, I made no other appointments.

Most of the members of my church are poor, or in moderate circumstances.

They have as yet but little land under a state of cultivation, and can contribute but a small amount for benevolent objects. Last year the church subscribed \$30, to the support of a minister who labored for them part of the year; this year I am in hopes they will subscribe \$50.

#### The Habit of Emigration.

You will be surprised to learn, that the church in this place has been diminished one fifth, during the past year, by emigration; and that the business of the whole community has suffered in a similar proportion, from the same cause. This would not seem strange, if reported from one of the older States; but in a portion of country that has been settled only nine years, it may appear a little singular. Still, I suppose it is true, that a far greater proportion of the population of the new and recently settled section of the country removes to Oregon and California than from the older sections.

This is a natural result of the *habit* of emigration. The great body of the population of Iowa, as far as my knowledge extends, have come by regular stages of emigration from the more eastern States to their present residence. Many have come from the extreme East—the very waters of the Atlantic—rolling along with the wave of emigration, moving westward for the last fifty years. Many, probably by far the larger part, have been born and reared up along the route, while a few, a *very few*, have come the whole distance at a single trip. These last are known and recognized instantly as “genuine,” “Simon pure,” “live Yankees;” and although they may smack of salt water, they are looked upon as rather “fresh.”

A Western home is a place of sojourn, like the home of Abraham or Lot or the Patriarchs that we read of in the Bible. Very few, however, like Abraham, are willing to go either to the *East* or the *West*. The *whole* land is not before them, the East is occupied. But it is not merely vacant, unsettled country that is needed. A change of country, a better country, the *romance* of an *unknown* country, is desired. When the advantages and beauties of a country are fully known, it ceases to charm. A young man recently left for California, who for two years has been very anxious to go, but during his minority had been restrained by the influence and authority of his parents.

They offered, for the sake of diverting him from his purpose, to furnish him the means to travel and visit the Eastern cities. He derided the idea. He would not turn his hand over to see all that could be seen in the East, but he must go to the Utopia of the New World; and he has gone. This is but one instance of many in this community, who go against the wishes and entreaties of friends at home and in spite of the elaborately written *remonstrances* and *warnings* of friends already there.

It seems to have been settled both by the providence of God in his wisdom, and by the improvidence of men in their folly, that the western coast of the United States is to be settled by a heavy population, and that very speedily; and that the whole population from the Atlantic to the Pacific should be homogenous in its character. If then, our churches here send a part of their number across the mountains, shall we say that they are becoming weak and feeble? Shall we not rather say that their influence is extended over a wider field? They have not gone out from us because ‘they were not of us.’ We did not know how tenderly they were attached to us, and we to them, until the time drew near for us to be separated,—until we gathered, for the last time, around the table of our common Lord and Master, realizing that we should drink no more of the fruit of the vine with them, until we should drink it new with him in his kingdom. Is the church weaker then, because nine persons have been dismissed to labor in other portions of their Master’s vineyard, and one has been called into the presence of her Master to receive her final reward? No, no! It has a history in the past, as well as hopes in the future. Endearing memories will cluster with us in the concert room, and will mingle with our prayers as they go up to the great Head of the Church.

#### Protracted Prayer Meeting.

From Rev. F. Gaylord, Danville, Des Moines Co.

Last winter I proposed to the brethren to commence a protracted prayer meeting. They approved of the suggestion, and we commenced such a meeting early in February. We held prayer meetings every evening for one week. During this week there was one very decided case of conversion. Others became interested,

especially some of the children. At the close of this week, Rev. Asa Turner came and assisted me for ten days. The meetings were solemn and deeply interesting. The church was much revived. Two members of a sister church, formerly connected with us, and residing here for the winter, were refreshed, and left for Oregon a few weeks since, in a most delightful state of religious feeling.

The last Sabbath was a day of deep interest. The house was full, and the attention of every one seemed fixed. It was a precious meeting; though we did not see those results in the conversion of sinners that we wished and hoped for: there were three or four cases of conversion among the adults; and of quite a number of the children we have considerable hope. I have formed a class of 12 or 14, which I meet from week to week for religious instruction. I think the number will increase when the season becomes more favorable. The church have been very much quickened and advanced in spirituality. They seem truly to love one another like brethren.

#### **Nucleus of a Church for Oregon.**

We have dismissed three for Oregon. At first I felt sad to think that any should leave this feeble band. But I now feel that the hand of God is in it, and that our meeting may be the means of laying the foundation of a church in that new country. Of the five that go from here, four made a profession of religion in this church; and they go determined to plant the standard of the cross where they make a final settlement. Many prayers are offered up in their behalf. An immense tide of emigration is moving toward the Pacific shore.

---

*From Rev. G. C. Beaman, Montrose, Lee Co.*

#### **Backsliders Reclaimed—Conversions.**

There has been a very good religious state of feeling here ever since last October. There have been during the winter more than sixty inquirers. Over thirty backsliding professors of different denominations have been hunted up, and some of them, we hope, permanently revived. I am happy to say that none of these backsliders had been Presbyterians or Congregationalists. Those reclaimed have joined us. There have been in all

over thirty hopeful conversions—four from my Bible class of young men, several from the Sabbath school. Twenty-one of the converts have united with our church; some few—I think five or six—with the Methodists. The whole work has been still and deep. For about three weeks, there were conversions every day, or nearly so. Some very full confessions were made by old professors of religion. Very great change has been produced on the community at large; swearing has become unpopular; temperance has advanced; the Sabbath school increased; and the house has generally been full all winter, when there was preaching.

#### **Interesting Departure of Christian Emigrants.**

Three whole families, and several parts, i. e., husbands and young men, left here three weeks ago for California. This was a new and sublime scene for this place. When the Mormons went off (when I first came here, six years ago), they started on Sabbath if they could, generally drinking, swearing, fighting, and stealing. Now, these persons, seven professors—five of them subjects of the revival—entered into covenant, or articles of agreement, to stop on the Sabbath while on their journey, and to have prayers every morning and evening. Although ready on Saturday to start, they stayed till Monday, and went to church three times on the Sabbath. On Monday two or three hundred of the citizens collected at the edge of the town, to bid them farewell. They sung a farewell hymn. By request, and to save feelings and tears, and to make a long work a short one, in behalf of the Californians I bade farewell to the citizens, and in behalf of the citizens I bade farewell to those leaving. Then we all, under the canopy of Heaven, united in prayer to God for his blessing on those going and on those remaining. They then moved on; many in hacks and on foot escorted them out of sight of the town. This was truly grand and touching—a scene of moral sublimity seldom witnessed in this western world.

In the contrast between this company, bound for California, and the Mormons, bound six years ago for Salt Lake, we see what God has done for this place. Let his great and holy name be praised for it; for he has done it, not we ourselves.

#### **Good Effected.**

If it had not been for the American Home Missionary Society, this great good

would not—*could* not—have been done, so far as we can see. No missionary could have lived and labored in Christ's cause here without its aid. Now, there are three churches organized within my field of labor—one here of 40 members; one at Croton of 21; and one at Pleasant Grove of 12 members. Through the same influences mostly, some 12 or 15 Sabbath schools have been formed, giving instruction to 6 or 700 children, and some 8 or 900 persons induced, by this and other co-operating agencies, to sign the Temperance pledge.

I would most devoutly and heartily praise God, and thank the friends and contributors of A. H. M. Society, that I have been permitted to see this good done, and bear some humble part, as an unworthy instrument, in doing it.

---

*From Rev. C. Burnham, Hamilton,  
Marion Co.*

#### Healthful Condition of a Young Church.

It is with joy that I am permitted to say, the Lord has been with us indeed. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." The church here have been much interested during the winter, and our weekly prayer meetings have been well attended, and some of them deeply interesting; the eye has been moistened with tears, and utterance almost choked by deep feeling. Christians felt that they had wandered from God; they confessed their sins, and sought again the face of their Heavenly Father. He heard their cry, and delivered them. The church have very manifestly been growing in grace. They are higher in spiritual stature than they were six months ago. At our communion, the first Sabbath in April, three united with the church, on profession of their faith, and two by letters. We are in hourly expectation of the arrival among us of several families from Pennsylvania, who will cast in their lot with us.

#### Liberality.

This church is not yet one year old. At the time of its organization, the tone of piety was low; and most of them are poor in this world's goods, and none of them rich; and the country is new, where everything in the way of improvement has to be done. And yet, when I pre-

sented to them the claims of the A. H. M. S., they subscribed \$20—two dollars for each member of the church. Few churches, I imagine, have done so much as this, considering their number and ability. Beside this, they are now pledged to another benevolent object, \$15. They will also increase their subscription for my support. My heart has been greatly cheered to see their readiness to engage in every good work; and I think you may look to this, now little, church, to become a very efficient helper in the work of *Home Missions*. They will remember your Society, and according to their ability, they will sustain it. They feel very grateful for the aid you have afforded them, and their late contribution is but the first fruits of their liberality.

In connection with our weekly prayer meetings, I have recently introduced a NEW MEASURE, viz.: I proposed to the church, and others who were disposed to engage in the exercise, to take up some of the leading doctrines of the Bible, and have them commit to memory as many proof-texts as they could, and then, after calling upon them for the texts, I add others, or make such remarks as seem to me appropriate.

In justice to the church, I must say they remember their minister, and his family. We have on frequent occasions had a manifestation of their kindness and sympathy, which has caused us to thank God and take courage.

---

#### A Standard Bearer Fallen.

Our good deacon was one of the oldest citizens in town, and one of the most influential in every religious and moral enterprise. He was, indeed, our *standard bearer*, and had stood by the little church, and fought courageously for it, almost single handed, in its severe struggles for an existence. He lived long enough to see, as we hope, a brighter day dawning on the little Bethel he loved so well, and for which he so ardently prayed, even in the last prayer-meeting, six days before he died, as well as on his sick bed. Need I add how such a Christian died? He died as he lived—in the faith; died, almost with the words of prayer trembling on his lips. All have lost in him a counselor, a friend, and a devoted Christian brother; and we can all feel the deep meaning of that Scripture which says, when Samuel died, "*and all the Israelites lamented him.*"

### Emigration—Sacrifices.

Fourteen wagons, averaging from five to eight persons to each, stood on our square, on the Sabbath, as we came out of church. Nearly forty of these teams, with a great number of cattle, have passed through our town daily.

But, notwithstanding all this California excitement, and, what is worse, *spirit rappings*, and the great losses we have met with in crops and in members, I think we shall succeed with our new church. It is now nearly framed, and we hope to see it finished before New Year's. I never knew greater sacrifices, in proportion to the wealth, or greater perseverance to accomplish so great and so noble an object by so few, and that *without foreign aid*. We have a hard struggle yet to go through, if we succeed. May the Lord prosper us and bring strength out of weakness, is our prayer.

### Efforts at Edification.

I have endeavored to present the cardinal truths of religion, and to build up my people in the faith and order of the Gospel, rather than to produce any momentary excitement, and influence the feelings without reaching the judgment and conscience.

I think I see the good effects of my endeavors to establish them in the faith. If I have not misjudged, these cardinal truths have done more to arouse the impenitent than any sermons I have ever preached here.

I have not failed, however, to mingle *practical* truth with doctrinal, and have tried to urge the importance of *performed* as well as *known* duty.

I think there is progress in things pertaining to Christ's cause here. We have had no revival; but there has been a gradual increase of interest on the part of many of the impenitent, and the church appears to be growing stronger in the Lord. Our Sabbath school, for the first time, has been sustained through the winter, and with encouraging success.

A number of children and some grown persons have committed the "Westminster Assembly's Catechism" this winter, and received each a Bible therefor. Others are now learning it. We have opened the Sabbath school for the summer, and introduced a new Sunday school library, kindly furnished us by the Massachusetts Sunday School Society.

The prospect is, that we shall have a large and interesting school, although the Methodists have one but a few rods from ours.

### Work for Missionaries.

The country is filling up rapidly this spring. The families come in so fast, that I cannot keep up with the tide in calling upon them. They are principally from Pennsylvania and New York; and appear to be moral and enterprising people. Very few of them are pious. Settlements are opening rapidly on the north and west of me, and new demands for ministers are constantly arising. We need at this moment *four ministers* in this immediate vicinity, to go to places where churches could be organized at once. They are important points, and will soon be large places. Can you not send at least *three* this spring?

## MISSOURI.

### Impenitence and Delusion.

A few weeks ago, I attended the funeral of a young man who, while our meetings were in progress, was quite serious on the subject of religion; but, while others were submitting their hearts to God, he said he was skeptical, and could not seem to be able to rid himself of his unbelief. The meeting passed away, his convictions wore off, and he again became indifferent. Soon afterwards, he was thrown upon a bed of sickness. I called often to see him. At first, the subject of religion seemed not to be agreeable. After a time he listened with more and more interest, and said he would rejoice above all things to be a genuine child of God. He had no more doubts, he prayed often, but said he did not know how to believe. Day after day, he was hoping to get well; "then he would give himself entirely to the Saviour." But his disease was deceptive. He counted on life while on the very threshold of death.

His friend and partner in business sent for me early one morning, to go and inform the sick man that the physician had given him up, and he must die in a few hours. I hastened to his bedside to communicate the sad news. Said I to him, "Is your peace made with God?" "Oh! no," he said; "when I get well, I will be a Christian." "You may not live. Would you not like me to pray with you, that God may now have mercy on you?" He said he had no

objection, but wished I would. When I arose from my knees, I asked him the state of his feelings. He made no definite reply. I then communicated to him the fact that he must die. He raised his head, looked upon me with a vacant stare, said he knew his disease was a complicated one. He soon became dizzy-headed, and in two hours he was dead. He never got well to become a Christian. How deceitful are the ways of men! When in health, they will become religious when sick; when sick, after health returns.

#### A Church Wasted by Emigration.

The great majority of those who desired to go to Oregon are gone. If they should prosper on the way, and arrive in Oregon at the place where three families and six members of our church are now living, there will be ten families, with thirty-two members there from one church, in South Western Missouri. They ought to have a Presbyterian minister soon. Those who lived nearest our church are now gone. Three elders are now gone; the place of one elder is now owned by a widow, a Baptist. The farm of another elder is owned by an influential man, who, it is said, keeps whisky about him. The other elder's late residence is now occupied by a Baptist preacher. There are no Presbyterians at any of the places occupied formerly by the ten Presbyterian families who have left us; and I do not know that there are any with Presbyterian predilections. We have two ruling elders left; both of them are old and feeble, and not able to do a day's work. The other members are generally poor, and so dispersed that I never expect to meet them all at any one time on earth. One is nearly fifty miles east of our place of worship. Others are six, eight, or ten miles in different directions.

I must now begin, as it were, anew in a new place. I have been trying to perform missionary labor as formerly, though it has appeared to be against wind and tide. I have had doubts about being able to accomplish much good while the mental excitement has been so high and so general in regard to a paradise beyond the Rocky Mountains. I cannot predict how it will be hereafter.

#### WISCONSIN.

*From Rev. S. H. Ashmun, Waupun, Wis.*

#### First Efforts.

Upon my arrival in the State, I found my mission had been anticipated, and numerous fields of labor pointed out. After a few days spent in resting from the fatigues of a long, rough, lake voyage, and making arrangements for my family, I came directly to this place.

Waupun is a village lying in two counties (Dodge and Fond Du Lac), and also two towns. The dividing line passes through the center of the village. There are two school-houses at the extreme parts of the village. We occupy each on alternate Sabbaths. The small church in this place was left vacant about eighteen months ago; and they have been as sheep without a shepherd since, having very seldom any preaching or meetings of any kind.

My first efforts were directed to the importance of erecting a church edifice suitable to the wants of the congregation. We have purchased the lot, and paid for it; and also for nearly all the materials. We have on subscription nearly or quite enough to complete our church edifice. There is a very general interest awakened. A portion of my labors have been directed to show the people at large how greatly they need the improving and reforming influence of the Gospel faithfully preached, both for their temporal and spiritual interests.

I have visited all the settlements and school-districts for this purpose, and addressed them in public and private.

As the fruit of my labors, we shall probably have a good convenient house *finished* and *all paid* for, and be in it, enjoying its benefits, before my first half-year is finished. This is a work which, under all the circumstances, you would probably deem second to none.

We are not without some encouragement spiritually. We have just had a communion season, at which five joined the church; three on profession, and two by letter. This event has been seemingly blessed. Our meetings have been fully attended, and several very interesting cases of awakening; and our school-houses are more than filled. We have two weekly meetings well attended. I have organized a flourishing Sabbath school, and it gives me more promise for permanent good than anything on my field.



### Nucleus of a Congregation.

The following extract exemplifies the work which our Western missionaries are constantly doing around them, and shows a natural and effectual mode of church extension:—

I recently spent some time in visiting from house to house in ——. I found about twenty individuals who were hopefully pious, and desirous of being organized into a Presbyterian church. Included in this number are seven or eight men, heads of families with their wives. It is at a little village where are mills, a store, post-office, and tavern; and, when we hold our meetings, our place of assembling is a poor school-house, about 20 by 20. My pulpit is the back of a chair; and in this room I have an audience commonly of about one hundred. The house is literally packed full of bodies of men, women, and children; and my place to stand is, where I can find it, by turns in every corner of the house, and facing every point of the compass. I am happy to state further, in regard to this people, that they manifest great interest in coming to meeting on the Sabbath. Many females walk from one to three miles, and a number frequently carry babes half that distance.

---

*From Rev. C. Zipp, Delavan, Walworth Co.*

It gives me pleasure to report to you, that I have had, a few weeks past, a precious time in my field of labor at Sharon, Walworth Co. I had preached eight days in succession every evening, and though the roads were almost impracticable, the school-houses in which I had to preach, were filled with hearers. The seed of divine truth has been sown richly, and by God's quickening spirit five persons have been converted.

Calvin said, in some of his writings, that the first signum by which those who are born again are known is, "Respiration de Vie." (la Priere;) so it proved with these, as soon as they saw, and were quickened, they began to pray for themselves and for others.

On Sabbath, the second day of May, I had the pleasure to see an old man return to his Saviour, and I hope his son is also giving his heart to God. The old man was formerly a great opposer to experimental religion. The first time he

heard me preach, he said: "This, too, is one of those who go about to make fools, but never shall he make one of me." "I know," continued he, "my religion, and never shall I abandon it." God's ways are not ours, and very often they lead through deep waters, unseen to us. The son of this man was taken very sick; and on the last Sabbath, after the second service in the afternoon, I went to see him, and had a long conversation with him about what man is by nature, what he deserves, what God has done for men in Christ Jesus, and about his willingness to bestow his grace, the forgiveness of sins, and the bestowment of eternal life on those who return to him like the prodigal son. To my joy I saw, that his heart was longing after the Saviour.

In the evening we had a prayer-meeting in the house adjoining his. The old man came in. I always read a chapter, followed with some practical remarks, and then pray. He was touched; God was merciful to him; he went home, but could not rest through the night. In the morning I went again to see his son, and when I was ready to pray with his son, he said: "Pray for me also; I, too, am a sick man; I am a criminal, a bad man, in me is nothing good." At this evidence of the working of the Spirit of God, I felt comforted; and my soul in me rejoiced.

We have three prayer-meetings in the settlement; the people live some distance one from the other.

---

*From Rev. O. S. Powell, Shopiere, Rock Co.*

### Additions—Religious Interest.

At our last communion we received ten by profession and five by letter; there are six or seven other adults, most of them heads of families, that I trust will publicly profess their faith in Christ ere long. We have a class of children, in an interesting state of mind; two of fifteen have made a profession of religion, and several others probably will do so during the summer and fall.

The next week after our meetings closed here, I went to assist Brother Curtis at Emerald Grove; and in consequence of his feeble health and the interesting state of the work, I labored there the greater part of the time, except Sabbaths, for five or six weeks. Here the Lord of the Harvest continued to increase harvest labors on our hands.

**"No-Soulism."**

What is in this region called *Hall-ism*, in allusion to the name of the man who first propagated the doctrine, and *No-soul-ism*, in allusion to the doctrine itself, commenced at this place. Its advocates believe in the literal destruction of the wicked—their absolute annihilation. By the Universalist argument, they set aside the everlasting punishment of the wicked; and so they gain the sympathies of that class of people of all shades of opinion. The excitement produced by the discussion of a doctrine that professes to be a new discovery, has left a corrupting influence on the minds of many; and even where it did not produce conviction of its truth on the mind, it has tended to produce a disbelief of Gospel truth. The doctrine alluded to is only a sprig of Millerism, which God himself has long since exploded in all its original features. This phase of it is already passing away in this region, very much like our prairie fires which go out of themselves, after burning the combustibles that lie on the surface, and perhaps singeing and scorching and blackening the more permanent objects they come in contact with. The above described doctrine has made some ravages in this church. I have often thought no doctrine is too absurd to be received by *some* professedly good men; but in this case it is probably true that "they went out from us because they were not of us." Such doctrines constitute the sieve wherewith Satan desires to sift the people of God as wheat; but if through Christ's intercessions, their faith fail not, they remain firm; but if their faith fail, they indicate it by apostasy.

---

**Stumbling Blocks.**

We have frequent occasion to report the lamentable hindrances to the cause of religion in the West, arising from the defection of professors who dishonor the Christian name. The reference in the following cases is not to persons connected with the Presbyterian or Congregational churches; but the disastrous effect is equally against these and all other denominations of the people of God.

There is unusual interest among the —, and even some reported conversions. The work, however, has not as yet spread among the inhabitants of the town. There is so much of glaring in-

consistency in the conduct of many in this communion, so much backsliding, that the mouths of the gainsaying are filled with opposing arguments, and even sinners under conviction are loth to admit any interest in the subject of their soul's well being. This is a most unhappy state of things, not peculiar, indeed, to this place; but Christians at the East cannot form an adequate conception of the injury done to the cause of religion by these, many of whom, when *Eastern* professors, were in "good and regular standing." If the course of thousands and tens of thousands of church members from the older States, who have helped to swell the tide of emigration Westward, could be traced out, it would be found in a multitude—I sometimes think in a majority—of cases, a most devious and crooked course. Some bring with them the form of godliness, but the power is lacking. Multitudes in a short time lose both form and substance, and become an open reproach to the cause which they have deserted, and the Master whom they once professed to love.

These examples of dereliction—these backsliders—are at present the most formidable of all the obstacles which the missionary meets with in these new settlements. To use a Western illustration, they are so much drift wood obstructing the navigation of the River of Salvation; they are bare and quicksands upon which the Gospel vessel grounds, to steer clear of which, and to lift the keel above which, needs a skillful and watchful helmsman, and the outpouring of divine grace, until the stream of life swell like Jordan in its overflowing.

---

**Look Upward.**

Whenever I steadily contemplate the moral stupidity, the impiety, the vice and the unblushing infidelity, which prevail around me, the feeling arises, in spite of my firm conviction to the contrary, that here is a thing "too hard for the Lord." I have learned that it is necessary for me to look less *about* me, and more *above* me. Some in our church are beginning to understand this. I hope we shall come soon to be so habituated to the upward look—to the vision of faith, which keeps the power and the promise of God always clearly in view—that when we pray for the reviving of religion here, we shall not be afraid to expect the blessing we ask for.

## ILLINOIS.

## Testimony for the Society from Southern Illinois.

Although I have not been directly dependent on your Society for my support, during my present year in commission, yet words would fail to express the gratitude I feel, for the past favors, comforts and support, so cheerfully rendered to myself and family, through the agency of your Society. While it is a fact that I have not held as frequent intercourse with your Society by report as formerly, I feel like clinging to it with growing zeal. This feeling is not engendered because of the loaves and fishes, but because I believe the Home Missionary Society, in the hand of God, is now, and is to be, one of the great, if not the greatest instrumentality of saving the Great West. I think it is beginning to be felt generally, and in many places acknowledged, that wherever the missionaries of the A. H. M. S. are located, public opinion is being formed in the right direction. It is true, in many places the signs of the times are dark, and there is much rubbish, moral and intellectual, yet to be removed; however, the truth is beginning to shine into the dark places, and obstacles that were heretofore apparently insurmountable, are giving way.

With regard to this region, the facts respecting its past and present condition were more forcibly detailed in Presbytery last fall by an elder in one of our young missionary churches, than I could present them, were I to undertake it. He stated that previous to the Home Missionaries coming amongst them, they had no preaching that deserved the name. Every man was living and doing what seemed right in his own eyes. They were fishing, gunning, swearing, fighting, drinking, and horseracing on the Sabbath. The largest collections were always found around a whiskey barrel. But now, said he, this is all done away, or nearly so. The people in the community generally love to go to meeting. They behave themselves orderly; sit and hear the words of salvation, and are benefited. Men respect each other's rights, &c., &c.

The greatest opposition I have had to contend with in my operations in this place, has been from professed ministers and members of other denominations. They misrepresent the objects and motives of the A. H. M. S. and their missionaries.

## Keeping the Equilibrium.

I feel a deep interest in the spiritual welfare of this church; but to mortal ken her future prospects are not the most flattering. Few in number, and without a warm, glowing, Christlike sympathy with each other, I know not how they can stand in a world like this. All our hope is in the rebaptizing influences of the Holy Spirit. Nothing else can save us. The churches have looked for accessions to their numbers and strength from foreign immigration. But they have been disappointed in this, and mainly, I believe, in consequence of the apathetic and uninviting state of the churches.

With all the difficulties we meet with in this community, in consequence of its peculiarities to which I have referred in former reports, I am satisfied that nothing now prevents effectually the enlargement and prosperity of this church so much as a want of true love to God and love to one another. But, taking the whole bundle of our discouragements under one arm, and the blessed Book of Promise under the other, we have as yet maintained our equilibrium.

Brethren, pray for us, that salvation may yet come out of Zion.

## End of the First Year's Labor.

This is my first year of missionary and ministerial labor. I review it with mingled emotions of sadness and pleasure,—sadness, that I have been no more faithful and earnest in my efforts; and pleasure in the hope that my labors, feeble as they have been, have not been in vain in the Lord.

Although I have now and then had a touch of the "chills and fever," I have not failed to fill every appointment, either in person or by proxy. I have been happy in having a pleasant place to commence my labors as a minister. The churches are perfectly harmonious in feeling and action. There is enough of the New England element in the church to give direction and efficiency to every effort, and regularity and permanency to the institutions of the Gospel. The people have done largely, for their pecuniary ability, toward the support of preaching and in other benevolent works. I have sympathy and aid in my labor. The church is not working against me. We have now thirty-two members only, and of these there are five of the brethren, who are capable of conducting a

prayer meeting and talking to edification.

I have, as I think, enjoyed to an unusual degree the confidence and affection of the people; and this, not because I "prophecy smooth things" to them; for I have endeavored to preach the whole Gospel, kindly and yet pointedly.

We have had nothing which could be called a revival of religion, yet we rejoice that three young men, children of the church, have professed religion, and give good evidence of a change of heart. The congregation increases, and a growing interest is manifested in the truth. Many of the church members seem to have grown in piety decidedly.

Yet there are discouragements. The fact that the cars are running through the place has given an impetus to business and increased the value of property so much, that a spirit of worldliness has crept in, and shows itself plainly in some individuals. There is also an undercurrent of error around us. There are atheists near us, who seek opportunities to spit out their venom against religion and its professors. They are so openly profane, that the mass of the community are not influenced by them, and the families of the church are not at all affected; yet their scoffs operate on a few; and those who are externally decent do influence in some degree other young men.

On the whole, I think there is reason to be encouraged. The people employ me again, and it is intended that I shall remain permanently.

---

*From Rev. Joseph B. Wilson, Elbridge, Edgar Co.*

It is now nearly four years since I commenced my labors here in the ministry. Of course, the novelty in my methods of presenting divine truth has worn off. And whilst there have not been the last year such immediate results to my labors as have some times seemed to mark them, I still thank God and take courage.

Wishing to avail myself of every opening for the preaching of the Gospel, I am increasing the number of points, in this vicinity, where I shall endeavor to maintain regular or irregular preaching.

There is good attendance on the means of grace; seldom do I hold forth the word of life, at this center of my labors and my hopes, to a thin congregation. At other points, the attendance is

more variable, owing doubtless to the want of settled habits. Our Sabbath school, having been discontinued through the winter, is now in operation again. It has heretofore done great good among the children and youth of this neighborhood, and it still may, under the blessing of God, be a fountain of sweet influences to the minds and hearts of the young.

My church and people here are in harmony with each other, and with all evangelical denominations of Christians. There is a growing desire to possess more of a self-denying spirit; I think there is a greater readiness to give of their substance to the great objects of beneficence. I hope that by frequently laying the scriptural rule before them, in this matter, and presenting the work to be done, the grace of charity may have a much richer development in the hearts of the members of this church, than has been the case.

---

*From the Rev. E. B. Olmsted, Caledonia, Pulaski Co.*

#### **An important field in Preparation.**

This and Alexander county lie on the point made by the confluence of the Ohio with the Mississippi river, and is a portion of the West abounding with a restless population, and has been the scene of much wickedness. But little evangelical labor has ever been bestowed on that region.

In looking back, I can see, if not what I would wish, at least enough to cheer my heart and strengthen my hands in the arduous though delightful work of the ministry. I have expended most labor at Caledonia, because I thought the prospects were better than at Cairo.

I have lectured all winter on the subject of temperance, most of the time once a week. No lecture had ever been delivered on the subject in the place before. It was wholly given up to drunkenness. Between thirty and forty have signed the pledge, and some who deal in liquor are, I am told, determined to quit the business.

On next Sabbath we expect to organize a Sabbath school at Caledonia. I hope also to organize one at Cairo; and have applied to the Mass. Sunday School Society for libraries. There is not a school in this county, nor in Alexander,

in which Cairo is situated. It is painful to see the Sabbath desecration, by both parents and children. For the former it is a day of social visitation, for the latter of sport. Of course, there are several who respect the day, but the proportion is painfully small.

A few Sabbaths ago, a man in a state of intoxication was thrown from his horse and was instantly killed; the man who "put the bottle to his neighbor's lips and made him drunken," refused to aid in carrying him to his house, that he might be prepared for his burial, but steadily refused to look at him. "Put him in a box and I will help bury him," said the wretched man. How true it is, "that conscience makes cowards of us all." While many in this region die as this poor man died; others dying more calmly scarcely give better evidence of acceptance with God. A few days ago an aged man, a member of a Protestant church, assured his friends he was ready to die, "for," said he, "I have taken the sacrament sixteen times." Another died a few weeks ago, assuring his physician, who warned him faithfully, that "he could see no reason why he ought to be afraid of death; that he was honest in all his dealings, and, save that he was in debt some, (which he *wished* was paid,) there was nothing for him to regret." These three cases represent three numerous classes in our community. Those who in spite of knowledge are victims of sensual appetites. Those whose religious training leads them to trust undoubtingly to the ordinances of the Church; and those who rarely see the inside of a church or hear a sermon, and trust for salvation to their native goodness. Alas! how few know any thing of the pure and undefiled religion of our Saviour! Dear brethren, this is a wide, a desolate, yet an exceedingly interesting field. The tide of emigration is setting in along the line of the central railroad.

#### **Junction of the Ohio and Mississippi.**

The termination is fixed at Cairo. The city company and the railroad company are acting in concert, in the extension of the present levee, and its elevation above all possible floods. The railroad company are to add 80 feet to the width of the levee, which will be a street, for which they are to have the privilege of laying down the rails into the point. Thus the cars laden with the produce of the rich prairies of the North will run into the point down the Ohio levee, discharge their freight, and hasten up the

Mississippi levee with the products of the South. It is said the Mobile Railroad will reach the Mississippi a few miles below Cairo. Can any one be extravagant in his estimate of the amount of business that must concentrate on that spot? There will be men there and these will have immortal interests. It is a wise foresight in us to get in a little ahead of the population. I preach in the dining-room of the Cairo Hotel every other Sabbath. As yet there is no prospect of organizing a church in Cairo.

---

*From Rev. D. Gore, Wethersfield,  
Henry Co.*

#### **Helpers Departed.**

In the past quarter, two of the members of this church have been called to their rest. They have entered upon their reward, having left the church militant for the church triumphant. One had been for about fifteen years in this place, as a private member of the church, though formerly a minister of the Gospel, and a missionary of the A. B. C. F. M. to the Sandwich Islands. He was Rev. *Joseph Goodrich*; born in Wethersfield, Conn., in 1794; graduated at Yale College in 1821, and ordained at Kailua, in 1826, where he spent fourteen years in the missionary work. He lived an exemplary life, and without doubt was prepared for death. His disease being paralysis, he was unable to speak of his hopes in a dying hour. He was a pillar in this church, and a friend to every good work.

The other one, who has departed this life, was a sister of devoted piety, a wife and a mother, whose prominent traits were meekness, charity, faith and spirituality. She was ready and waiting the call of him whom she served.

Several have been added to this branch of Zion, both by profession and by letter, so that there has been on the whole an increase in our members. The external and local circumstances around us have been favorable for the past few years to the growth of this church. Those circumstances are still favorable; and future accessions may be expected to our ranks from immigration.

In the three months now closed, I have been able to labor without any interruption; and I think divine truth is having a good effect on this people. It is to be hoped that much good seed is being sown, which will yet bring forth fruit in an abundant harvest. The presence of the

Holy Spirit is at times felt to be among us. Its more sensible manifestations are what we need. For such special operations of its power we are looking and praying.

*From Rev. C. A. Williams, South  
Ottawa, Lasalle Co.*

#### A Seed Time.

My Sabbath labors are all expended at this place, but I have regular monthly appointments in three school-houses, distant from three to five miles; and last week held meetings, at the desire of some friends, in two other neighborhoods a little more remote. "There is that scattereth and yet increaseth," is a principle applicable to missionary labor in a country like this. The dispersed population will not come to us for the Gospel, and we must be willing to carry it to them. In this portion of the West it is now a seed time. The door of every cabin, farm house, and country school room is open to the bearer of the Gospel; and throughout this entire county of about a thousand square miles, there is not, to my knowledge, a single organization among Protestants to maintain "another Gospel," save perhaps a little body of Christians.

But our grief is that this is a sort of frigid zone, an ocean of icebergs. The "world" makes our climate, and the churches and scattered Christians are chilled by the contact. Here is mind and energy, but they are directed to earthly things. There are many more emigrants of necessity, of adventure, and of cupidity, than of religion, in this wide West. Few come, I fear, in the spirit of the Pilgrims, with religion as the leading object of their emigration; and hence one great source of weakness and spiritual degeneracy.

#### Prosperity and Hope.

But in my own field we are permitted to record some progress. The last quarter has added three to the number of our church, one of them from a neighboring church, and two from Pennsylvania. The Society paid, last year, half of their remaining debt; and the other hundred dollars, due in a few weeks, has been in part provided for, and will probably be met. Another year, I trust, the church will be able to do more towards the support of their minister. My home is among a scattered agricul-

tural people. Unless God should specially pour out his Spirit, the growth of the church may be more gradual than in some more densely populated districts. But emigrants are coming among us, and some of our youth have been converted to God. Looking back a year, and remembering that during that time sixteen have been added to our church—three fifths more than its original number—and going back two years further to the time when I came here and preached in a miserable school house, and sometimes to a mere handful of people, while my knees would at times almost smite together from the cold—I cannot but feel that, in view of the contrast which the present exhibits, we have occasion to thank God and be encouraged.

#### Good Devised and Begun.

You will be interested to know that our County Tract Society have now a Depository in Ottawa, that the colporteur and Bible agent have been abroad, and that our County Bible Society, after supplying its own wants, and making some appropriations for destitutions outside of the county, voted at its last meeting to pay over \$500 to the A. B. Society.

### INDIANA.

*From Rev. John M. Bishop, Missionary  
in Southern Indiana.*

#### Revival.

In Lawrence county we have had a precious quickening, at a neighborhood some seven miles from Bedford, where I have had a monthly appointment during the fall and winter. A few of the members reside there. On the 5th Sabbath of February we commenced a protracted meeting and continued it over four Sabbaths, meeting almost every night. As the result of the effort, fifteen united with us, the membership were revived, and a favorable opening made. A little village is springing up there, at the present terminus of the Albany and Michigan Railroad. It is emphatically a missionary work. I expect to organize a Sabbath school there, and probably shall succeed in building a house of worship, either as a church, or in connection with the school district.

Under the labors of Mr. B., measures are in progress to secure houses of worship also in Jackson and Dubois counties.

*From Rev. W. H. Rogers, Noblesville,  
Hamilton Co.*

#### Grateful appreciation of Missionary aid.

My family and the churches here would unite in thanks to your Society for the commission lately received by myself as your missionary. Were it not for that assistance, I could not remain in this field another month; unless the Lord should raise up help for us that we know not of. May he richly bless the donors of the A. H. M. Society, in their labors to sustain the feeble churches of our land! Thus encouraged, we hope to increase in faith and good works, and to be more prayerful and self-denying.

Our congregations this spring are already increasing. The Sabbath school has been much larger than usual through the whole winter, and more interest manifested in reading the books, and in studying the Scriptures. That the seed thus sown will soon bring forth fruit, is both our prayer and our expectation.

#### Teachers prized.

We have procured from the Society of National Education two female teachers. Their school opened in the county Seminary building (the first school taught in it) last fall. Their school consists of males and females. The first day they had seventy-one scholars. The number soon increased to over a hundred. Mrs. R., my wife, assisted them most of the first quarter, though her strength was scarcely sufficient for the labor.

Their second quarter was a full school for themselves without assistance. They have been remarkably successful in interesting both parents and children in the cause of education. I know of no objection offered against them whatever. They are well qualified, not only as to their knowledge of the branches of learning necessary, especially in a female education, but also as to their tact for governing; and above all, as to their *piety*. They well deserve the respect and gratitude of this whole community for their persevering efforts to educate and enlighten the young.

It is not inappropriate to say, that the procuring of these teachers, commencing and getting under way this school, has been the result of the efforts of the missionary, with the assistance of one or two others. In view of this, and some other enterprises in which this little church has taken the most active part, a wealthy and business man of the place, not a member of any church, re-

marked to a Christian, an intelligent business man, that "this small church was doing more for the place in the cause of education and other things than both the other churches, each of which is four times as large in numbers."

Our Sabbath school in the country church was commenced again during the month of March, under more favorable auspices than ever before. In some respects we feel encouraged in our labors in this field. The greatest want is a baptism of the Holy Ghost, to bring into activity all our energies for the salvation of men.

## MICHIGAN.

### Stumbling Blocks.

There are here, as in all our western towns and villages, many not only of our own denomination but of others, who were previous to their coming professors of religion. Some have relapsed wholly and are identified with the world. They never frequent the sanctuary, and it is almost impossible to bring the truth to bear upon their consciences. Others, knowing that there was no church in successful operation in the place brought no letters, and still retain a nominal connection with the bodies to which they first attached themselves. A few possess certificates dated back one, two or three years.

### Gaining ground.

The Tract distribution, which circumstances compelled us for a short season to suspend, has been *renewed*. The half dozen ladies, who have taken this work in hand, prosecute it with much regularity. Little do they know how their *punctuality* in this matter encourages their pastor. Already this distribution has enabled me to place the word of God in families where the Bible was unknown and unread.

The prayer meetings have been continued without interruption. The contributions at the monthly missionary concert which has been established since my last report, have been more liberal than I had reason to expect. Meeting the children every four weeks, together with the circulation among them of about forty copies of the "Child's Paper," has had a tendency to increase the number of scholars, as well as to infuse some degree of interest into their exercises.

Every day's observation forces upon my mind the immense importance of keeping the word of God constantly preached in this field. The place, for so many years utterly at a stand-still, has received an impulse that will not soon be expended. The quantity of goods imported during the last year was *treble* that of any previous year, and great preparations are making for a busy season. Old warehouses are being repaired, new docks are being built; plank road projects so long *talked* about, have been *undertaken*. New boats will probably be put on the line of travel. Accessions also are gradually being made to the German population—indeed a very large proportion of the inhabitants of our county are emigrants from Germany.

---

*From Rev. D. L. Eaton, Farmers' Creek and Campbell's Corners.*

#### Awakening.

The past year has been one of marked interest to the missionary on this field. While Farmers' Creek Church has suffered a parching spiritual drought, the other church has enjoyed a refreshing revival, and increased—and I trust, permanent—activity. To the former there has been the regular ministration of the Gospel. The truth has been dispensed, the attendance on Sabbath has been good, and the prospect of a harvest in the future is encouraging, though for the present we find occasion to lament. To the church at Campbell's Corners there has been the same regular ministration of the *same* truth; the congregation on the Sabbath has been unusually large, and the prayer meeting well attended; the result, a revival, an ingathering of souls, the church built up, the present prosperous, and the future hopeful. The cause of temperance is onward in my field. But little ardent spirit is sold, and less is drunk. Success seems certain.

The subject of Home Missions has a strong hold on the hearts of this people. If the child can love the parent that bare him, the man his kind benefactor to whom he owes the preservation of his life, then have these churches occasion for a strong and abiding affection for your Society. Without you, they would not attempt to support the Gospel; and without the Gospel they would go to ruin. This is true of many Western churches. Your Society, by the blessing of God, is the hope of the West. The

eyes of thousands are turned towards you. The principles of your Society endure investigation; the more you are known, the better you are loved.

---

#### Infidel Efforts Unsuccessful.

Last week was a week of continued infidel influence. The Saturday evening previous, and Monday and Tuesday evenings of last week, a lecturer on Spiritual Rappings tried his influence; his lectures being decidedly infidel. The three succeeding days, an agent for an infidel club in Boston, with their publications, was here, by day continually hawking his books about through the streets and in taverns, and lecturing at night. He says he was a Methodist preacher for seventeen years; now he is an atheist. A man of our county, formerly a resident of this place, and a county officer, and once our representative to the Legislature, was with him, and using all his influence (which, fortunately, is not much at present) to induce the people to attend; and I can truly say, I have been not a little encouraged by the result. But very few would even notice him enough to hear him. I have heard of but one man's receiving any of his books, and that as boot between horses. Last Sabbath, having a full audience, I contrasted the condition of nations without the Bible, with that of Christian nations, and asked my people to judge for themselves whether a religion exerting every where such an influence was an evil to our world—a delusion, or the Word of God a mere fable. In the evening, a Methodist missionary among the Indians preached here to a very full congregation. He ably described the wretchedness of these Indians, and contrasted their condition, mentally, physically, and morally, with that of the whites; and then assured the congregation that our Christianity was what had caused the difference. They were heathen; we blessed with the Bible. The infidel has now gone; and I believe he succeeded in doing us but little hurt. A most manifest and striking change in public sentiment has taken place during the time I have been here with regard to the value of the Christian religion; and this encourages me to hope the time will yet come when the spiritual seed here sown will be seen springing up and bearing fruit to the glory of God. Be not discouraged, brethren, in aiding us. In due time we shall reap.



**KENTUCKY.**

*From Rev. D. Smith, Missionary to the Germans in Louisville.*

I have now labored three months, among the teeming thousands of Germans here, who are either entirely destitute of religious training, or, which is still worse, fed upon the "huaks," by rationalistic ministers. There is perhaps no city in the Union which presents a larger field for evangelical missionary operations, and which has stronger claims than this.

There are about nine thousand Protestant Germans, with an equal number of Catholics in this city. Many of the latter are accessible by the truth. I am operating among these Germans in view of collecting together and building up an Evangelical Lutheran Congregation if possible. My prospects are encouraging. Frequently after preaching, I am surrounded by these poor Germans, begging with tears, that I would only stay and continue to break the bread of life to their starving souls. They say they are disgusted with the character and conduct of their European preachers, and they want an American organization and an American minister in whom they can have confidence, and whose faithful instructions they will gladly receive. I have no doubt, from the present indications of Providence, that if a good, faithful, pious minister could be sustained here, for one year, or at most for two, that a permanent organization could be effected, which would in a great degree, if not entirely, be self-sustaining. In the midst of the difficulties and self-denials, incident to such an enterprise, I have still been encouraged by the tears and prayers of some, whose hearts the Lord has made tender by his holy truth and Spirit, whose cries still are, "stay among us and see what the Lord will do for us."

**VIRGINIA.**

*From Rev. J. C. Brown, Wytheville, Wythe Co.*

**Revival.**

Through the divine blessing I am enabled to forward my first quarterly report for the present year. It is a source of joy and gratitude to the great and beneficent Giver of every good and perfect gift, that he has preserved my life, and in a great measure restored my health.

With one exception, I have not been prevented by indisposition from attending to my regular appointments during the quarter that has just closed.

But that for which I have most reason to be joyful and thankful is, that God has so visibly, so graciously blessed my feeble efforts, in the hopeful conversion of precious immortal souls.

We held a meeting in Carrol Co., commencing on Saturday before the third Sabbath in November. On the first day of the meeting, but few persons attended. On Sabbath the church was crowded; after sermon, the sacrament of the Lord's Supper was administered to about a dozen members. Preaching was appointed at night; a large congregation assembled; there was much feeling manifested, and at the close of the sermon, the "anxious seat" was introduced. Five or six persons came forward, each one anxiously inquiring, "What must I do to be saved?" Preaching was again appointed on Monday morning. After preaching, the invitation was again given to all who were anxiously concerned, and desired an interest in our prayers, to come and occupy a designated seat, when the most solemn, impressive, and at the same time, delightful scene was exhibited, that I ever beheld. The whole congregation, (except two or three little boys and ten or twelve members of the church,) as if moved by one impulse, rose and moved forward, trembling, sobbing—some almost convulsed—from the old gray headed man of sixty, down to the youth of ten. It was evident God was with us; his Spirit was poured out in a most astonishing manner. The meeting continued till Tuesday night, and although it was late in the night, it was with considerable difficulty we could get the people to leave. Sixteen were added to the church, and about twenty five conversions—some were waiting for their wives, and others for their husbands, to unite with them. I expect to be there on next Sabbath, when it is thought six or eight others will attach themselves to the church.

The people there are very desirous that I should go and live among them.

*From Rev. H. R. Smith, Leesburg, Loudoun Co.*

The first quarter of my third year's labor, as a missionary of your Society, has passed rapidly away—though not, I trust, without leaving impressions for

good upon portions of my field. We have been permitted to see God's glory displayed in the awakening and conversion of sinners. We have enjoyed no Pentecostal shower, but the Lord has been pleased to grant us a few mercy drops. During the month of December, I commenced a series of meetings at one of my preaching points in the country. Desiring to follow up the good impressions made by the occurrence of the sudden death of a favorite youth, and believing the Lord had by this afflictive dispensation prepared the way for successful effort, with the assistance of brothers P. and H., I hoped to be able to continue my meetings for at least six days. But owing to the extreme severity of the weather, we were compelled to close our meetings in the country on Friday morning, after continuing them *four days*. From Friday until Monday Bro. H. remained with me, and we had an interesting meeting in town. As the result of these meetings we are permitted to rejoice over souls converted; as we trust, and made heirs of eternal life. At our last communion, *eight* united with us—seven of them by profession of faith in Christ. It was truly an interesting sight to us, to see no less than six young converts standing to receive the ordinance of baptism. This to us was a very great accession of strength. One of the young ladies (of whom there were three) had but a few weeks before assumed her position as a teacher in our Sabbath school, where she had previously been a scholar. In another case, the parents of a family were both baptized, and await a more favorable opportunity to present the youngest three of seven children for baptism. This family is a valuable accession to our little flock. One who joined us was almost the last one whom we would have expected to come into the fold of Christ. The Lord humbled his proud heart, and the once thoughtless youth is now an active, devoted Christian.

We feel that we have abundant cause for gratitude for what God has done for us; and our prayer and desire is for still greater blessings. There are others under deep conviction, and we hope some will yet find peace. Thus, the Lord is adding to our number, from time to time, of such (we hope) as shall finally be saved.

"Not unto us, O Lord! not unto us, but unto thy name, give glory for thy mercy and for thy truth's sake."

## NEW YORK.

*From Rev. H. Herrick, Ticonderoga, Essex Co.*

### Revival.

We have enjoyed a season of refreshing from on high. Meetings were held from the last week in November at the Lower Falls for about one month; and were kept up nearly every evening. Nearly all the preaching was done by the Boatman's preacher, stationed at Whitehall by the Am. Bethel Union, where he has been very useful. Our meetings were union meetings: yet they became more decidedly so when, on the 30th of December, the sermons were transferred to "the Street," and the three evangelical ministers, and those of their members residing at the Street agreed to coöperate and meet together for as long a time as the Spirit and providence of God seemed to open the way for us so to do. We continued our meetings, with scarcely any interruption, every evening of the month of January. The subject of religion was brought up before the community with greater distinctness and power than for several years past.

The people had a mind to work. We have had very little open or violent opposition from any quarter or at any time this winter. Sixteen are reckoned as the subjects of the Revival at "the Street"—making in all this winter 28 hopeful converts, including some backsliders who had given up hope, and were generally looked upon as giving no evidence of piety. The Methodist minister reckoned about 20 hopeful converts at the Street. Christians there have been greatly aroused and interested. The union of feeling among them has been remarkable. They have presented an unbroken front to the common enemy, and I hope will continue to do so.

Instead of the Sabbath school, we have held at the meeting house an Adult Bible Class.

### Union Efforts to do Good—Revival.

For a few months past, I have been laying plans for multiplying my efforts in a portion of my field, as soon as circumstances would permit. Some seven or eight weeks since I added \$20 worth of the bound volumes of the American Tract Society to some six or eight dollars' worth which I had previously on hand, and gave notice on the Sabbath that I purposed to visit through the community

to supply the families with religious books at the Tract Society's prices, and to hold meetings at the church in the evenings. I sent word to the Methodist minister, informing him of my intention, and inviting his cooperation; to which he responded. I invited the Dutch Reformed minister, some of whose families were in the community, to visit with me and assist in the meetings; which invitation was also accepted. We all labored together with a very gratifying degree of harmony, for about three weeks, holding meetings every evening, except on Saturday evenings, with very gratifying results. Over sixty persons were led to a public manifestation of unusual interest, on the subject of religion, and about 50 were hopefully converted. Quite a number of families now meet daily at the family altar, in which, previously, prayer was rarely or never heard, except at the burial of some deceased member. Some serious minded persons came seven miles to attend the meeting. One man who came that distance with his wife, was hopefully converted.

Family visitation was manifestly blessed in this season of refreshing; and I disposed of some \$20 worth of the Tract Society's publications in the time. At every house where I offered the books for sale, more or less were purchased.

The interest from this Union meeting extended into the congregation of the Dutch church, where I am assisting the pastor in evening meetings with pleasing indications. Quite a number are already rejoicing in hope.

Hopeful indications are also manifest at another point where I have been preaching for some time past, once in two weeks, on Sabbath afternoon. A prayer meeting has been recently commenced there, under the care of one of our elders.

---

*From Rev. C. Young, Baiting Hollow, L.I.*

#### **Results of a Revival.**

I think we may safely hope that your liberality has not been entirely lost or altogether unappreciated. If our progress has not equaled the amount of means employed, they have at least surpassed our expectations. Since the date of my last report, we have received two more additions to the church, making in all *twenty two* by profession of faith, and one by letter, with the expectation of some more at our next meeting.

Our Sabbath school has commenced with very flattering prospects. The

teachers now are all pious. They have appointed me superintendent. I meet a Bible class on Sabbath afternoon. Our scholars are all supplied with the Westminster Shorter Catechism, Testament, and Hymn-Book. We shall number about 50. We have now two weekly prayer meetings. The converts thus far promise fair. I think that the revival has brought into the church some young men and heads of families that will be a great additional strength to the church. We have, however, to mourn over the return of some to the world, of whom we once cherished the hope that they were "not far from the kingdom."

The present state of religious interest and the accessions to the church, were brought about with only the stated means of grace. No extra efforts, no foreign influence, were introduced, but persevering, personal efforts. To God be all the glory!

---

*From a Report.*

#### **Baptism of a Corpse.**

By a note from a person unknown to me, I was summoned to the bed side of a dying woman. She was young, had evidently been beautiful; but now, leaning on the bosom of her agonized husband, she was insensible to all around her, and fast sinking in the arms of death. Her mother, sister and other friends were loud in their lamentations; at the same time accusing themselves and each other of unkindness to their dying friend. She had professed to be converted, and in her last sickness had repeatedly requested that a minister or some christian friend might be sent for to pray and converse with her. But this her gay and thoughtless friends had neglected until it was too late. With her, however, the scene was now closed. Her spirit had just departed, and the body was now laid in the attitude of its last repose, when a Roman priest, attracted by the lamentations of the family, entered the apartments. Walking hastily up to the bed on which the lifeless body was lying, he demanded, "Has she been baptized? has she been baptized?" To this the mother of the deceased gave a negative answer, when the priest again said, "Give me a bowl of water." At this the friends with one consent exclaimed "It is too late, she is dead! baptism now can do no good." Regardless, however, of their remonstrances, "the priest obtained his bowl of water, and in an unknown tongue, in the midst also of loud conversation, ac-

accompanied by cries and many tears, he hurried through the ceremony of baptizing a corpse. Astonished and disgusted, I did not think it best to interfere, fully believing that *such* a baptism was just as valuable for the *dead* as for the *living*. I could not, however, but be struck with the singular consistency of baptizing a *corpse* in an *unknown* tongue.

### *From a City Missionary.*

#### **Labors Among the Germans.**

I have been anxious to employ no small part of my time in visiting families, as the best means of bringing people to church, and I have visited, this quarter, 475 families, besides revisiting some. I made it my duty to visit generally every German family in a house or in a square, without regard to their denomination, partly because I find sometimes a better reception among Catholics, Jews, and Rationalists, than I expected; but chiefly to touch their souls with christian hints, and to form a true and comprehensive opinion of the spiritual condition of the German population. I have met in general a

friendly reception in all families, and received from many the request to visit them again; and this is more than I expected, before I commenced. I can say that my experience on the ground has increased my courage; and I praise the Lord who has directed me to this field. There are many immortal souls here, who by our feeble instrumentality may be reclaimed from the ways of immorality and error, awakened from spiritual slumber, and so brought to the Lamb of God. In my visits I have found scenes of great poverty, which is the more distressing among German emigrants, who cannot speak the language of this land. The European revolutions have brought down many in Germany from easy to straightened circumstances. For their own and their children's welfare, they emigrate, but come here with empty hands. They are ready to work, but labor has been scarce, wages low, and rent and provisions high. If sickness visits such people, their condition is pitiful, indeed.

I generally make short visits (about 15 minutes long), but it often happens, and particularly with the Rationalists, that a longer conversation ensues.

### *Appointments by the Executive Committee of the American Home Missionary Society during the month of April, 1852.*

#### *Re-appointed.*

Rev. Horace Lyman, Portland, Oregon.  
 Rev. Simeon Waters, Mount Pleasant, Iowa.  
 Rev. O. Littlefield, Garnaville, Iowa.  
 Rev. Wm. H. Smith, Salem Ch., Henry co., Mo.  
 Rev. A. G. Taylor, Hermon Ch., Polk co., Mo.  
 Rev. Isaac B. Ricketts, Upper Gasconade, &c., Mo.  
 Rev. C. Bradshaw, Little Osage and Marmetan, Mo.  
 Rev. Wm. T. Dickson, West Ely, Mo.  
 Rev. George S. Woodward, Parkville, Mo.  
 Rev. J. W. Wolcott, Menasha, Wis.  
 Rev. S. S. Bicknell, Fort Atkinson and Koshkanong, Wis.  
 Rev. G. W. Elliott, Washington co., Wis.  
 Rev. Theron Loomis, Raymond, Wis.  
 Rev. David Jones, Ridgeway, Wis.  
 Rev. S. W. Eaton, Lancaster, Wis.  
 Rev. Robert Stewart, Destitutions in S. Ill.  
 Rev. Joseph Gordon, do.  
 Rev. C. R. Clarke, Magnolia, Ill.  
 Rev. Wells Andrews, Tremont, Ill.  
 Rev. G. S. Johnson, Twelve Mile Grove, Ill.  
 Rev. A. M. Dixon, Carlinville, Ill.  
 Rev. Calvin Butler, Marine, Ill.  
 Rev. Samuel Ordway, Northampton, &c., Ill.  
 Rev. O. W. Cooley, Granville, Ill.  
 Rev. James B. Wilson, Popple Grove, &c., Ill.  
 Rev. John V. Downs, Virginia Ch., McHenry co., Ill.  
 Rev. George Langdon, Crystal Lake, Ill.  
 Rev. Wm. B. Christopher, to go to Ill.  
 Rev. Samuel Sawyer, 2d Ch., Rogersville, Tenn.  
 Rev. H. F. Taylor, Madisonville, Tenn.  
 Rev. Daniel Jones, Brockville, Ind., and California, Mich.  
 Rev. D. S. Altman, Germans, Richmond, Ind.  
 Rev. J. E. Conrad, Warsaw, Ind.

Rev. I. N. Taylor, Portland, Camden and Pisgah, Ind.  
 Rev. Wm. Fuller, Van Buren, Ind.  
 Rev. John Peck, Greenville and Martinsburg, Ind.  
 Rev. S. Carey, Kensington, Mich.  
 Rev. Wm. Platt, Lapeer, Mich.  
 Rev. Seth Hardy, Vermontville, Mich.  
 Rev. S. Hemenway, Boston and Border Ch., Mich.  
 Rev. Hart E. Waring, Lyons, Mich.  
 Rev. Samuel Fleming, Manchester, Mich.  
 Rev. Evan Evans, Welsh, Radnor, O.  
 Rev. Samuel D. Smith, Addison, O.  
 Rev. E. R. Johnson, Yellow Springs, Brandt, &c., O.  
 Rev. Franklin Putnam, Putnam, Greenville, &c., O.  
 Rev. Azel Downs, Mount Hope, N. Y.  
 Rev. Charles Chapman, Meredith, N. Y.  
 Rev. S. A. Rawson, Burns, N. Y.  
 Rev. C. A. Keeler, Ellington, N. Y.  
 Rev. R. Twitchell, E. Otto, N. Y.  
 Rev. Benjamin Wells, Arkport, N. Y.

#### *Not in Commission last year.*

Rev. William C. Pond, to go to California.  
 Rev. Adrian Van Vliet, Germans, Dubuque, Iowa.  
 Rev. Ole Andrewsen, Scandinavian Ch., Racine, Wis.  
 Rev. Ira Smith, Indian Creek, &c., Ill.  
 Rev. John T. Marsh, Rock Island, Ill.  
 Rev. John Krack, Germans, Jonesboro, Ill.  
 Rev. Thomas H. Johnson, La Harpe, Ill.  
 Rev. Henry D. Platt, Brighton, &c., Ill.  
 Rev. Benjamin Franklin, Salem, Ind.  
 Rev. Hiram Wasson, Vevay, Ind.  
 Rev. O. W. Goodale, London, Mich.  
 Rev. A. N. Freeman, Cold Chs., Brooklyn and Steam, L. I.  
 Rev. E. Benedict, Bath, N. Y.  
 Rev. M. Thatcher, Genoa, N. Y.  
 Rev. Miles Doolittle, Rushford, N. Y.

*The Treasurer of the American Home Missionary Society, acknowledges the receipt of the following sums during the month of May, 1852.*

<b>MAINE—</b>		
Portland, High St. Ch., a member, by D. Evans,	\$5 00	
<b>NEW HAMPSHIRE—</b>		
Received by Rev. B. P. Stone, Gilmanton, Rev. Rufus Child,	00 25	
Littleton, Sylvanus Balch, L. M., in full,	10 00	
New Ipswich, legacy of Mrs. Lucy E. Barrett, to const. Mrs. Lucinda D. Stearns, Miss Lucy E. Stearns and John W. Stearns Life Members,	100 00	
Winchester, Ladies' H. M. S., of which \$8 is in full to const. Wm. B. Hale, of St. Johnsbury, Vt., a L. M., and \$30 is to const. Noah A. Chapin, of New York, a L. M.,	47 00	157 25
Nashua, Pearl St. Cong. Ch., by J. A. Wheat, Rev. L. Swain, to const. Miss Julia Maria Swain a L. M., \$30; Col. L. W. Noyes, to const. Mrs. L. W. Noyes a L. M., \$30; R. W. Lane, in full to const. Mrs. R. W. Lane a L. M., \$15; others, \$125,	200 00	
Rindge, Ladies' Sew. Circle, by Miss E. A. Wilder,	5 00	
<b>VERMONT—</b>		
Barnet, Legacy of Wm. E. Dutton, by C. Dutton,	25 00	
Bridport, Legacy of Mrs. Azuba Pratt, by A. Wilcox,	31 00	
Woodstock, Charles Thomas, by J. Steele,	5 00	
<b>MASSACHUSETTS—</b>		
Home Missionary Society, by B. Perkins, Treas.,	5,000 00	
Attleboro, Mrs. N. W. Sanford, to const. Miss Cordelia H. Dunham a L. M.,	30 00	
Bolton, Lake Whitcomb,	5 00	
Hadley, First Parish Sew. Circle, to const. Miss Judith Cook and Mrs. John A. Morton L. M., and in part to const. Mrs. Daniel Stockwell a L. M., by Mrs. Edwin Smith, \$75; E. Smith, \$5,	80 00	
Hartsville, Mrs. Octavia Fairbank, to const. Rev. Chester Fitch, Mrs. Armenia F. Pratt and Mrs. Delia F. Gibson Life Members,	100 00	
North Brookfield, Ladies' Sew. Soc., in full to const. Mrs. Lucy Nye a L. M., by Miss Abbie T. Snell,	15 00	
South Egremont, Ladies' Miss. and Benev. Soc., in full to const. Mrs. Sarah Daisell a L. M., by Sophia Goodell,	30 00	
South Weymouth, Union Ch. and Soc., by W. H. Harding,	30 00	
Stockbridge, Edward Bradley,	00 50	
Worcester, in part of legacy of Miss Sarah Waldo, by J. W. Lincoln,	3,000 00	
<b>RHODE ISLAND—</b>		
Providence:		
Elmwood Ch., by Rev. W. H. Wilcox,	6 25	
Fifth Cong. Ch., by H. Kingsbury,	10 00	
<b>CONNECTICUT—</b>		
Black Rock, Cong. Ch. and Soc., of which \$30 is to const. Miss Sarah Brewster a L. M., by Rev. R. W. Jennings,	40 00	
Bradford, Cong. Ch., by Deac. Harvey Page,	63 00	
Bridgeport:		
First Cong. Ch. and Soc., by H. S. Wordin,	50 00	
Ladies' H. M. S., by Mrs. S. W. Baldwin,	3 00	
Brookfield, Cong. Ch. and Soc., by Rev. D. C. Curtis,	18 27	
Danbury, E. T. Hoyt,	50 00	
East Haddam, Cong. Ch. and Soc., by Rev. I. Parsons, to const. Deac. Jeremiah Hutchins a L. M., \$36; Fem. Cent. Soc., by Mrs. Sarah B. Parsons, \$17,	53 00	
Hartford, legacy of Rev. John A. Hempsted, by Seth H. Terry,	50 00	
Kent, Individuals in part to const. L. C. Fuller a L. M.,	25 00	
Madison, David Crittenden, to const. Gilbert S. Richmond a L. M., \$30; a friend, \$1,	31 00	
Middlebury, Cong. Ch. Benev. Soc., by Dr. P. Crane,	36 00	
Middletown, Fem. H. M. S., to const. Miss Julia A. Russell a L. M.,	30 00	
Milford, Second Cong. Ch., by Rev. J. M. Sherwood,	58 69	
New Fairfield, Cong. Ch. and Soc., by Rev. L. Pennell,	10 31	
New Haven, West Consociation, by A. Townsend, Junr., Treas.,	85 73	
Derby Cong. Ch. and Soc.,	212 00	
Milford, First Cong. Ch. and Soc., 176 23		
<b>New Haven:</b>		
Legacy of Mrs. Henry Trowbridge, by F. Trowbridge, Exr.,	1,000 00	
Officers of Yale College, of which \$30 is to const. Wm. H. Goodrich, of Bristol, a L. M., by Rev. C. A. Goodrich, D. D.,	205 00	
Center Ch., E. R., to const. Miss Sophia E. Romeyn a L. M.,	30 00	
<b>New London:</b>		
First Cong. Ch., by C. Crump,	150 00	
Second Cong. Ch., Dorcas Soc., by Miss F. M. Caultkins,	6 00	
Northford, in part of legacy of Mrs. Mary Noyes, by J. F. Noyes and C. C. Griswold, Exrs.,	2,000 00	
<b>Norwich:</b>		
First Cong. Ch. and Soc., by Rev. H. P. Arms,	63 73	
Fourth Cong. Ch. and Soc., by Rev. C. P. Bush,	35 00	
Redding, Rev. J. Bartlett,	3 00	
Saybrook, First Cong. Ch. and Soc., Ladies, by Mrs. M. C. Dowd, of which \$30 is to const. Mrs. James Beattie a L. M.,	55 00	
Sharon, Cong. Ch. and Soc., by Dr. John Stearns, \$81 75; David Gould, in full to const. Rev. T. P. Carver a L. M., \$30,	101 75	
Sherman, Philomela Gliddings,	4 00	
South Woodstock, Ladies' Benev. Assoc., by Miss F. M. Lyman, to const. Mrs. Nathan Fisher a L. M.,	30 00	
Torrington, legacy of Deac. Ebenezer Rood, in full to const. Mrs. Ann A. Pratt of North Cornwall, a L. M., and with bal. of Coll. to const. Harvey L. Rood of Burrville a L. M.,	50 00	
Watertown, Cong. Ch., by D. Mattoon,	79 43	
West Killingly, Cong. Ch., by Rev. Samuel Backus,	35 00	
Wilton, Rev. J. G. Rowland,	5 00	
Worthington, Cong. Ch. and Soc., by T. Boardman,	34 00	
H. H.,	10 00	
<b>NEW YORK—</b>		
Albany, Wm. H. Ross, to const. Rev. Henry Mandeville, D. D. Levi Ross, and James C. Crocker, Life Members,	100 00	
Amity, Presb. Ch., by Rev. Wm. Timlow,	17 00	
Auburn, First Presb. Ch., by J. T. Terrill, F. L. Griswold, \$30; I. S. Seymour, \$15; S. Willard, \$15; Erastus Case, 20; others, \$37,	157 00	

Baiting Hollow, L. L. Cong. Ch., by Rev. C. Young,	8 50	NEW JERSEY—	
Binghamton, Rev. Peter Lockwood and wife, in part to const. Miss Anna Matilda Lockwood a L. M.,	10 00	Bloomfield, Ladies, by Mrs. Peters, \$2; J. C. Baldwin, \$10,	12 00
Brooklyn:		Flanders, Presb. Ch., to const. Miss Elizabeth Nichols a L. M.,	20 00
First Presb. Ch. C. P. Smith,	25 00	Madison, Ladies' Soc, by Mrs. Arms,	90 00
Second Presb. Ch., of which \$100 is from E. L. Corning, to const. C. F. Maurice, of Sing Sing, a L. M., by B. W. Delamater,	422 48	Orange, Rev. Dr. Fisher,	2 00
South Presb. Ch., Mon. Con. Coll., by W. R. Dwight,	98 55	Paterson, Second Presb. Ch., a Member to const. Rev. Stephen D. Ward a L. M.,	80 00
Buffalo, L. B. Parsons, to const. George Parsons of Kokuk, Iowa, Miss Helen Parsons of Buffalo, and Miss Frances E. Cannon of Geneva, Life Members, Champlain, Cong. Ch. and Soc., by J. A. Savage, to const. George V. Hoyle a L. M.,	100 00	Rahway, Mrs. Mary Lathrop,	2 00
Chazy, Mrs. Anna Hubbell,	41 00	PENNSYLVANIA—	
Denton, Presb. Ch., by Rev. O. M. Johnson,	5 00	Cherry Ridge, Pa., Miss Maria Darling,	2 00
Elbridge, First Cong. Ch., of which \$10, is in full to const. Miss Sarah Merriman a L. M., by Rev. G. D. Folsom,	20 62	New Milford, F. Summers,	1 50
Flushing, L. L. First Cong. Ch.,	82 00	DISTRICT COLUMBIA—	
Galway, Rev. A. L. Chapin and wife, for the West, and in part to const. Mrs. Harriet Hanks a L. M.,	82 24	Washington, a friend,	50 00
Harlem, N. Y., Presb. Ch., by E. Ketchum, Coll., \$80; Mon. Con. Coll., \$30 92,	10 00	NORTH CAROLINA—	
Harrisville, legacy of Miss Chloe White, by G. W. Stone, Exr.,	90 92	Stricklands, W. M. Sherwood,	10 90
Haverstraw, First Presb. Ch. Mon. Con. Coll., by Rev. J. H. Trowbridge,	50 00	TENNESSEE—	
Ithaca, Rev. Wm. Wisner, D. D.,	8 50	Madisonville, Presb. Ch., by Rev. H. F. Taylor,	9 00
Jefferson, S. W. Stevens,	10 00	OHIO—	
Maine, Cong. Ch., by Rev. P. Lockwood,	5 00	Addison and Nashville, by Rev. S. D. Smith,	15 00
Moreau, Cong. Ch., by Rev. W. F. Doe,	6 30	Coshocton, Second Presb. Ch., by Rev. H. Calhoun,	15 00
Mount Sinai, L. L. Cong. Ch., to const. Rev. Thomas Harris a L. M.,	19 00	Warren, Trumbull Co., First Presb. Ch., to const. Martha B. Dickey, Samuel Hutchins, Sands Benton, and Edward Spear, Life Members, and in full to const. Miss Naomi De Witt a L. M.,	180 00
New York City:	52 21	INDIANA—	
J. C., \$100; Rev. Isaac Lewis, D. D., L. M., \$30; John McComb to const. Miss Susan W. Stimpson of Lambertsville, N. Y., a L. M., \$30; I. C. Whitmore, \$25; Sarah Coit, \$25; Misses M. and L. Green, in part of Life Membership, by L. Jackson, \$15; John Schermerhorn, \$5; E. E. W., \$3; friend, \$1,	288 00	Bedford, Rev. J. M. Bishop,	10 00
Allen St. Ch., Ladies' Sew. Soc.,	5 00	Mount Zion, Presb. Ch.,	3 70
Central Presb. Ch., A. R. Wetmore, \$150; G. C. Wetmore, Eli Goodwin, \$50; Rev. Wm. Belden, Jun., \$30; others, \$4,	289 00	Winchester, Presb. Ch., by Rev. A. Luce,	5 00
Marcus St. Ch., John L. Mason,	25 00	ILLINOIS—	
Pearl St. Ch., by E. Shepard, in full to const. Rev. A. A. Wood, a L. D.,	70 00	Campton, Cong. Ch., by Rev. E. Raymond,	2 60
Church of the Puritans, Mon. Con. Coll., by J. J. McGraw,	24 28	Carlinville, Presb. Ch., by Rev. A. M. Dixon,	24 00
Spring St. Ch., Mrs. A. M. L. Scott,	1 25	Galena, Rev. Aratus Kent,	100 00
Twentieth St. Ch., by Daniel Crane,	25 00	Geneva, by Rev. J. Towne,	3 71
West Presb. Ch., Sab. Sch., H. M. Assoc., by A. Boynton,	119 82	Moline, First Cong. Ch. Mon. Con. Coll., by Rev. A. B. Hitchcock,	18 00
Orient, L. L. Cong. Ch. Mon. Con. Coll., \$48; Mrs. Juliana Hobart, by Rev. Henry Clark, \$50,	98 00	New Providence, by Rev. J. Wilson,	8 00
Perry Center, legacy of Mrs. Aurilla Ward, by Rev. T. M. Hodgeman, \$15; a friend of Missions, \$3,	18 00	Udina, Cong. Ch., by Rev. C. R. French,	4 00
Pleasant, Presb. Ch., by Rev. C. W. Treadwell,	11 81	Wethersfield, Cong. Ch., by Rev. D. Gore,	10 00
Port Leyden, Rev. C. Holcomb,	50	MICHIGAN—	
Salem, Presb. Ch. and Soc., to const. Joseph Hawley and Benjamin Cleaveland, Life Members, by J. W. Freeman, Sand Lake, Presb. Ch., by K. J. Knowlson, Southold, L. L., by Rev. E. Whittaker,	60 00	Adrian, Cong. Ch., \$30; E. Linnell, \$5; First Cong. Ch., by L. G. Berry, \$30,	55 00
Theresa, Presb. Ch., by Rev. C. W. Treadwell,	20 00	Byron, First Presb. Ch., by Rev. A. Govan,	5 00
Tombhannock, J. L. Rice, by Rev. J. H. Noble,	15 28	De Witt and Victor, Mich., Cong. Ch., by Rev. John Scottford,	6 00
Troy, Second Presb. Ch., by H. E. Weed,	20 00	Farmington, Cong. Ch., by Rev. John Williams,	6 00
Willsboro, Ladies' Miss. Sew. Circle, by Rev. E. Newhall, to const. Dr. Lyman Burton a L. M.,	82 00	Palmyra, Presb. Ch., by Rev. J. Cooper,	11 82
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	38 40	St. Clair, Cong. Ch., in part to const. Wm. Hall a L. M.,	15 00
	6 50	MISSOURI—	
		Bowdler, R. S. Reid, by Rev. G. A. M. Benschaw,	25
		Hooper Co., Rev. C. Hoffmeister,	25
		Rock Hill, Presb. Ch., by Rev. J. A. Darrah,	10 00
		Upper Gasconade, Presb. Ch., by Rev. I. B. Eicketta,	3 45
		WISCONSIN—	
		Appleton, Presb. Ch. Mon. Con. Coll., by Rev. C. W. Munroe,	2 25
		Fort Atkinson, Cong. Ch., by Rev. S. S. Bicknell,	8 00
		La Crosse, F. M. Rubler,	2 00
		Madison, Infant Sab. Sch., by O. M. Conover,	6 00
		Magnolia, Cong. Ch., by Rev. J. Jameson,	1 00
		IOWA—	
		Columbus City and Long Creek, Cong. Ch., by Rev. D. Knowles,	8 00
		Danville, Cong. Ch., by Rev. R. Gaylord,	2 00
		Marysville, Cong. Ch., by Rev. C. Burnham,	20 00
		Ottumwa, Cong. Ch., by Rev. B. A. Spaulding,	4 00
		Warren, a friend, by Rev. D. B. Nichols,	1 00

CALIFORNIA—	
Mrs. Mary Thompson,	53 50
OREGON—	
Oregon City, First Cong. Ch. Mon. Con.	
Coll. by Rev. G. H. Atkinson,	13 00
HOME MISSIONARY,	95 65
	<hr/>
	\$16,678 67

JASPER CORNING, *Treasurer.**Donations of Clothing, &c.*

Bloomfield, N. J., Ladies, by Mrs. Peters, a barrel	
Bridgeport, Ladies' H. M. S., by Mrs. S. W. Baldwin, a barrel	58 48
Center Harbor, N. H., Ladies' Char. Soc., by Mrs. C. S. Coe, a bundle.	
Chatham, Presb. Ch., Mrs. Phebe Parsons, a quilt	
Farmington, Ct., for Ministers' Libraries, cash,	80 00
Greenafarms, Mrs. Bentley, a bundle.	
Montgomery, N. Y., Presb. Ch. Ladies, by Mrs. E. O. Conger,	90 74
New London, Ct.:	
First Cong. Ch. and Soc., Lad. Sew. Soc., by Miss F. A. Colt, a box.	
Second Cong. Ch., Dorcas Soc., by Miss F. M. Canikins, a box.	185 00
New York, Allen St. Ch., Ladies' Sew. Circle, a box.	181 00
Mrs. B. P. Williams, a bundle.	
Peekskill, N. Y., Second Presb. Ch., Maternal Assoc., for Sab. School Books for the West, cash.	5 00
Rindge, N. H., Sew. Circle, by Miss E. A. Wilder, box.	89 46
Sheldon, Vt., by Miss Melinda Taylor, box.	

*Receipts of the Western Reserve Agency at Hudson, O., from Jan. 1, to May 10, 1852. Rev. Myron Traft, Secretary.*

Ashabula, First Presb. Ch. and Soc., O. H. Fitch, Treas., \$46 91; Mrs. H. E. Parsons, \$10; Master J. H. Parsons, 50 cents; Mrs. B. F. Wade, \$8; Masters J. and H. Wade, each 50 cents.	60 41
Aurora, Coll., in part.	9 87
Austinburg, J. B. Cowles,	5 00
Berlinville, Cong. Ch. Coll.,	10 00
Birmingham, Cong. Ch., \$9; J. Swift, \$10,	19 00
Braceville,	1 50
Burton, Coll., in part,	16 00
Centerville,	10 04
Chagrin Falls,	6 75
Chester, Sab. Sch., \$5; Coll. in part, \$3 88,	18 88
Clairdon,	8 64
Cleveland, in part of legacy of P. M. Weddell,	1,400 00
Eaton,	5 25
Fitchville,	4 00
Grafton,	14 50
Greenfield,	5 00
Hartford, Sew. Soc., by Mrs. B. Fenn, Treas.,	50 00
Hinckley, Mrs. T. Eason,	2 00
Hudson, Wm. Beaton,	60
Huntsburgh,	9 70
Kingsville,	7 06
Kinsman,	83 00
Lyme, First Presb. Ch.,	90 00
Mesopotamia,	19 91
Milan,	24 75
Nelson, D. Everest,	14 00
Newburg, bal. of Coll.,	1 25
Newton Falls,	26 00
Painesville, First Presb. Ch. Coll., \$19 07; R. Hitchcock, \$25,	44 07
Perru,	7 45
Plymouth, First Presb. Ch.,	10 50
Ruggles, Deac. B. Sturtevant,	5 00
Richfield, Cong. Ch., \$14 13; M. and N. Hammond, \$5,	19 18
Rome, Coll. in part,	8 00
Solon, Rev. J. Seward,	5 00

Strongsville, Hon. B. Northrop, avails in part of donation in cloth,	44 06
Thompson, Mrs. E. Scott,	59
Troy,	7 43
Unionville, Deac. C. Cunningham,	2 00
Vermillion,	5 75
Vienna,	16 00
Wayne,	2 07
Wellington, bal. of Coll., \$5; Rev. A. R. Clark, \$10,	18 00
Windham, Rev. Luther Humphrey,	5 00
Home Missionary,	3 00
	<hr/>
	\$1,940 51

*Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.*

Cassopolis, Presb. Ch.,	6 29
Edwardsburgh, Cong. Ch., in part to const. Rev. L. C. Bouse, a L. M.,	25 00
Lima, Ind., Presb. Ch., in full to const. Rev. A. S. Wells, a L. M.,	21 08
Ontario, Cong. Ch.,	6 87
Three Rivers, Presb. Ch.,	15 00
	<hr/>
	\$74 19

*Rev. DEXTER CLARY acknowledges the receipt of the following sums in Wisconsin.*

Allens Grove, Individuals,	2 50
Emerald Grove, Cong. Ch.,	10 00
	<hr/>
	\$12 50

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums during the month of April, 1852. BENJAMIN PERKINS, Treasurer.*

Abington, in part of legacy of Edward Cobb,	200 00
Acton, Legacy of Nancy Keyes,	100 00
Auburndale, Cong. Ch. and Soc.,	136 81
Bedford, Fem. Char. Assoc., 1850, \$7 50; 1852, \$7,	14 50
Belchertown, Benev. Assoc., to const. Rev. Samuel and Mrs. Walcott, Life Members,	115 00
Billerica, Rev. Mr. Stearns's Soc.,	25 00
Boston, legacy of James K. Whipple, by S. K. Whipple,	125 00
Charles Briggs, L. M., \$30; T. S., \$6,	36 00
Cambridge, Hon. S. Greenleaf,	10 00
Danvers, legacy of Miss Mary Poor, by Joseph Poor, Exr.,	60 00
Dorchester Village, Ladies' H. M. S.,	73 15
Enfield, Benev. Soc.,	550 00
Fall River, Central Ch. and Soc.,	135 76
Franklin Co., H. M. S., S. S. Eastman, Treas.	
Buckland, Cong. Soc., to const. Emmons Pratt, a L. M.,	45 46
Conway, Cong. Soc.,	115 52
East Hawley, Rev. Mr. Seymour's Soc.,	8 70
Montague Agricultural Assoc., to const. Sylvester W. Bangs a L. M., \$4 00	208 68
Hadley, Russell Benev. Soc.,	50 00
Hardwick, First Calvinistic Ch.,	49 00
Holden, Cong. Ch. and Soc.,	51 68
Kingston, Second Cong. Ch.,	28 50
Millford Cong. Ch. and Soc., \$30 90; a deceased friend, \$10; Fem. Char. Soc., \$5,	35 20
Newton, West Parish, Ladies' Benev. Soc.,	26 46
Oxford, Cong. Ch. and Soc.,	96 00
Phillipstown, Ladies' Circle of Industry,	36 00
Reading, Miss P. Wakefield,	5 00
Southampton, Mrs. Julia A. Lyman's Sab. Sch. Class,	10 00
Southboro, Pilgrim, Evan. Soc.,	6 59
West Cambridge, Cong. Ch. and Soc., \$181 50; Miss Eliza Tufts, \$5,	186 50
West Yarmouth, Cong. Soc.,	5 00
Woburn, First Cong. Ch., in full to const. Abner Elce, Mrs. Francis S. Edwards, Mrs. Mary Cutter, and Mrs. Diantha Johnson and A. W. Manning, Life Members,	30 00
A friend,	30 00
	<hr/>
	\$2,407 88

# THE HOME MISSIONARY.

---

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

---

---

Vol. XXV.

AUGUST, 1852.

No. 4.

---

---

## Power of American Example

To promote the Cause of Civil and Religious Liberty.

[The duty of bringing the American people under the full influence of christian principle, was eloquently enforced, at the last Anniversary, by Rev. JOHN P. GULLIVER, in an argument drawn from the bearings of our national example on the people of other lands. We have the pleasure of presenting our readers with the following abridged exhibition of his remarks on that occasion.]

No questions have sunk deeper into the heart of our people than these—How ARE THE NATIONS TO BE MADE FREE? WHO IS TO FREE THEM? and especially, WHAT PART ARE WE TO TAKE IN THE STRUGGLE?

A few moments' discussion will perhaps convince us that these questions may receive a satisfactory answer, and that such an answer will in substance be this—Christianity alone can make the nations free. Christianity will effect this change mainly through the agency of this country. The power of this country in contributing to this result, will depend upon the purity of its christian character and principles.

*Christianity alone can make the nations free.* That is a great mistake, and a very foolish one, which many make who suppose that political institutions can be transferred from one people to another, as one might borrow and wear his neighbor's garment. Forms of government are the product of the opinions, habits, character and history of a nation. One people must have a despotism, and no other government will have any permanency or strength among them. Another must have an aristocracy. Another a republic. And you might transplant an orange grove from the tropics to the polar regions with as fair a prospect of succeeding in your experiment, as you would have in the attempt to make an elector of a Russian, or a serf of a New Englander. Such changes require deeper work than political revolutions can perform. This truth France has demonstrated to the satisfaction of the world, if not to her own, by a hundred visionary experiments. Especially should we notice that the government of a people must be molded by



its religion. The religion makes the government, not the government the religion. No government can stand, which in its general spirit and principles does violence to the religious sentiment of a nation. On the other hand, the religion of a people, although it be superficial and superstitious, will impart permanence and strength to any government which fully coincides with it. China furnishes us a wonderful illustration of this truth. From a period scarcely more than one hundred years after the flood, down to the present hour, its political system has stood almost without a change. Revolutions have occurred, dynasties have risen and fallen, but the government is the same thing to-day, in all its essential characteristics, that it was three thousand years ago. What is the explanation of this extraordinary fact? Simply this—that the government is the precise *fac simile* of the religion. So Russia, which, although it undoubtedly contains within itself the seeds of its own destruction, may now be regarded as the most stable and the most thoroughly compacted power of Europe, owes nearly all its strength to the complete identification of its government with the religion of the people. These illustrations might be easily multiplied, and they would all concentrate upon one conclusion, viz., that governments must derive their stability from an intimate alliance with the religion of the people.

What, then, may not *Christianity* effect? What strength may it not bring to any government, which coincides with it, which sympathizes with it, which grows out of it? I need not attempt to describe to you its power in the soul. I need not speak of the affections it awakens, of the purposes it forms, of the hopes it excites, of the control it exercises over the whole man. Remember what Christianity is. Universal love is its pervading characteristic. In love all its precepts are summed up; love is its badge of discipleship; love breathed and lived in the life of its founder, and when faith hath ceased and hope hath disappeared, love shall flourish in unfading beauty in the heaven it reveals of eternal and unmingled joy. Christianity knows no distinction among men except in knowledge and virtue. Christianity visits the cottage of the peasant and the palace of the king alike. Against all alike it brings the charge of deep guilt in the sight of God. To all alike it sends its messages of consolation. To all alike it offers an atoning Saviour and the renewing Spirit. In the presence of the Infinite Jehovah, in the prospect of a boundless eternity, it sinks into insignificance the petty distinctions of earth, and ranges upon a common level the heirs of a common immortality.

Christianity, then, will naturally develop a free and equal form of government. Nay, I hesitate not to go still farther, and to assert that it will *necessarily* produce a free government.

Who is this Christian man? The Christian is a *soldier*. He serves under the command of Immanuel. In all that affects that service, he knows no other leader, he recognizes no other authority, he obeys no other orders. It is not for him to inquire what difficulties or dangers are involved in the execution of his high commission. It is enough for him to know that he is commanded to succor the perishing, to relieve the distressed, to defend the honor of his Master and the laws of his kingdom. If toil and conflict or even death be involved in the issue, that is only what he has long anticipated and is fully prepared to meet. He is a formidable antagonist who asks no favor, fears no opposition, dreads no danger, to whom toil is a pastime, conflict a chosen employment, and death but the portal of triumph and honor! The Christian is *the friend of God*. He dwells fast by the throne of the Eternal! Who is to trample such a man in the dust? Who is to say to the favorite of Heaven, "*Stoop, thou slave!*" Ah! the men who pray are dangerous men to the ungodly kings of the earth! They may issue their decrees; they may

utter their threats; they may ply promise and bribe; they may uncover the lion's den; they may open the jaws of the burning, fiery furnace, but there is a power within and above the men of prayer which bids defiance to royal rage, and brings them off conquerors, and more than conquerors, through Him who loves them!

Christianity—I repeat it—Christianity alone can make the nations free. “*Where the Spirit of the Lord is, THERE IS LIBERTY!*”

But, *How is Christianity to effect this result?* Through what agency, by what power, will its influence be brought to bear upon the oppressed nations? My answer is, AMERICA IS TO BE THE AGENT, and the purity of its christian character the power by which Christianity is to make the nations free. In advancing this proposition you will not understand me as presumptuously hazarding a prophecy in regard to that future which no human eye can penetrate. I speak only of the strong probabilities in the case; and yet they are probabilities so strong as to amount almost to a certainty.

Nor would I in a vainglorious spirit exclude the agency of other nations in working out this great result. Germany will do much. France, in her wild, impulsive, erratic way has done much and will do more. Hungary and Italy have borne themselves most wisely and heroically, and inspire the highest hopes for the future. England—God bless her!—has for long been the bulwark of freedom, and as she disentangles herself more and more from the remnants of her ancient feudal institutions, her voice and arm will become more and more mighty in the struggle.

Yet it is not without reason that the chief hopes of the friends of freedom are centered upon this country.

But I wish to present, prominently, another view of the subject.

What is now the great want of the world? What does the cause of civil and religious liberty chiefly demand? Mr. President, the world needs *an example*. The world, more than all things else, needs the example of a government which shall be the true product of Christianity, which shall be permeated by its spirit, controlled by its principles; which shall present to the nations the practical fulfillment of the law—“Thou shalt love thy neighbor as thyself.” Such an example, no matter how obscure or feeble the people who should give it, would develop a power against which despotism could not stand a day. I care not how many millions of the subservient, courageous, hardy sons of the North the Czar may summon at his bidding—I care not how many more millions Austria may array under the banners of despotism—I care not for the national armies of Prussia—nor for the mad antics of France—nor for the fulminations of His Holiness; let us only have the light and power of one such example, continued long enough to prove the experiment successful—and the battle is fought, the victory is won!

See what our own example has already done. Imperfect as it is—inconsistent as it is in many respects, it contributed more than any—more than all other causes, to produce the recent upheaving in Europe. It is doing, at this moment, more to change the political condition of man, than all the armies and navies, than all the diplomacy and king-craft of the world.

They talk, sir, of intervention—of remonstrating with the absolutists, of endeavoring to terrify them by the utterance of our opinion. What care they for our opinion or remonstrances so long as we do not deprive them of the power to do as they please?

They talk of armed intervention. Ah! well would it please the despots to see the energies now so successfully employed in creating knowledge and wealth, in subduing the forest and conquering the sea, in evolving all the elements of national

greatness, to see those energies drawn from their legitimate channels into an exhausting war, carried on at a distance of three or four thousand miles. Well would it please them to counteract the mighty influence of this nation among the masses of their subjects, by exciting patriotism and national pride to resist America, by arraying their people in maddening contest with republicans, by teaching them to regard as enemies those whom they are beginning to consider their only friends. No! It is not the opinion or the arms of America which causes trembling at Petersburg, and Berlin, and Vienna. It is our example they fear. It is a moral contagion they strive to avert by their vexatious quarantines. It is the opinion of their own subjects, which is spreading itself like the extending of internal fires, and which ere long will burst with volcanic might beneath their thrones. This is the work which America is now doing in Europe; this is the sublime part she is now playing on the theater of affairs; this is her noble contribution to the cause of human freedom.

I repeat it, then, in no vain or boastful spirit, but in the deep conviction that I am giving utterance to the great truth of the times—the truth which should prominently occupy our thoughts and guide our actions—the *battle of the world's freedom is to be fought on our own soil*. The thorough conformation of our institutions and customs and laws to the spirit and principles of Christianity is the grand problem, the successful solution of which is to emancipate the nations.

Upon us their warm hopes shall be centered; for us their earnest prayers shall ascend; to us they will point every perplexed and storm-tossed navigator upon the rough ocean of public affairs. A pure and steady light shall blaze out from our rock-bound shore and our lofty mountains. “America!” shall be the watchword of liberty! It shall be spoken in the secret assembly of thoughtful and determined men who consult for their country’s deliverance, and the sound shall rekindle light in their eye and courage in their heart! It shall be whispered from cottage to cottage amid the vales of Italy, over the plains of Austria, and along the steppes of benighted Russia; and the story of our freedom and our happiness shall open many a blinded eye, shall soften many a seared heart, shall liberate many an enslaved arm! It shall be spoken in the cabinet of the tyrant, and the word shall send paleness to his lips and faintness to his soul! It shall be spoken in the hour of desperate and bloody encounter; and the rising shout shall drown the din of conflict, while the rallying hosts of freedom shall roll back the tide of battle, and strike again and victoriously for liberty, for humanity, and for God! Never had a nation offered to it a destiny so sublime! Never had the friends of humanity such room and verge for the prosecution of their philanthropic enterprises. Never had the followers of Jesus such an opportunity to establish his kingdom. It is no distant, difficult enterprise, in which we are called to engage. The work is at our own door. We have not to fear the hostile principalities and powers of earth. Far beyond their reach, beneath the protection of freedom’s flag, we can prosecute our enterprise in peace. We have not to expend our sympathy for struggling humanity in vain regrets that we can do nothing for its relief. We have the power to sap the foundations of every despotic throne, to break in pieces every foul ecclesiastical combination for the temporal and spiritual subjugation of men. We need not enter upon the hazardous experiment of war. Ours may be a peaceful and bloodless victory—the victory of a pure example, of a christian life, of an unsullied exemplification of a government permeated and controlled by the great christian law, “Thou shalt love thy neighbor as thyself.”

This is the high position now occupied by our Home Missionary enterprise. It is no longer merely a *Home Missionary Society*; it has been made by the grand events of the few past years a *World's Missionary Society*. The work which it is doing is, under God, a work for ALL RACES and for ALL TIME.

## Experience on the Missionary Field.

### IOWA.

According to the Census of 1850, the population of Iowa was 192,214. The emigration during 1851, according to a statement made on the floor of Congress, was 60,000; and there is a probability that it will continue as great for some years to come. The soil is superior to that of the best river lands in New England; the ratio of mortality is but little more than half of what it is in Massachusetts; and, according to the late census, Wisconsin and Vermont are the only States that exceed it in healthfulness. Lead abounds in some parts of the State, and coal is found throughout half its extent. Its eastern and western borders are washed by two of the largest rivers in the Union, and the Des Moines, which intersects it, will soon afford slack-water navigation to the heart of the State. In the present state of public feeling in favor of facilities of transit, it is reasonable to expect that these three rivers will before many years be connected by railroads. The attention of emigrants is turned towards these circumstances, and by the year 1860 the population will undoubtedly be between half and three fourths of a million. *Who shall preach to them the Great Salvation?*

### Toils and Consolations of a Pioneer.

Although the central point of my labors is in this village, still I preach out at nine other different places in the county. Here, I preach every two weeks two sermons; then go out to a third service in the country from five to eight miles. The alternate Sabbath is employed farther out east and west each way once a month, giving three sermons in each direction, and all in different places. One Sabbath I ride six miles and preach at

11 o'clock, then ride five miles and preach at 3 P. M., then ride three miles still beyond and preach at night. When I go in the other direction, my labors are harder still; as I go farther and the roads are worse. I went on last Saturday P. M. fifteen miles on horseback, facing a hard easterly storm. I passed through sloughs most intolerable—no bridges—and no getting around them. Once I was lost ere I got to my appointment at night, and had to pass through a slough some thirty rods wide—my horse sometimes sinking nearly half under—after which I found a cabin and was by the inmates conducted to my preaching place, in a little old log house, which looked dark and doleful. But I was cheered by a good sized congregation, and tried to present the truth faithfully. Then I was conducted a mile and a half, to the place where I rested for the night—what there was of it yet unspent. Sunday morning came, and after breakfast I rode some five miles and preached; then six miles and preached again; all to good and attentive congregations. Then, after riding several miles more, I was entertained for the night. On Monday morning I started for home with my horse well crippled and some shoes pulled off in the sloughs. I, too, had been lamed in one foot, but the horse was worse off than I; and so I walked, and we both limped our way home.

Thus I go the rounds week after week. Although my labors are great, still, I have the pleasure of feeling that *good is being done*. My meetings are all very well attended. The more I become acquainted in the county the more I see the need of much ministerial labor, and the more am I urged to go different ways to labor.

Our little church here is in a growing state. Every communion season since I came here has witnessed some additions. Our prayer meetings are well attended and interesting. Our Sabbath school is flourishing. The subject of temperance is receiving attention among us. Our people are engaged in building a meeting house. Although it is a great work, for us in our poverty, still we feel that the

cause of Christ here demands it at our hands, and we are going forward with the work.

In view of all the circumstances, in view of all the former difficulties in this field, and what we now see, we thank God and take courage. We are still in our infancy, but united, and hope for better and better times.

#### Planting the Out-lots.

During the past three months, my labors have been about the same as during the preceding quarter—namely, one fourth of my time at this place, and dividing the other three fourths between five other places—one seven and one fourteen miles west; one three miles east, and one four and one twelve miles south. The attendance and the attention have been encouraging. One of these places is infested with deism: at this place I have always preached or held my meetings in the house of the leading deist of the region. My last meeting there, was somewhat peculiar in its character. Owing to rainy weather, there were only some four or five persons present besides the family. With these I should have held a regular meeting, had not Providence seemed to dictate otherwise. About the time for commencing the meeting, the man of the house and myself, while engaged in general conversation, struck a vein which led to a conversation on deism. The clash of views, the presentation of arguments and rebutting arguments, became interesting. The persons who came in becoming deeply interested, I did not think it best to break off the conversation. We continued it nearly an hour, or till it was time for me to leave for my other appointment. The effect of this conversation—I have reason to believe from what I have heard since—has been salutary. One or two of the persons present were from other places. Thus the account of it has spread through all the region.

#### Plea of the Hungry.

In the places west of me I have, though small yet, as large audiences as I can reasonably expect—the settlements are new and the people scattered. They are very solicitous to have meetings held among them. Mentioning to them during one of my visits that I did not know how long I could continue to labor with them, I was almost pained with their expressions of solicitude on the subject. They plead for

the preaching of the Gospel as some of our eastern friends have not heard hungry souls plead, else there would not be the lack there is of men for this field.

Within the last few weeks I have been repeatedly urged to visit the county seat, seventeen miles distant. About two weeks ago I visited them during the week without having sent them notice. After my arrival I was requested to preach in the evening; I consented, and a few hours' notice brought together quite a respectable audience, which listened with eagerness to the truth. I left an appointment for last Sabbath, when I preached to them again. We occupied the court house, which was filled to overflowing. I should think near one hundred persons were present, although there was a Free Will Baptist meeting about three miles from ours. On my first visit I preached, they said, the first Congregational sermon ever preached in the place. The people urge me to spend half of my time with them, proposing to raise a liberal subscription if I will do so. There is no church organized in the place, and of the preaching they have had they express themselves as tired. From what I have seen I think they ought to have a good, thoroughgoing, judicious man stationed there. I gave them no encouragement further than to leave an appointment for four weeks from last Sabbath.

Thus, gentlemen and brethren, you see the calls for labor in this field are at least twice as great as I can supply. It pains me to see the destitution. Should it be thought best that I supply the county seat, I must leave at least four other places entirely destitute of Sabbath labors, and I can accomplish but little in the week during the busy season (summer) when we can get about most easily. About the time I entered your service you furnished me a fellow laborer, who took half my field off my hands. But during the six months that have elapsed since, the remaining part of my field has *grown* so that another helper is needed almost as much as he was.

*From Rev. James H. Shields, Centerville, Apponoose Co.*

#### Discouraging effect of Removals.

We are experiencing some of the evils of the unsettled state of society in portions of the West. My church at U. has been almost broken up by removals, about one half having left our bounds and gone

to other states. These removals are not so much felt in the older states, where the churches are larger and well established. But in a new place like this, where the church is small and in an infantile state, we feel them most painfully.

This whole county is excited with the California emigration. Never have I seen such a rush. It is almost literally true that every grain of corn in our section is consumed by them; and what hundreds of families are to do for bread this summer, I know not.

I preach at various points through the county where there are no churches of our order, but where I have large, attentive and sometimes serious crowds to hear me. These appointments are usually during week days and evenings. Our Sunday school, at this place, is doing well; we have also recently organized two others, some miles from town, which are promising. Two years ago, when I came to this place, drinking, fighting, card playing and horse racing were frequent occurrences; but now, we have a valuable temperance organization, our groceries are almost starved out, and gambling has died away.

---

*From Rev. D. B. Nichols, Warren, Lee Co.*

#### **Changes for the better.**

In reviewing the past three years, I can hardly credit my own eyes. Great and important have been the changes that have been occurring here in this short interval of time. The West is proverbial for change. As many as three distinct classes of society occupy a new country before it is furnished with permanent settlers—except, perchance, a German buys a claim and occupies it. In that case, he becomes identified with the soil, and like the serf of Russia, he adheres to his soil for life. It is a rare thing to see a German sell out. But apart from this class, we generally see that the original claimant of western land yields to two subsequent classes of settlers, each exceeding the preceding class in intelligence, wealth and permanence. Such are the constant changes to which western society is exposed; such have been the changes that this mission field has been passing through for the last three years. Whole neighborhoods have given place to a German population. But these changes, however, have not been, I hope, altogether unfavor-

able to the progress of the Gospel in these parts.

When I first came, we had no church; the people had no regular preaching; the Sabbath was spent as a day of visiting; there were no Sabbath schools, and only occasionally a quarter's day school in the district school house.

But how great and glorious has been the change, by the blessed influences of the Holy Spirit! The people, by the help afforded them from your Benevolent Institution, are able to sustain the ordinances of God's house. Where there was no church, we now have one which numbers seventeen souls, with a prospect of speedy enlargement. We now have a Sabbath school which bids fair for prosperity. The Sabbath is honored; men are more inclined to visit the sanctuary to listen to the truth. We have a sanctuary for the worship of the living God; and, for the encouragement of the contributors to the cause of Home Missions, we would say, that for the last quarter we have a very encouraging increase in our attendance upon the public ministration of the word. I think that our congregation has doubled, if not trebled in number. We have a manifest indication, too, of the presence of the Spirit.

Oh that God would look upon us with mercy! We have had three accessions to our number this quarter; but what is this among the scores of impenitent who are hastening to ruin!

---

*From a Frontier Missionary.*

#### **The Great Procession.**

Much interest has been excited in gazing at the *nine hundred wagons* which have passed through here on their way to the land of gold and—I fear—to ruin. As we have looked on and beheld the old man and the matron, the husband and the wife, and little children, and some at the breast, not many days old—walking and driving through mud and water, rain and sunshine, cold and heat,—we could view them only as one vast funeral procession, following many of their friends to the silent mansions of the dead. And the thought which makes the christian heart more sad and mournful than any other is, that the greater part of this great company give little or no evidence of a preparedness to die. For they tarried not at the command of the Lord to keep his

Sabbath; and they went forward without his orders.

And what can such a vast and almost unbroken army of rebels against the law and government of God expect, but fearful disaster, even before they come to the land which they so earnestly seek? If the dealings of God with the children of Israel in their wanderings and rebellion, be any rule by which to anticipate his dealings now, surely such rebellion on the part of gold hunters will not escape his severe chastisements, for "the way of transgressors is hard."

*From Rev. J. V. A. Woods, Red Rock, Marion Co.*

#### Rejoicing in the house of God.

I have just returned home from a communion in the Pleasantville church, on which occasion I was assisted by Rev. Charles Burnham. This meeting was one of great interest. Christians were stirred up to prayer and heart searching in an unusual manner; and we could say, "Behold how they love one another." Many of the unconverted were made to weep, in view of approaching eternity; while some errorists were brought to renounce their false systems.

But, dear brethren, what do you suppose were the feelings of my heart, when just beyond the little log hut in which I have preached for eighteen months, and in which the deacon lives, I saw our church edifice rearing its top high in the air? This house, that had been so long the subject of our prayers, and for which we had labored under such long protracted discouragements, here it is at last! Our prayers have been heard! God will give us a house in which we can worship; where it shall be said, "Lo, this man and that man was born there," within her sacred walls! Here the Gospel is to prepare man for heaven, yea, our own sons and daughters! These anticipations of good brought me to God in thanksgiving, and I seemed to feel myself on holy ground, because the temple of the Lord was there.

---

#### WISCONSIN.

*From Rev. C. W. Camp, Genesee, Waukesha Co.*

#### A Visit of the Spirit.

At the date of my last report we were in the midst of a deeply interesting series

of meetings. For four weeks, we held meetings on four week days in each week. In the morning, a company of inquirers and young Christians met at my house, for personal conversation. In the afternoon, I met with the church at the meeting house, and in the evening I preached to full assemblies. Rev. L. Clapp, of Wauwatosa, was present for one week, and though unable to preach, rendered much service by his counsels and prayers. Rev. E. J. Montague, of Summit, spent one day with us and preached. We had no other help from abroad, and I gratefully acknowledge the goodness of God in preserving my health during this time of unusual labor and care.

In reviewing the history of the revival which was enjoyed in connection with these meetings, I clearly see the Lord's hand in preparing the way for them. Our new meeting house was completed during the previous summer. Some friends at the East provided us with communion service and with lamps. When one of our deacons saw these he said, "the Lord has sent these for a protracted meeting." A Methodist quarterly meeting held in our house of worship, drew toward us more fully perhaps the sympathies of our Methodist brethren, who shared in this blessing, and were actively engaged in promoting the work, though the meetings were entirely under our direction. Moreover, I had just concluded a course of sermons on the last judgment, which I think prepared the way among unconverted persons.

The first obvious indications of unusual interest were at a prayer meeting. I had not been well that day, and when the evening came chilly and threatening a storm, I regretted the appointment. We were surprised to find a room full; and from that time the interest increased. Soon after this I find the following record in my journal—"Feb. 19. Largest prayer meeting ever yet held in this place. For the first time since I have been in this place was it carried on without dependence upon me, and the time not long enough for those who wished to take part." We had many such prayer meetings afterwards, and as one after another who had never been heard to pray took part in them, they were seasons of deep and joyful interest.

There was very little apparent excitement. Tears were not frequent, and sighs and other manifestations of feeling were hardly once heard. The depth of feeling was manifest only in the fixed gaze and almost painful stillness of the

assemblies. Careless and hardened men who came would soon assume the same look of amazement and solemnity which seemed to testify—"Surely God is in this place, and we knew it not." The appearance of the congregation was most frequently that of men by whom the powers of the world to come were felt, and whose emotions were restrained by a sense of the presence of God.

Very little opposition was exhibited. Some unconverted men expressed their fears that Christians would become discouraged and the meetings cease before they would be converted—a sort of dismayed anticipation of the harvest past. There are many around us who hate vital religion; but God shut the mouths of these lions. There was nothing in the conduct of the meetings which they could call fanatical; they saw no ungoverned excitement, heard no inflammatory appeals, witnessed no uproar and confusion; only the solemnity of men calm and earnest; and this stopped their cavils and repressed their sneers.

We cannot report a great number of cases of conversion—about ten give evidence thus far of a permanent change, besides some in various stages of declension who have hopefully been restored, and some who have not as yet thrown off their seriousness, though they have not, I fear, submitted to Christ.

Those whom this revival will add to the church are mostly in the morning of life; but one man in middle life, the father of a family, is numbered among the converts. This revival is the first that has been enjoyed during my residence here, and I believe the first of any extent that has ever been enjoyed in this place. Some stout opposers seemed to think such a thing could not be in our quiet community, and I fear that Christians had been wont to qualify their desires by the thought—"If the Lord should make windows in heaven, might these things be." But God has rebuked all such unbelief.

Our prayer meetings are still interesting, and the worship of the Sabbath attended by large audiences. I see in these most clearly the results of this refreshing. Christians value prayer more highly, and the men of the world have a deeper sense of the reality of religion: and though, compared with the precious harvest of an eastern church, this seems a day of small things, yet it is to be regarded as a very important step towards the triumph of the Gospel.

### *From a Missionary Report.*

**Laboring without fruit but not without hope.**

If God has truly called me to the work of the ministry, he sees fit to try my faith still further, by withholding from me the visible fruits of my labors. I do not suppose that I should complain of the dispensations of his grace. I have been encouraged by reading the 29th chapter of Jer. to labor with patience to build up the people of God in the faith, feed their souls with the truth, encourage them to prayer and doing good; that God's thoughts are thoughts of peace and not of evil, that when the set time to favor Zion shall come, if the tithes are all in the storehouse, they will have a blessing poured out till they shall not find room enough to receive it. It requires faith to walk through darkness, and more now, as the idea has so extensively prevailed that revivals depend upon the minister; and that the church is actually receding if not in a revival; and there is but little if any use of prayer, or the like, unless a protracted meeting is in view. Although I have encountered this idea in its different shades and forms, with some, I trust we have many who feel that our help cometh not from the hills—that in the Lord alone is salvation—and are diligently attending to the enthroning of God in their hearts. I wish I were assured that this was deeply felt in the hearts of all this church.

We are attended with some degree of outward prosperity. We have enlarged our house by putting in a gallery, which is filled with an interested and good choir. This is a great relief to me, for I have been obliged, for more than half of the time for two years past, to lead the singing on the Sabbath myself. Our house is usually as full as it can be with comfort. Parents have come to feel an increased interest in the Abrahamic covenant. Almost all our members are now believers and lovers of infant baptism. Good attention is paid to the word.

### *From a Missionary in Western Wisconsin.*

#### **Collateral Benefits of an Active Ministry.**

My labors have been as usual—preaching, visiting, and aiding in the cause of education and general improvement. We have nine school districts in the town, containing 850 children, who draw the public money. The clerks of these districts all



expect me to furnish teachers for their schools; and I have had the privilege of employing eleven teachers for these schools the present season, most of whom are pious, pray in their schools, and, as to qualifications, are quite in advance of those employed in former years. Six of these teachers I obtained from Platteville Academy, two from Beloit Seminary, and two from Massachusetts, sent out by Gov. Slade. A good share of the children in these schools are marshaled under the banner of the cold water army, have monthly meetings for addresses on the subject of temperance, and singing under the direction of their teachers. They expect me to preside. They are exerting a happy influence in society, and especially at their respective homes.

---

*From Rev. S. H. Ashmun, Waupun.*

#### **Hopes Brightening.**

I have to report pleasing indications of prosperity, a steadily increasing interest in religious services, public and private. Four additional members united on confession of their faith at the last communion, all heads of as many families. More than as many more stand propounded.

Though the great burden of our labor has been, and is now, to secure a church edifice, yet the church has been greatly refreshed, and I trust souls converted. God has greatly blessed us in our efforts to honor Him, and our success surpasses our most ardent hopes. Our building is up and inclosed, very beautifully proportioned and substantially made. Before another quarterly report, we shall probably have dedicated and completed the building entire. And we are in strong hope of doing this without incurring debt. This will give us greatly the advantage over many in Wisconsin who are in these peculiar "hard times" struggling with a heavy debt.

---

#### **ILLINOIS.**

*From Rev. J. R. Dunn, Chesterfield and String Prairie, Macoupin Co.*

#### **Four Years Reviewed.**

At our last communion at String Prairie we received nine into the church, making fourteen in the last year. Chesterfield is also growing in importance and popula-

tion, and the neighboring settlements need stated preaching, which as I have been heretofore situated, they could but seldom have.

When I review my past labors, I have great occasion for thankfulness to the Great Head of the Church for his merciful dealings with us. But one member from each church has been removed from this earthly sphere of labor, in the last four years. Strength has been given me to fill nearly all of my regular appointments. The Spirit of the Lord has gently moved amongst us several times, calling, as we trust, some precious souls from death unto life. Perfect harmony and brotherly love reign in both these churches; and I know not that any root of bitterness or unfriendliness have at any time intercepted the kindest feelings between myself and any of the members of either of these churches. String Prairie church has more than doubled in numbers in four years; and this church has nearly doubled in two years. Such facts cause my heart to rejoice. But when I think of the precious souls that have attended my ministry, that are still unconverted, it makes my heart sad, and leads me to feel sensible of my own weakness and unfaithfulness. I think I can say, feelingly, that "It is not of him that will eth nor of him that runneth, but of God that sheweth mercy." As I have been sorely pressed by accumulating duties, I have earnestly desired that the Lord of the harvest would send another laborer into this field, who might share the toil with me. We trust the Lord has sent us just the man we needed. Now the way seems clear for me to extend my labors in this vicinity. I can spend half my time near home to good advantage, where it will not be necessary for me to be absent from my family so much as has been necessary the last few years. Language is too tame to tell the anxious emotions that have made every heart string vibrate, as duty to my people has demanded my departure from home, while duty to my family, sick and careworn, and those tender sympathies so often felt by western missionaries, yet unexpressed, forbade such departure. But the struggle in such cases is brief, for invariably the less is overcome by the greater duty, and especially when the influence of the sick ones is thrown on the side of duty to the church, and they say "Go." But to labor for Christ is pleasant even in the midst of such trials. To feel that with the divine blessing we may lay the foundations for virtue and piety, intelligence and christian patriotism, is reward enough to

lead every consecrated follower of Christ to count all but loss that this one glorious end may be secured.

---

*From Rev. J. A. Hawley, Augusta, Hancock Co.*

#### Religious Interest.

The last meeting of Association was a very pleasant meeting. Several of the churches had been visited during the past year, and about 300 hopeful conversions, in connection with the ministry of our churches, were reported; and a much greater number in places where revivals were enjoyed, in which our churches shared.

The past year has been one of great trial to me and to the people. Opposition has done its worst, and temporal misfortunes, in the failure of crops, has laid a heavy burden on the people. Still we hope that another year will bring material aid to strengthen the church and render it more independent.

---

*From Rev. James Walker, Union Grove, Whiteside Co.*

During the past three months, the Lord has not only spared me, but he has given me health and strength to publish the glad tidings of salvation in this destitute region. The field of which I have the oversight, has labor enough in it for two more men. But how can more be expected here, while other fields are white for the harvest, and not a single laborer to thrust in the sickle and gather it? No, I must toil here single handed, as God gives me ability, however great the care, the anxiety and the responsibility, and leave the result with him.

In reviewing my labors of the quarter just closed, what has been done can hardly be seen or told. The chief thing, and most of all to be desired, the quickening and converting influence of the Holy Spirit, has not been felt among us. Though we have to mourn this, yet there seems to have been progress made.

Since the return of warm weather there has been a better attendance on the services of the sanctuary, and a more diligent attention to the preaching of the word.

Three Sabbath schools have been opened at the different points where I preach regu-

larly. They are all well conducted, well attended, and much interest seems to be taken in them. The Massachusetts Sabbath School Society has sent on forty copies of the "Well Spring," for gratuitous distribution among these schools. There has also been a donation of books sent on by the same Society. There is a Bible class connected with each school. In this place the Bible class is composed of ten or twelve young men, who seem much interested in the study of divine truth. Thus many of the children and youth of this region are brought under the direct influence of the Gospel.

We now hold our regular weekly prayer meeting and monthly concert, which were suspended during the inclemency of the winter. They are not numerously attended, but all who do attend feel that it is good to be there. They are precious little meetings; and I trust they will increase in numbers as well as in interest.

#### Strong current for Temperance.

Little is said on the subject of temperance at the present time, but there is a strong temperance current here, which will not soon subside. Alcohol can be obtained by going twenty miles for it. Some will get it and drink and give to their companions. But public sentiment here is right on this subject. These hidden works of darkness are viewed in their proper light, and are held in just abhorrence by the community in general.

The preparations for building a house of worship for the Congregational church in this place are progressing, but the progress is, and from the circumstances must be, slow. The reason is obvious. The community here is composed principally of farmers. Some are paying for their lands and are behind in their payments. Others must make improvements in order to receive a greater income. These are points to be attained in every new country. Also, for three years past the principal crop has failed, and the expectations of the people have been disappointed. With these difficulties to contend with, the work is still progressing, though but slowly.

Since my last report I have visited forty different families for the purpose of familiar conversation on the subject of religion. Some of these were habitual neglecters of the sanctuary, and live regardless of all the claims of religion. Thus far I have been received with kindness by such families, permitted to pray with them, and invited to call a second

time. By this means some have been induced to attend public worship on the Sabbath, and many of their children are now in the Sabbath school.

I have also been called to preach the funeral sermon of a departed husband and father, some ten or twelve miles from here, and administer the consolations of the Gospel to the afflicted family. It was in a community where Universalism and irreligion prevail—where the people seldom have a Gospel sermon preached among them, except on such occasions, and seldom go where they can hear such. There was a good congregation at the funeral, who listened attentively while I explained the nature and urged the necessity of Gospel repentance. Such places in this western country are not a few. They must perish without the Gospel. It must be brought to them, even to their very doors. This can be done only by the occasional visit of the Home missionary, the colporteur, and in such like ways. This seems the only hope for communities thus situated. They will not sustain the Gospel nor will they put themselves to any trouble to go where it is preached.

I am not doing here half as much as I see ought to be done, and what is attempted to be done seems but half done. This I have always lamented and prayed over, and probably always shall till "that which is perfect is come, and that which is in part shall be done away."

---

#### *From a Missionary in an interior field.*

##### **Division the parent of defeat.**

Our people have been taking steps preparatory to the building of a meeting house; but an unhappy disagreement exists with regard to its location. It would require all their united exertions to build a small, temporary house, and make it comfortable for meetings. And their united prayers and corresponding efforts are indispensable to their prosperity, both temporal and spiritual. But alas! I fear both will be wanting, and this promising little church will languish under the withering influence of discord.

##### **Links of the great Chain.**

Dark and difficult as this field is, its prospective importance is great beyond estimation. The Railroad from Chicago to Mobile, one of the most important in

the United States, is now definitely located to pass through Cumberland and Effingham counties, about three miles from this place. About three hundred miles are already under contract. And the Mississippi and Atlantic Railroad, designed to pass from Terre Haute, Ind., through Cumberland and Effingham counties, to St. Louis, is now considered almost equally certain. This will form the last link in a continuous chain of railroad from the eastern cities to St. Louis, whence a railroad is now in progress across the State of Missouri, towards California. With these improvements in progress and in prospect, (and very near at hand,) these counties, as well as all the others on these routes, will doubtless populate with greater rapidity than ever. And much is now needed to be done to "prepare the way of the Lord and make his paths straight" for the effectual raising of his standard against the enemy when he comes in more than ever like a flood.

---

*From Rev. J. E. McMurray, Mulberry Grove, Bond Co.*

At Vanburensburg the congregation is increasing in numbers, and wait upon the ministry of the word with more attention than was manifested during the winter. The old "Ironside" Baptists, as they are called, exert considerable influence in this neighborhood. These folks, you are doubtless aware, come out openly against missionary movements, colporteurs, tract and Sunday school Societies, and temperance organizations. Their influence is very deleterious. Still I am not altogether without hope. The members of the little church planted here are walking orderly, and appear to be men of zeal, of faith and of prayer.

My labors at Mt. Vernon have been pleasant. The house cannot hold the congregation, and the attention paid to preaching has been highly gratifying. The "few names" we have here, are doing well. Family religion is more attended to, and the Sabbath is much better observed than it was when your former missionary commenced his labors at this point. There is some little intemperance in the community, but for sobriety and good order, this community will compare very favorably with any country neighborhood in the bounds of our Presbytery.

At Mulberry Grove we are getting on slowly with our new church. This is oc-

casioned by the fact that the greater portion of the community in which I live is made up of farmers. The spring has been backward, and farmers are very much behind with their planting operations. This will account for our slowness, for we have undertaken to build this house with *our own hands*. In due time, our Sabbath school was reopened, and is doing well. We procured a new library from the A. S. S. Union, together with a regular supply of the "Youth's Penny Gazette." The school is increasing in interest, and is now placed upon a permanent basis. Providence permitting, we shall be able to continue it in future during both summer and winter. The Methodists have opened one in their house, and I am happy to say that both schools are well attended. There are children enough to make up two schools, and I hope all of the youth in our vicinity will be induced to attend one or the other schools.

#### The Temperance Law.

There is quite a commotion in our village at this time on the subject of temperance. Since the new law went into operation, a great many expedients have been resorted to to evade its penalties. For a time there was a prospect that these expedients would succeed. At our last circuit court, held last week, however, true bills were found by the grand jury against those persons who had been guilty of violating the law. This measure will stop the traffic, for I am sure that all who have violated the law will have to suffer its penalties to the utmost extent.

When I recur to the state of things here when I first came, and compare them with the present, I feel that I have abundant cause to rejoice. We now have six or seven male members that go forward in prayer meetings, &c. And more than this, we feel that the Lord is among us.

---

### INDIANA.

*From Rev. John Stuart, Connersville.*

*"Showers upon the mown grass."*

When I approach the close of my quarter's labor, I feel sad if there be but little prospect of any thing encouraging to report. This was the case at the close of the last quarter; but I am glad now to say that I can inform you of a more encouraging state of things. We have

VOL. XXV.

experienced a season of refreshing from the presence of our God, in which Christians have been quickened and comforted, and sinners converted. Some two months ago, I commenced a series of meetings from house to house, unassisted by any but a few praying Christians, and the good promises of our God. We had two services during the day, preaching generally at night, and a prayer meeting in the morning. I found that by having our meetings in private houses, in different parts of the town, the attendance was much larger, as many persons would willingly attend a religious meeting in a neighbor's house, who would not go a short distance to attend a similar meeting in a public place, unless there were something very attractive about it. At the close of the second week, the attendance having increased to such a degree that it was thought advisable to have our meetings assume more of a public character, the exercises were removed to our place of worship on the Sabbath. By the assistance of a good brother near me, we were enabled to continue our meetings for two weeks longer, during which time the Lord hath blessed us abundantly, and both the church and myself have been taught not to despise the day of small things.

The result of this effort, under the divine blessing, has been the conversion, we hope, of seventeen persons; fifteen of these have united with my church at our late communion. But this is not all; it has greatly encouraged this little flock, which had been for some time previous desponding—thinking that the Lord had forgotten to be gracious. It has made them, I trust, more useful in the service of their Redeemer. My own heart has also been encouraged by receiving an amount of christian experience which cannot be misunderstood, and which tells me that it is believing labor only that God will bless.

This little church, by the recent accession to their numbers, have been greatly strengthened in a spiritual point of view. In pecuniary matters there has been but little added, as all, without a single exception, may be classed among the poor; thus verifying the Saviour's declaration, "To the poor is the Gospel preached." But still if they prove rich in faith and good works, God will be honored by their conversion, and his kingdom built up.

Our meetings were characterized with nothing worthy of our notice, except a deep solemnity, which seemed to pervade

every soul present; and the affecting, melting words, which fell from the lips of the young converts, as they spoke of the love of Christ.

Our Sabbath school, and the Bible class which I teach, have been well attended, the school numbering, on an average, one hundred, including the teachers. Our prayer meeting has been very well attended. I might mention also our female prayer meeting, which meets every week, and which, I trust, will prove a blessing.

## KENTUCKY.

### *From a German Missionary.*

#### **Progress against obstacles.**

At the close of another quarter, I give you a short epitome of my efforts in the vineyard. We have our own difficulties and trials to contend with; trials which are common to all missionaries; and also such as are peculiar to certain locations and circumstances. But hitherto the Lord has prospered us. Our congregations are increasing every Sabbath, and a deeper interest and solemnity seems to pervade our audiences now than before. We trust the day is not far distant when we shall reap a precious harvest of souls for the Lord. We have preaching regularly twice each Sabbath, have meetings for prayer, and family visitations, accompanied by tract distribution; and while there is evidently a spiritual work commenced, which is as yet working as the leaven, we are also doing something by way of building up the walls of Zion externally. Our church will be 28 by 50 feet, of brick, one story high, and is to be completed in another month, if the Lord permits.

We have an irreverent and presumptuous ministry to contend with, whose public and private efforts are to forestall and hinder the work of the Lord. But blessed be God, their blind zeal and infatuation will ultimately result favorably to the cause of truth, if we faint not. My earnest prayer is, that the Lord may lead them to see their real condition, and to unfeigned repentance and faith. This opposition and hostility to the simple and practical preaching of the word, and the fact that we had no regular place of preaching, have operated against us and greatly retarded our prosperity.

## MICHIGAN.

### **General Prosperity.**

I have to report missionary labor under commission from your Society for six months.

During this period, the church to which I minister has enjoyed in some good measure the favor of God, in the general harmony of its members, and their increase, as I humbly trust, in grace and knowledge. A good deal of attention has been necessarily given of late to "the outward business of the house of God;" and for this reason, in part, we have been led to defer those special efforts for the ingathering of souls, which certain favorable circumstances and indications would otherwise, perhaps, have induced us to attempt. There has been, and still continues to be, a good deal of seriousness in the minds of some of the impenitent, and a few have been brought, as we hope, to Christ.

#### **A Rum Shop Closed by the Ladies.**

Certain efforts put forth by our ladies in furtherance of the temperance cause deserve mention:

In a section of the village, there has always been a strong public sentiment in favor of temperance, by the force of which, appropriately applied, an end has been speedily put to sundry enterprises in the way of liquor selling. But some time ago, a grocery was opened by a German, who persisted in retailing strong drink in spite of various attempts to dislodge him. Unfortunately the law was on his side. He had complied with the provisions of the statute, which allows any one to sell on giving bonds to a certain amount, on the principle of the Wisconsin law.

A few weeks ago, the ladies determined to take the matter in hand. Thirty or more of them organized themselves into companies of six each, and commenced a course of systematic visitation, one company going together each day. At first, though the man was somewhat disconcerted at the unexpected honor of a visit from six ladies, he was disposed to treat the matter as a very good joke, and facetiously recommended his liquors to the visitors. The next day, when another company called, he became angry, and scolded and threatened. The day after, the visiting committee found the front door of the store closed against them, but speedily made their way in

through the back door. By the middle of the week, the man became thoroughly alarmed; and about the hour he expected a visit, he locked his store, and went away. The ladies called as usual, but, of course, without gaining admittance. About sundown, however, the man returned, and had hardly got the shop opened, and every thing ready to supply his waiting customers, when in filed the platoon of visitors, with their tongues unloosed, and their zeal raised to a higher pressure from having been the longer repressed. On Friday, the man was gone, and his store closed, the most of the day. He returned towards evening, and not daring quite yet to open his store, had stopped in at the blacksmith's shop, and was there condoling with one or two friends, in fancied security, when his unwelcome visitors were again upon him with their faithful reproofs. On Saturday, not a single detachment, but the whole regiment of ladies waited upon him in a body, and labored with him sufficiently, as they thought, to last over the Sabbath. Meanwhile they circulated a paper, to which they procured the signatures of most of the families in that part of the town, pledging themselves to purchase nothing at that store so long as liquor was sold there. The next week, one of the man's bondsmen left the place, and being unable to get new bail, in consequence of the movement of these ladies, he discontinued the open sale of liquor. More recently they have suspected him of selling illegally, and have appointed a committee to prosecute him.

The next week we appointed meetings for inquiry; they were rather thinly attended at first, but soon became interesting. The meeting lasted about two weeks, and closed with much interest. At that time I was taken sick, and was confined to my house about three weeks; but the people had prayer meetings every other night, for some weeks. The entire result of the meeting was the hopeful conversion of some twenty souls. To God be all the praise.

#### Another Revival.

As soon as I was able to return to my labors, I commenced a series of meetings in a town some four miles from Long Lake. In the progress of this meeting I visited thirty families. Some of them had lived in this State from six to eight years, and had never been visited by a minister before. This circumstance is truly appalling; nevertheless the result of these visits has been very favorable; the attention of the people is called up to the subject of religion, and there have been some hopeful conversions; and many have been awakened to a sense of their lost condition. Professors are in the work; a prayer meeting is sustained, and a Sabbath school organized; and other means of grace are attended to, that before were neglected. Pray for us, that the great head of the Church may abundantly bless his truth, in this part of the country.

---

## NEW YORK.

*From Rev. J. B. Jewell, Long Lake,  
Genessee Co.*

#### Protracted Meeting.

In regard to my field of labor, there is at present a good prospect. The Lord has visited this people in great mercy. I commenced visiting the people from house to house, conversing with them freely on the subject of religion, praying with them, that God would give them repentance unto life. I found some skeptics, some infidels, some backsliders, and, "here and there a traveler." At the same time, I preached every evening in a school house at Long Lake, and the second evening there was a goodly number in attendance. The truth began to settle down into the hearts of the congregation; professors began to weep and confess their sins to God and to each other.

#### A City Missionary among Foreigners.

Entering a grocery one day I told the clerk the design of my visit. He had not the courage to express his epicurean sentiments, but his disdainful look was awful to me. Then a rough voice from a nook behind some hogsheads rushed upon me. "Tell me, is there also a barrel of brandy on draught, where you want people to meet!" I stepped nearer and saw a company around a drinking table. "Sir, said I, you know the object of the meeting, to which I invite all who are inclined to come; why do you ask thus?" "Ah, well! said a giant in figure, all churches should be pulled down and the priests hanged; they enslave the people." Said I: "Is it reasonable, my friends, to confound things so different and blame what is good?"

You know very well that the church in Europe, in regard to the state and politics, is very different from the church in this country. Here is liberty!" "A fair liberty here, said one, where drinking is to be prohibited!" Then the giant cried, striking the table with his fists: "The priests have already the power in this land, as they have in Europe. We must seek liberty elsewhere!" That sentence was dearer to me than the value of all things in the grocery, and I left the place as one who had found a treasure.

I knocked at a door. "What do you want, sir?" said a young man. "As a minister of the Gospel I am visiting my countrymen, and would pay you a visit." The man seemed to be perplexed, as he had long ago bid adieu to the church. Still he wore mustaches, a sign of courage. Said he: "We have no religion here and want none, and so we have nothing to do with you. Our maxim is: Be just and fear none!" Said I, "If you adhere to that, sir, you cannot be against a good church." Staring at me through his spectacles, he said: "Well, sir, if you like to discourse with us about religion, take a seat!" and I conversed a good while with them.

In a large house, inhabited by Germans, I visited all, and the last were Jews. The man said, with perfect indifference, that he had no creed. The study of the Talmud and his acquaintance with a Rationalist professor had made him almost an Atheist. I argued with him and enforced the arguments by examples of men who, after doubting, believed. He said, with emotion, "O, that I could believe so!" He seemed to feel the truth, and said, "O, could I believe as you!" "There was a time when I could not believe, said I, but God turned my heart to him, and now I believe and am happy. And so it must happen with you, sir!" "Perhaps, sir, said he, with a lovely smile, perhaps I may see that happy day, when I can say the same!" He thanked me for my visit, and promised to visit the church. May the Lord give him faith!

I found a lady mourning over her dear child, which the Lord had taken from her a few days since. She was reared in the Roman church; but she told me that she had no sympathy with it, although her mother is a bigoted Catholic. But, alas, she had fallen from superstition to skepticism. As she had no Bible, I advised her to buy one, but she feared her husband would not permit it. She received my advice with apparent assent, and I can say, I preached Christ to a weeping sin-

ner. Her husband, also, who came in a little after, seemed to take interest in the discourse.

It is at the feet of the Saviour that I lay my imperfect work. O, smile upon it, Lord!

## NEW ENGLAND.

*From Rev. L. Hyde, Bolton, Ct.*

### Revival.

During the past year we have not been without some tokens of the special presence of the Holy Spirit. In the summer, a deep solemnity was manifest at times in our little congregation on the Sabbath, and two interesting cases of conversion came to the knowledge of the pastor. These individuals, and one other whose hope was of less recent date, united with the church in September. As the autumn advanced, the attendance on the weekly appointments was much increased, and a few appeared to be awakened to some sense of their guilt and danger, and brought to receive Christ as their Saviour. The first Sabbath of the year, one beloved youth presented himself, and entered into covenant with God and his people. The Friday previous to that day was observed as a season of special prayer by the church. About this time a rich blessing descended, resting especially upon the Sabbath school. Five of the teachers have been permitted to hear a new language from nearly all the members of their respective classes, and some of the hours which these teachers have passed with them, have left a deep trace on memory. The interest of our youth in each other, has been truly delightful. Those who had found Jesus could not rest, till they had brought their companions to him. They were abundant in prayer and affectionate exhortation, and their labors were not in vain.

### Scenes of Interest.

In one of the week-day schools, a company of little girls commenced a prayer meeting, kneeling out of door, under a wintry sky, to look up to heaven for mercy for themselves and their associates. This becoming known, they were invited to a neighboring house, and the meeting continued with great interest till the close of the school term.

The prayer meetings of another circle of youth, composed of members of a select and a district school, will be long remembered by those who took part in

them. Looking back to those hours, they will say, "happy seasons we have seen."

The flower of a community dedicated to God, is a beautiful sight. We may not hope that all these fair blossoms will remain to breathe fragrance and mature into fruit, or even a considerable number of them, in this little garden on the hills; for already the scattering process has begun. But we will pray that those who go away from us may beautify and enrich some other portion of the Lord's heritage.

Not far from forty express the hope of having passed from death unto life. There are those praying that this may be only the beginning of a glorious work.

---

*From Rev. James Tisdale, Shutesbury, Mass.*

#### **Revival.**

Through the loving kindness of the great Head of the Church, there has been an interesting revival of religion in Shutesbury, which commenced about the first of last October, and though at no time have there been many and sudden conversions, yet the interest remains unabated at the present time, two having indulged a hope this present week. The revival first became visible among the Baptists, whose Society is more than twice as large as the Congregational, and with them is the largest number of converts. The whole number who have indulged a hope from time to time since the revival commenced, is about 50. Of these there are not more than 15 who have heretofore been reckoned as belonging to the Congregational Society; and it is not sure that all these, if they profess religion, will unite with us; and perhaps the same may be said of a few others not included in this number. And further we may add, there has been an interest among the Methodists in the

north part of the town, and some have experienced religion with them, making the whole number that think they have been born again, in this place, since October, about sixty.

There are some things connected with this work that rather add to its interest. No special means were used to wake up the people, or with a view to promote a revival. Its visible effects were first seen among the members of the Baptist church; and for some little time after it commenced, the Baptists had no minister to be with them during the week. I have attended their meetings on week days when I could, and have conducted them when they had no minister present. And since the Baptists have had a minister to be with them all the time, no foreign aid has been called in by either Society. My own health failed at one time, having been taken with a bilious fever, and was unable to go to the house of God, on the last two Sabbaths in December, and the first in January; and after I commenced preaching on the Sabbath, was unable to attend extra meetings, and am now only just beginning to visit from house to house. It has also been a remarkably cold winter, and at the center of the town, where the Baptist and Congregational meeting houses are, the land is quite elevated, and subject to hard winds, and there have been an unusual number of stormy Sabbaths. There have, however, been no lyceum or lectures, as usual, and though there are many opposers in the town, yet every thing has seemed to give way for religious meetings.

And thus you may form some idea by what means, and under what circumstances, God has carried on his work in this place. The hand of God may be clearly seen, by every attentive observer, in this work. It is by his grace that his people have been in any degree waked up to prayer, and other religious duties, and we know that to his name all the praise is due.

---

### **Miscellaneous.**

#### **Funerals of the distant dead.**

It is painful to take a last look of departed friends, and bury them out of our sight for ever; and yet there may be an additional pang, when we are not even per-

mitted to behold the cold remains whose obsequies we celebrate. Not a few pastors are called to preach funeral discourses for the flower of their flocks, who, in the fullness of health and hope, have gone away to seek gold in California, and have died



there. Rev. J. F. Tuttle, of Rockaway, N. J., in his address at the Home Missionary Meeting in May last, thus alluded to the bereavements which have fallen upon families of his own flock:

"Will you pardon me for one word in behalf of that nation born in a day, to which your Society is beginning to throw most anxious and longing looks? In the congregation where I minister, there is scarcely a family who has not some tender tie binding them to California; and if those who have gone from us are a fair representation of that unparalleled community, then it is a community for which I beseech you to employ your wisdom, and exercise your utmost care. The most vigorous, enterprising, and hopeful young men of my parish are there, not to beg, but to dig; not to pine away with heartaching homesickness, but to hope on for the day when their toil shall give them independence. They are a noble body of men. Some of them are no doubt citizens of California for life, but the most of them expect to return; but alas, as some bleeding hearts among us testify, some, who went out in all the joyousness of hope, have gone from thence to that undiscovered country whence none return. Is this young prodigy of the Pacific, all throbbing with the irrepressible energies of young, ardent, powerful men—is it like an ocean stirred with conflicting tempests? Oh, then, let us take care to meet the responsibility, in order that when the California of the future shall emerge from the chaos of the present, it may be such a commonwealth as God himself may pronounce 'very good.'"

---

#### Position of the American Home Missionary Society.

The American Home Missionary Society is a voluntary association. The common principle which unites its members, is, that they are *agreed in promoting Home Missions* in the way proposed in its constitution and rules. They combine, not because they are of the same denomination, but because in this work they are of the same *mind*. In such a Society, the coöperation of different denominations is necessarily implied; and therefore it cannot become the propagandist of any one of them, to the disadvantage of others. It can work for each

and for all of them; but it cannot be the tool of any of them for any purpose which is injurious to the interests of the rest.

As a voluntary Society, the A. H. M. S. is not subject to ecclesiastical control or direction. No church, or representation of churches, as such, has a voice in making the rules or choosing the officers. The responsibility of its executive officers is directly to their constituents, the members of the Society.

The founders and patrons of this Institution have preferred this voluntary principle in benevolence above the ecclesiastical, from a conviction of its superior efficiency and responsibility. The difference in the working of the two principles is readily acknowledged in secular affairs. Shrewd practical men well know how much better, quicker and cheaper, ships are built by private enterprise than by government; how individuals, or companies of individuals, can make railroads and canals at less cost, and manage them to better advantage than state commissioners. Colleges, too, when founded and controlled by the state, are more cumbrous and less efficient than those dependent only on the voluntary support of their friends.

The same principle of *voluntariness*, in distinction from *ex officio* management, has advantages also in the working of boards of benevolence. There is greater flexibility in accommodating the action to the circumstances; greater freedom to obey the convictions gained by experience. An ecclesiastical board is the creature of the ecclesiastical bodies by whom and for whom it is established; it is liable to have its action affected by church politics. Presbyteries have a right, to some extent, to dictate its operation within their respective bounds; while the board itself, with a far wider experience and a better knowledge of its own responsibility and means, is hampered and overruled by the church authority brought to bear upon its decisions. The voluntary society, on the other hand, has usually all the light, in a given case, which the recommendation of the ecclesiastical body can furnish; but then it is at liberty to modify the course recommended, if its own experience suggests such modification. It can also seek original information through independent channels; and

thus have the best attainable means for a mature judgment, and be less liable than any other organization can be, to mistakes and the misappropriation of funds. Moreover, the executive officers of a voluntary society are under the most powerful motive to fidelity, because they use their own funds or the funds of those to whom they are directly responsible; and they feel every moment the pressure of the public opinion of those for whom they act—a public opinion, sleepless, and ever ready to detect and on the instant to expose any dereliction. The tribunal that calls them to account is not an impersonality; but *every individual donor* can arraign them at his own bar, and can punish them for a mistake as well as for a fault, simply by withholding his patronage; so that any considerable dissatisfaction must wind up their influence, by depriving them of resources. They are thus thrown continually on their best endeavors to act wisely and rightly.

The conductors of the American Home Missionary Society have stood in this relation more than twenty six years; and though they have had many trials, they have great occasion to be thankful for the success that has attended their labors. Especially, have they reason to rejoice, in the sanction which experience has given to the *principles* on which the Society was founded. Whatever those persons might prefer who have personal or party objects to promote in connection with benevolent boards, no one *practically* associated with this Society in the missionary work, if it were now blotted out of existence, and a new organization were to be originated, would think of any thing else but a board clothed with discretionary powers to act freely, without ecclesiastical shelter or control, amenable directly to the public, and having no claim for patronage or support but such as might grow out of their good behavior—their wisdom, energy and success. What title this Society may have to such influence and support, it is not for us to say; its constituents express *their* opinion from year to year, through the contribution box; and the history of a quarter of a century shows the result.

It was stated above, that a voluntary

Society has superior advantages for judicious and efficient action, by reason of its fuller and more exact information. This is owing, in no small degree, to its employing agents on definite fields, whose duty it is to know as intimately as possible the history, condition and claims of all parts of their respective districts, and to make specific examination of particular cases, when required. Lest in any case their want of correct information, or their partialities, might operate to the prejudice of any church whose case is referred to them, they are clothed with no authority to make decisions; their recommendation is not an *official sanction* on the one hand, nor a *veto* on the other; but is simply a report of facts, with their opinion thereon. This opinion has no other authority with the Executive Committee than what it derives from the known candor and fidelity of the agent. The Committee do not rely upon the opinion of the agent *alone*, but lay it beside the facts communicated by the *applicants*, and the judgment expressed by the *ecclesiastical body* to which those applicants belong, and from all these testimonies they make up a judgment of their own.

Such is the work and influence of an agent of this Institution. It is evident that if he is wise and faithful, he is immensely useful. He is the eye and the ear of the Committee, to see for them and hear for them many things which an ecclesiastical committee may not know and never would communicate. Such a committee have experience derived only from the few cases within their own bounds; the agent of the Society has a wider range of cases than they—has the advantage of more precedents. An ecclesiastical committee are under a strong bias from sympathy with their associates in the same body; the agent is less so, from his not having any such special relation, and therefore is more likely to give an impartial view. The ecclesiastical committee are often scattered widely asunder, and cases sent through them seldom have the advantage of their united examination. Usually, one of the number writes a line or two of general and cautious commendation, and then it is forwarded to another. Thus, no consultation is had, and it afterwards turns out, in many

cases, that some one—perhaps every one—of the committee had his misgivings as to the propriety or the amount of the grant proposed; but from not knowing how the others felt, he hesitated to express it. The agent either has information pertinent to the case, or his duty requires him to obtain it, and send it along with the application and the endorsement of the ecclesiastical committee; and thus the executive board of the Society has the best preparation for deciding the case. The ecclesiastical committees are supposed, *in theory*, to be acquainted with all matters of this kind within their respective bounds; but in *fact* they frequently are not. Sometimes they reside 20, 50, or 100 miles from the applicants whom they recommend. Sometimes they make egregious mistakes, certifying the propriety of appointing men who are not in good standing, or who are in circumstances not to be proper subjects of charitable aid. Unless the Society had the means of protecting itself against influences arising from bias or from defective information, it would be continually exposed to have on its roll churches which ought to support their own ministers, and missionaries without character and qualifications for the work intrusted to them.

The employment of agents for the purposes above indicated is, therefore, an *essential feature of this Society*; it is an integral part of its system, and cannot be dispensed with. Any church or body of churches which cooperates with the Society, cooperates with *this feature* as well as with others. To ignore the agent—to refuse him access and information—to decline communicating through him, is to ignore the Executive Committee, and refuse them the access and the information which they need for the proper fulfillment of their trust.

But, it is said, the agent may abuse his power. We reply, as already intimated, he *has* but little power to abuse. Then, again, he is under the strongest motives to do his duty impartially. He is subject to constant scrutiny, not only by the Society, whose interest it is to watch him, but also by the ecclesiastical bodies among whom he moves. Any presbytery or association—any individual even—can report to the Society the misconduct of an agent,

with the assurance that it will receive prompt investigation. Agents may fail in always doing just right. All men, however good and gifted, are liable to error; all power is liable to abuse; but it is not, therefore, wise, if it were possible, to intrust influence to no man. We do not claim for our agents, any more than for the Executive Committee, exemption from the common frailties and errors of humanity. But we *do* claim for them, that what power they have is exercised under such guards and limitations, and is subject to such accountability, as to furnish the strongest possible safeguards against abuse.

As the integrity and impartiality of the agents of the Society have of late been specially called in question, where circumstances did not allow of their vindication, it is proper, in this place, to bear testimony in their behalf. We, therefore, say of them, as a class, that they are men of training, selected for their general intelligence and experience. They have all of them been pastors of churches, and are familiar with the exigencies of church-founding in new and feeble communities, and with the trials of missionary life. They are men who, in their respective communities, held a blameless reputation; men of holy influence, such as were sought as laborers in seasons of revival, or as peace makers; well balanced and judicious men, not given to riding hobbies; men who, after years of service in difficult circumstances, have won, and have held to this hour, the respect and the approbation of an immense majority of those with whom they are conversant, and who know them best. In short, the Society, whose character and usefulness is so involved in employing the best men that can be had for such a work in their respective regions, believes *these* to be such; it knows of none whose fidelity and qualifications for such positions, better entitle them to confidence and respect.

Fault has indeed been found with some of the Society's agents, chiefly in the way of *a priori* suggestions, that in such a position men of necessity *must* be partial. There have also been insinuations of improper interference, on the part of agents, with denominational rights. The Society has always been ready to investigate every grievance

of this kind, or any other, and to afford every correction and redress that the case may admit; and no complaint against an agent has ever been frankly communicated from any responsible source, without receiving appropriate attention. Of all the hard things said against agents at a recent ecclesiastical gathering, though previously circulated by private correspondence, the Committee had been sedulously kept in ignorance, except so much as they had themselves incidentally discovered. Not one of these charges had been preferred nor a statement made to the disparagement of any agent of the Society, from any reliable source, with such specifications and evidence as would admit of an intelligent examination.

Those who feel interested to know whether the future policy of this Society will be different from what it has been in time past—will understand, that so far as regards the employment of agents and the part allotted to them, there is no prospect of any change; that its independence of ecclesiastical control, as resulting from its voluntary character, must continue as it has ever been; that its readiness to coöperate with ecclesiastical bodies of each and all the denominations who have hitherto given it their confidence, will of course be the same as formerly, and on the same principles; such coöperation being in proportion to the cordiality and good faith which shall

be manifested towards the Society by those bodies.

It has seemed needful to say this much in reference to the position of the Society, because the action of the late General Assembly on Home Missions, has left the public in doubt as to its probable effect on the Home Missionary Society. A part of that action speaks of coöperation with the Society; another part contemplates a kind and mode of operation not compatible with its principles. Some of the newspapers devoted to the interests of the Presbyterian Church, speak of the action of the Assembly as entirely in harmony with the voluntary principle; while others regard that action as the commencement of a new era, from which the principle of *coöperative benevolence is to be "entirely repudiated."* Such expressions awaken apprehension as to the actual, if not the intended bearings of the whole movement. Minor ecclesiastical bodies, however, and many prominent individuals in the Church, express their determination to adhere to the principles of the Society, whatever may have been the design of the recent action. Our friends and patrons may rely upon it, that those principles, so dear to our fathers, and by them incorporated with the foundations of our charitable institutions in the best days of American benevolence, will be firmly adhered to by the officers of this Society.

---

*Appointments by the Executive Committee of the American Home Missionary Society during the month of June, 1852.*

*Not in Commission last year.*

Rev. James Pierpont, to go to California.  
 Rev. Obed Dickinson, to go to Oregon.  
 Rev. Thomas Condon, to go to the West.  
 Rev. William T. Bartle, Spring Cove and String Prairie, Ill.  
 Rev. Jehiel H. Hard, Cannon and Plainfield, Mich.  
 Rev. Joseph Estabrook, Franklin, Mich.  
 Rev. Sydney S. Murkland, Coolville and Hockingport, O.

*Re-appointed.*

Rev. James R. Marshon, to go to Iowa.  
 Rev. George B. Hitchcock, Eddyville, Iowa.  
 Rev. D. B. Nichols, Warren and vicinity, Iowa.  
 Rev. Reuben Gaylord, Danville, Iowa.  
 Rev. Ozro French, Bentonport and vicinity, Iowa.  
 Rev. J. B. Madoulet, Germans in Muscatine, Iowa.  
 Rev. John M. Gumbell, Germans in Davenport and vicinity, Iowa.  
 Rev. John W. Windsor, Maquoketa, Iowa.  
 Rev. Francis Lawson, Fulton and Evansville, Wis.

Rev. Timothy Hill, Bremen, Mo.  
 Rev. Gideon C. Clark, Winchester, Ill.  
 Rev. Billious Pond, Destitutions in Illinois Presbytery.  
 Rev. Silas Jessup, Elk Horn Grove and vicinity, Ill.  
 Rev. Ebenezer Raymond, Campion, Ill., half the time.  
 Rev. John Monteith, Blissfield and vicinity, Mich.  
 Rev. George C. Overhiser, Cassopolis and vicinity, Mich.  
 Rev. Thomas Jones, Galesburgh, Mich.  
 Rev. J. W. Smith, Benton, Mich., half the time.  
 Rev. Roswell Parker, Adams and vicinity, Mich.  
 Rev. J. W. Baynes, Hudson, Mich.  
 Rev. George Barnum, Medina and vicinity, Mich.  
 Rev. Danforth L. Eaton, Campbell's Corners and New Canandaigua, Mich.  
 Rev. Chalon Burgess, Little Valley, N. Y.  
 Rev. A. D. Brinckerhoff, Chazy, N. Y.  
 Rev. S. H. Williams, Peru, N. Y.  
 Rev. William Fraser, Hamden, N. Y.  
 Rev. D. D. T. McLaughlin, Somers, N. Y.  
 Rev. J. S. Lord, Scott, N. Y.  
 Rev. S. L. Merrell, Remsen, N. Y., half the time.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of June, 1852.*

<b>MAINE—</b>			<b>Norwich, legacy of Mrs. Lucy Smith, by</b>		
Saco, a friend,	\$2 00		W. A. Buckingham, Ex'r,	100 00	
A friend,	10 00		Maine St. Ch., Gent., Caleb B. Rogers,		
<b>NEW HAMPSHIRE—</b>			\$100, to const. Mrs. C. H. Rogers, Mrs.		
Received by Rev. E. P. Stone,			Frances Gulliver, and Mrs. S. A. Bond		
Derry, Presb. Ch. and Soc.,	67 00		Life Members; W. A. Buckingham,		
East Jaffrey, Cong. Ch. and Soc.,	3 00		\$100, to const. Miss Maria Howard,		
Gilsum, Mrs. L. Downing,	5 00		Miss Mary Colebrook, and Miss Abby		
Harrisville, Cong. Ch. and Soc.,			W. Avery Life Members; others,		
\$24 50; L. Harris, \$5,	29 50		\$26 50,	296 50	
Swansey, Rev. E. Rockwood, in			Ladies' H. M. S., by Mrs. H. G. Rip-		
part to const. Mrs. Hannah			ley,	235 50	
Brigham a L. M.,	10 00		Ridgfield, Mrs. Matilda Wallace,	10 00	
Claremont, Ladies' Benev. Soc., \$1; Ju-	114 50		South Britain, Cong. Ch. and Soc., by Rev.		
venile Society, \$2,	8 00		A. E. Lawrence,	51 85	
Dunbarton, Cong. Ch. and Soc., by Jona-			Stamford, Mrs. Clara Fox,	10 00	
than Ireland, J. M. Putnam, \$5; S.			Stratford, Cong. Ch., by D. P. Judson,		
Kimball, \$5; J. Bunton, \$5; D. H. Par-			Coll., \$102 75; Mon. Con. Coll., \$23 25;		
ker, \$5; J. Ireland, \$5; O. Ireland, in			to const. Mrs. Henry Ufford, Mrs. Robert		
full to const. Mary Eliza Ireland, of Man-			Burritt, and Mrs. Frederick Brooks Life		
chester, a L. M., \$5; others, \$32,	58 00		Members,	125 00	
<b>VERMONT—</b>			Stonington, Fem. Aux. Soc. to const. Miss		
Clarendon Springs, Mrs. Polly Ewing,	1 00		Lucy Ann Stanton a L. M., by Miss L.		
Middlebury, Miss Adeline McDonald, to			A. Sheffield,	30 00	
const. George W. Rowe, of Spotsylvania,	80 00		Terryville, Cong. Ch. and Soc., by M.		
va., a L. M.,	3 00		Blakeslee,	83 60	
New Haven, Mrs. Jonathan Hoyt, \$2;	1 00		Thompson, Ladies, by J. B. Gray,	3 00	
Mrs. Lewis Mescham, \$1,	5 00		Worthington, Cong. Ch. and Soc., by T.		
St. Albans, Mrs. E. Wail,			Boardman, Treas.,	25 50	
Swanton, Benev. Soc.,	75 00		H. H.,	10 00	
Woodstock, Cong. Ch. and Soc., to const.			<b>NEW YORK—</b>		
Nathan Cushing and Mrs. Phebe Y.			Bangor, First Cong. Ch. and Soc., Coll.,		
Clement Life Members, by Jason Steele,			\$6 61; Rev. S. H. Williams, \$5,	11 61	
<b>MASSACHUSETTS—</b>			Brooklyn, a friend,	10 00	
Attleboro, Ladies' Sew. Circle, by A. H. S.	4 00		Bridge St. Cong. Ch., Mon. Con. Coll.,	4 54	
Crane,			Clinton Avenue Cong. Ch., by H. H.		
Hampshire Miss. Soc., by E. Williams,			Dow,	54 00	
Treas.,			Third Presb. Ch., by W. W. Hurlbut,		
Hatfield,	185 00		to const. Rev. Daniel P. Noyes a L. D.,	104 00	
Northampton, Edwards Ch.,	53 91		South Presb. Ch., Mon. Con. Coll., by		
First Parish Gen. Benev. Soc.,	226 00		H. E. Dwight,	64 73	
I. McIntire,	5 00		South Cong. Ch.,	18 10	
West Hampton, Ladies,	15 00		Cairo, Eliza Froot,	5 00	
Worthington,	489 01		Camden, Isaac T. Miner, to const. De Witt		
Westboro', legacy of Benjamin Fay, by			P. Miner a L. M.,	30 00	
S. T. Fay and J. A. Fayerweather, Ex'rs,	1,000 00		Catskill, Ladies' H. M. S., by Jane G.		
West Newbury, in part of legacy of Mrs.			Sayre,	4 00	
Sarah Hills, by J. Moody, Ex'r,	750 00		Chazy, Cong. Ch., by Rev. A. D. Brinck-		
<b>CONNECTICUT—</b>			erhoff,	30 00	
Clinton, Married Ladies' Benev. Soc.,	7 63		Durham, a friend, by Rev. Zenus Fellows,	5 00	
Durham, Rev. Dr. Smith,	2 00		Leyden, legacy of Beuel Kimball,	4 00	
Easton, Rev. C. T. Prentice,	1 00		Middletown, Miss Elizabeth Boak, by		
Goshen, Cong. Ch. and Soc., by Rev. L.			Rev. W. L. Coleman,	5 00	
Perrine,	105 60		Morin, Cong. Ch., by Rev. J. N. Whipple,	16 50	
Greenwich, a friend,	20 00		Morish, by Rev. G. Rawson,	7 00	
Farmington, Ladies' Mountain Benev.			Mount Vernon, Presb. Ch. and Soc., by		
Soc., by Lydia M. Hawley,	8 00		T. Williams,	40 00	
Hartford, in part of legacy of Mrs. Martha			New York City:		
Bulkley, by Seth Terry,	1,250 00		Manning Ellis, \$4; a friend, \$4; Two		
South Cong. Ch., Ladies, by A. W. But-			Little Boys, \$2 87; a friend, 50		
ler,	5 00		cents; do. 25 cents.	11 13	
Marlboro', Cong. Ch. and Soc., by N. Gil-			Allen St. Presb. Ch. Mon. Con. Coll.,		
lett, to const. P. P. Skinner a L. M.,	44 34		by Rev. G. Thatcher,	12 76	
Meriden, First Cong. Ch., by Rev. G. W.			Central Ch., Frederick Bull, 84 Beams		
Ferkins,	40 75		of Paper,		
Middlebury, Cong. Ch. and Soc., bal. by	19 00		Fourteenth Presb. Ch., Henry N. Beers,	100 00	
E. Crane,	88 00		L. D.,	500 00	
Middletown, North Cong. Ch., by E. Da-			Mercer St. Presb. Ch., Anson G. Phelps,		
vis,			Church of the Puritans, by James A.		
Fem. H. M. S., by Miss Julia A. Russell,			Dwight, Benjamin M. Whitlock, a L.		
to const. Mrs. James North a L. M.,	80 00		D., \$100; Homer Morgan, \$100, to		
New Haven, Mrs. Abby Salisbury,	150 00		const. Rev. A. E. Everest, Pera, N.		
North Branford, First Cong. Ch. and Soc.,			Y., and Rev. A. C. Childs, Barnsta-		
\$41 50; West Dist, Ladies' Benev. Soc.,			ble, Mass., Life Members; others,		
\$18 50; to const. Mrs. Samuel A. Rog-	58 00		\$246 96,	406 96	
ers a L. M., by T. E. Palmer,			Spring St. Ch., Youth's Miss. Assoc., by		
			J. Carlisle, \$150; M. J. Merchant, \$5,	155 00	
			Thirteenth St. Presb. Ch., by E. H. Ben-		
			nor,	46 29	
			Niagara Falls, Albert H. Porter, \$100;		
			Miss Lavinia E. Porter, \$100,	200 00	

North Pittstown, by Rev. P. Barbour,	25	00
Pottersville, a Friend,	5	00
Ripley, Presb. Ch., by S. H. Hungerford,	48	00
Schroon Lake, James Mitchell,	9	00
Sidney Plains, Presb. Ch., by Rev. J. B.	2	30
Fish,	5	00
Sinclairville, First Cong. Ch., by Rev. N.	5	00
E. Barnae,	87	42
Troy, First Presb. Ch. bal., \$86; Miss	5	00
Martha Stevens, \$2 42; by B. Hatch,	5	00
Warsaw, E. Maynard,	5	00
Friend,		
<b>NEW JERSEY—</b>		
Cranesville, First Presb. Ch. Mon. Con.	4	04
Coll., by Rev. A. H. Lilly,	20	00
Rockaway, a Friend, by Rev. J. F. Tuttle,	90	00
West Bloomfield, legacy of Charlotte Hart-	10	00
ley, by Elizabeth Martin,		
Whippany, Presb. Ch., by Rev. P. S. Coe-		
setta,		
<b>TENNESSEE—</b>		
Farmington, Rev. T. J. Hall,	5	00
<b>OHIO—</b>		
Defiance, First Presb. Ch., by Rev. E. R.	25	
Tucker,	10	00
Edinburgh, Cong. Ch. and Soc., by E.		
Pearson,		
<b>INDIANA—</b>		
Evansville, Ger. Ch., by Rev. G. H.	1	50
Zumpe,	2	50
Little Elkhart, Presb. Ch., by Rev. J. N.		
Williams,	7	20
Livonia and Lawrenceport, by Rev. J. A.	2	35
Tiffany,	50	
Ohio Township, Presb. Cha., by Rev. W.	8	50
Mitchell,		
Spencerilla, James Fletcher,		
Terstegen, Evan. Ch., by Rev. L. Austman,		
<b>ILLINOIS—</b>		
Geneseo, Cong. Ch., by Rev. A. J. Cope-	25	00
land,	8	00
Magnolia, Presb. Ch., by Rev. C. R. Clarke,	17	50
Naperville, First Cong. Ch., by Rev. Hope	1	50
Brown,		
Springfield, H. A. Thayer,		
<b>MICHIGAN—</b>		
Medina, Cong. Ch., by Rev. George Bar-	15	05
nun,	1	00
Saginaw City, Cong. Ch., by Rev. D. M.	15	00
Cooper,		
Troy, F. Parker,		
<b>WISCONSIN—</b>		
Manitowoc, Presb. Ch., by Rev. W. Her-	4	50
rit,	4	50
Neesah, Cong. Ch., by Rev. C. I. Adams,	10	00
Palmyra, First Cong. Ch., by Rev. H. T.	5	50
Lothrop,		
Two Rivers, Cong. Ch., by Rev. W. Her-		
rit,		
<b>IOWA—</b>		
Bellevue, Cong. Ch. Mon. Con. Coll., by	2	00
Rev. W. L. Coleman,	48	55
Burlington, by Rev. W. Salter, Legacy of	7	50
Mrs. Maria H. Goodwin, \$21; Cong. Ch.	13	50
Mon. Con. Coll., \$27 55,		
Crawfordsville and Truxton, Cong. Ch.,		
by Rev. W. A. Westervelt,		
Garnaville, Ger. Ch., by Rev. C. V. Hess,		
Yankee Settlement, a Friend, by Rev. H.	75	
N. Gates,	5	00
A Friend,	\$7,780	54
<b>DONATIONS OF CLOTHING, &amp;c.</b>		
Attleboro, Mass., Ladies' Sew. Circle, by A.	65	00
H. S. Crane, a box,	85	00
Catskill, N. Y., Ladies' H. M. S., by Jane G.		
Sayre, a box,		
Clarendon, Ladies' Benev. and Juvenile Soc.,		
by Mary S. Lawrence, a barrel,		
Darien, Ct. G. G. Waterbury, Saurins Ser-		
mons, 2 vols.		
Farmington, Ct., Ladies' Mountaineer Be- nev. Soc., by Lydia M. Hawley, a barrel,	85	00
Hartford, Ct., South Cong. Ch., Ladies, by A. W. Butler, a box,		
Holls, N. H., Ladies' Read. and Char. Soc., by Mary Hardy, a box,	90	46
Lowell, Mass., Children's Assoc., Kirk St. Ch., by Rev. A. Blanchard, a box,	60	00
Newark, N. J., Mrs. David Hayes, a box, New York:		
Tenth Presb. Ch., Communion Furniture.		
Norwich, Ct., Ladies' H. M. S., by Abby O.	119	14
Williams, a box,		
Poughkeepsie, Charles Bartlett, Rev. T. S. Wicks, and Rev. J. K. Davies, 40 Copies Substance Davies' Sermons.		
Sullivan, N. H., Ladies' Circle of Industry, by Mrs. Nancy A. Ellis, a box,	90	00
Swanton, Vt., Benev. Soc., by C. F. Safford, a box,	69	37
Thompson, Ct., Ladies, by J. B. Gray, a barrel.		
<b>Receipts of the Central Agency at Utica, N. Y., for the quarter ending June 1, 1852. Rev. R. F. CLEVELAND, Secretary.</b>		
Binghamton, Cong. Ch.,	20	00
Camden,	27	68
Center Lisle,	20	00
Columbus,	16	75
Cortlandville,	27	80
Coventry, Second Cong. Ch., \$30, to const.		
Deac. Russell M. Smith a L. M.; \$15, in part to const. Clark Smith, a L. M.; and \$15 in full to const. Maria Louisa Phillips a L. M.,	60	00
Fairfield,	25	00
Guilford Center, bal. of Coll.,	9	00
Kingsboro, S. S. Mills, \$30; Charles Mills, \$20; I. V. Place, \$20; D. C. Mills, \$10; Mrs. A. Potter, \$10; Eli Leavenworth, \$8 50; H. C. Parsons, \$6; E. Yale, \$5; J. Smith, \$5; S. G. Hildreth, \$5; E. L. Burton, \$5; M. C. Belden, \$5; others,	189	19
Madrid, Mrs. Barnum,	25	
Malone,	45	42
Marathon,	19	00
Massena, Ladies' Miss Soc., \$10; First Cong. Ch., \$6; Second Cong. Ch., \$3,	25	00
Middle Granville, bal. of Coll.,	8	00
Milton, Presb. Soc., avails of Parsonage, New Berlin,	60	00
New Lisbon,	25	00
Redfield, A. Johnson, for Minnesota,	7	00
Sauquoit, Mrs. Margaret Howard, to const.	15	00
Miss Ruth Carson a L. M.,	50	00
Scott, Cong. Ch., \$25; Rev. J. S. Lord, \$1,	26	00
Shelburne, Rev. I. F. Adams,	1	00
Stockbridge,	5	00
Taberg,	25	00
Truxton,	11	80
Unadilla,	8	64
Verona,	20	95
Westmoreland,	32	00
	756	81
<b>REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.</b>		
Brooklyn, in full to const. Solyman Den- more, and A. G. Irwin, Life Members,	57	00
Grand Haven, Cong. Ch.,	11	4

*Receipts of the New Hampshire Missionary Society from Feb. 25 to June 25, 1852. Rev. BENJAMIN P. BRONK, Secretary.*

Atkinson, Cong. Ch.,	6 50
Bennington, Cong. Ch.,	30 00
Boscawen, Dr. T. Peach,	2 00
Boscawen West, Joseph Clough,	20 00
Bradford, Cong. Ch.,	29 20
Campton, Cong. Ch.,	4 80
Candia, Cong. Ch.,	62 00
Canterbury, Cong. Ch.,	18 80
Derry, Presb. Ch.,	88 00
Dublin,	10 00
Dunbarton, Cong. Ch.,	14 25
East Alstead,	8 00
Fishersville, Cong. Ch.,	6 25
Fitzwilliam, Cong. Ch.,	28 05
Franklin, bal.,	108 80
Gilesum, Cong. Ch.,	4 85
Harrisville, Ladies' Benev. Soc.,	12 50
Haverhill North, Cong. Ch.,	5 25
Hinsdale, Cong. Ch.,	24 00
Jaffrey, Cong. Ch. and Soc.,	4 00
Keene, Cong. Ch. and Soc.,	91 40
Lebanon, West Cong. Ch.,	21 00
Littleton, Cong. Ch. and Soc.,	6 00
Londonville, a friend,	1 25
New Ipswich, legacy of Mrs. L. E. Barretti,	100 00
Nelson, Cong. Ch.,	28 00
Newport, Cong. Ch.,	27 68
Paper Mill Village,	15 18
Pelham, Cong. Ch. and Soc.,	16 00
Plainfield, Cong. Ch. and Soc.,	7 00
Rindge,	48 88
Rochester, Cong. Ch.,	19 73
Swansey, Cong. Ch.,	12 45
Sullivan, Cong. Ch.,	14 00
Troy, Cong. Ch.,	16 17
Washington, Cong. Ch.,	6 00
Windham, Ladies,	80 00

*Cent Societies.*

Amherst,	19 60
Bennington,	12 07
Boscawen East,	21 22
Bradford,	18 00
Bridgewater,	2 08
Bristol,	6 78
Campton,	19 68
Canterbury,	9 80
Concord West,	14 64
Corydon,	6 60
Dover,	30 00
Dublin,	5 00
Dunbarton,	25 00
Fitzwilliam,	11 00
Hillaboro Center,	4 00
Jaffrey,	6 12
Keene,	30 00
Litchfield,	8 29
Littleton,	9 85
Manchester, F. Street,	60 00
Marlboro',	10 00
Meriden,	18 51
Newport,	19 77
Pittsfield,	18 88
Plainfield,	6 10
Plymouth,	35 50
South New Market,	18 78
Stoddard,	10 40
Washington,	8 00
Wolfboro,	9 63
	<b>\$1,328 66</b>

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of May, 1852. BENJAMIN PERKINS, Treasurer.*

Abington, Second Cong. Soc.,	12 50
Ashby, Cong. Ch. and Soc., to const. Rev. Worcester Willey a L. M.,	87 12
Berkley, Cong. Soc. Mon. Con. Coll.,	8 00
Berkshire and Columbia Home Miss. Soc., L. Church, Treas.,	710 50

Boston, Elizabeth Chaffin,	1 00
Braintree South, Rev. Mr. Hammond's Soc. Ladies' Sew. Circle, \$32; Coll., \$3,	40 00
Bridgewater, Scotland Parish,	12 88
Brimfield, Cong. Ch. and Soc., in part to const. Rev. Jason Morse a L. D.,	81 20
Cambridge, Shepard Ch. Ladies' Sew. Soc., to const. Miss Anna E. Albro, Mrs. Sarah Homea, and Mrs. Susan M. Bates, Life Members,	88 44
Charlton, Cong. Ch. and Soc.,	21 95
Clinton, Cong. Ch. and Soc.,	58 19
Conway, Austin Rice,	50 00
Dedham, Mrs. Jerusha Bingham,	8 25
Dorchester, Rev. Mr. Means' Soc. Ladies' H. M. S.,	170 00
Dover, Cong. Ch. and Soc.,	5 00
Dracut, Cong. Ch. and Soc.,	50 00
Hadley, Plainville School District for Western Missions,	8 00
Harmony Conference, W. W. Capson, Treas., Holden, in part of legacy of Mahala Hubbard,	35 45
Ludlow, bal. of legacy of Dimmis Cady,	93 28
Lynnfield, Cong. Ch. and Soc.,	400 00
Lynnfield, Cong. Ch. and Soc.,	10 00
Marlboro', Cong. Ch. and Soc., to const. Wm. Stetson a L. M.,	84 00
Marshfield North, Cong. Ch. and Soc.,	15 00
North Bridgewater, Cong. Ch. and Soc., to const. Deac. O. Guernsey a L. M.,	30 00
Pembroke, Miss Mary C. Ford,	5 00
Plymouth, Miss E. D. Cornish,	1 00
Roxbury, Elliott Ch. and Soc. Annual Coll.,	720 50
Salem, two friends,	1 00
Taunton, Female Benev. Soc.,	10 50
Topsfield, Ladies' Benev. Soc.,	25 74
Truro, First Cong. Ch. and Soc.,	20 00
Truro North, a friend,	2 00
Walpole, Rev. Mr. Newhall's Soc. Ladies' Benev. Soc.,	6 50
Wareham, Cong. Ch.,	12 00
Warwick, in part of legacy of Mrs. Abigail Wheaton,	14 68
Wilmington, Ladies' H. M. S., to const. Rev. Joseph E. Swallow a L. M.,	80 00
	<b>\$2,748 08</b>

*The Philadelphia Home Missionary Society acknowledges the receipt of the following sums from April 27 to June 1, 1852. Rev. ROBERT ADAIR, Secretary.*

NEW JERSEY—	
Fairton, by Rev. D. C. Meeker,	20 00
Newark, J. Gould, to const. Miss Elvira Gould a L. M.,	80 00

PENNSYLVANIA—	
Oatasaunqua, by Rev. H. Carlisle,	8 50
Erie, Mr. Wallace, by Rev. Dr. Lyon,	2 50
Erie, Board of Agency, by G. Selden,	12 50
Harford, by Rev. A. Miller,	16 45

Philadelphia:	
First Presb. Ch., in part, A. A. Burt, \$50; Ladies, by Miss C. Brown, \$25, others, \$117,	192 00
Third Presb. Ch., in part, J. C. Farr, \$50; Thomas Sparks, \$25; others, \$105 75,	180 75
Clinton St. Presb. Ch., in part, D. W. Prescott, \$30; others, \$27,	87 00
Western Ch., James Carmichael,	30 00
First Independent Presb. Ch.,	40 00
Lombard St. Colored Ch.,	2 50
First Presb. Ch., Kensington, by Rev. G. Chandler,	58 12
Central Ch., Northern Liberties, in part,	6 50
Mr. Constable, \$10; Rev. John Patton,	15 00
\$5,	11 55
Pike, by Rev. A. Miller,	
	<b>\$658 87</b>

*In the acknowledgment for June, the \$10 from Oneogo, N. Y., should be from Oneogo, in part, to const. Mrs. Martha Huntington a L. M.*

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

---

---

Vol. XXV.

SEPTEMBER, 1852.

No. 5.

---

---

## Home Evangelization.

The peculiar encouragements to a cordial and earnest coöperation in the great work of extending the saving influences of the Gospel in our country, are set forth with felicitous power, and in a spirit of enlarged disinterestedness, in the following passages, which constitute the substance of the address of the Rev. ASA D. SMITH, D. D., at the last Anniversary of the Society.

I call to mind, as I think of the salvation of our land, the goodly lineage in which, as a people, we rejoice. I think of the ancestral prayers which began with our beginning, and have multiplied with our progress. From the deck of the Mayflower I hear them; from amid the snow-covered graves at Plymouth, and from "the sounding aisles of the dim wood;" from the new-found home of the exiled Huguenot, and from the altars where knelt the immigrant Hollander. Of no other nation, since the world began—save only God's chosen people—were the foundations so laid with faith and prayer. Potent with God indeed, for ages past, have been the supplications rising continually from our father-land; and they will ever be, we trust, Britain's defense as well as her glory. Yet the voices that come from her early history, are voices of superstition from Druidical altars, under the sacred shade of the spreading oak and the twining mistletoe. It is a thought, perhaps a fancy, of some of the philosophers, that a word once uttered never perishes from the atmosphere—that onward endlessly the vibrations go. Oh, if it be so, if there float above us and around us all the voices of prayer which have been uttered for our land by its departed generations, and if these voices could but be blent together in one imploring cry, it would ring out from the Gulf to the Lakes, and from ocean to ocean. Here, under God, is one of my chief encouragements touching our beloved country. When I gaze upon my children as they sleep quietly upon their pillows, and anxiously ask, what, when I am gone, shall be their lot, and the lot of their children and their children's children—a lot linked for weal or woe with that of the thronging millions of our nation's coming history—my heart is comforted by the remembrance of the ancestral prayers which have entered into the ears of the



Lord God of Hosts, and which, as surely as his throne standeth firm, shall not be in vain. If Queen Mary dreaded the supplications of John Knox, more than a hostile army, may we not deem these prayers our walls and battlements, our mailed and invincible legions? I come, as I think of them, with a warmer heart and a more firmly nerved arm, to the counsels and cares, the toils and sacrifices of our Home Missionary enterprise.

But wherever there is good prayer, there will be also, you may be sure, a good Providence. To the present period of time, and, if I mistake not, to our own broad land, a thousand lines of history have for ages been converging. Wonderful is the concatenation of human events. Wonderful is God's *timing* of them, with reference not to the present alone but to the Gospel's ultimate triumph. They stand in just the right connection. They come not too soon—they come not too late. There was the invention of the mariner's compass, hardly completed till the dawn of the 14th century. Why was it not earlier achieved? Better as the world had been, that the nations be kept apart. They would have come together to little profit—chiefly to bite and devour one another. Little, probably, thought Flavio Gioia, as he toiled in his obscure workshop at Naples, of what God designed. But the mariner's compass was given to the world just long enough before our continent was to be discovered, to have it ready as a tried and reliable guide to Christopher Columbus. The art of printing would have been comparatively useless for ages preceding its advent. What was there then to print? Would you have given to the press the profitless jargon of monkish speculation? Better let it lie in the cells of the monasteries, coated with dust. But note again the hand of God. Just long enough before the Reformation was the press given to the world, to have it ready for use on Luther's Bible—that Bible whose blessed influence has reached even to us. And just rapidly enough has it been advancing toward perfection to meet the unfolding exigencies and opportunities of this free land of ours. The discovery of America, too, was at just the right time. It was well that it should remain unknown till God could winnow three kingdoms for the seed wherewith to sow it. The Reformation—at just the right juncture did it occur, to make on this virgin land the first moral impress. The Smithfield fires, the star-chamber outrages, the ship-money oppressions, and a long series of like enormities, what were they but the furnace and the crucible, out of which, for American circulation, came the Puritan gold, seven times purified? A like timeliness was there in the discovery and introduction of the steam-power, the invention of the magnetic telegraph, and other achievements of science and art. For our times, for our land, and through us for the world, have the Bezaleels and the Aholiabs from age to age been working. And lo! at last, the wand of Providence points to the shores of the Pacific, and the Golden Gate opens there, through which—our own land saved—salvation is to be poured on waiting Asia.

Great is the work before us; and it is of God's wisdom, his permissive wisdom at least, that there are different bands of laborers—different societies, and men of different shades of opinion in our own Society. Whoever in all the vast field—on whatever prairie, in whatever wilderness, by whatever foaming torrent of the north, or sluggish water-course of the south—proclaims the glorious Gospel of the Son of God—no matter what peculiar livery he may wear—no matter what particular shibboleth he may utter—I hail him as a brother, and I bid him God speed. Yea, were the Gospel preached even “of envy and strife,” yet in view of what that Gospel is, of what our land's salvation is worth, and of the relation it bears to the salvation of the world—I would say, with something of Paul's magnanimity, “Notwithstanding, every way, whether in pretence or in truth, Christ is preached, and I

therein do rejoice, yea and will rejoice." We may move in different orbits, yet, if it be around the Sun of Righteousness, why stay in our course to oppugn each other? Shall ardent Mercury complain of frigid Uranus, or ringed Saturn of belted Jupiter? Why should the commingled rays in the same beam of light quarrel with each other because of their different hues? Let them shine on, rather, each after his own peculiar manner, till the whole landscape be painted as by the finger of God. It is the glory of that Christianity which beats in the heart of this Society, that it is truly Catholic, it is felicitously *coöperative*. It makes much of an essence, but little of an ism; it makes much of salvation, but little of a sect. It feels continually, that if Christ be magnified; if the beauty of holiness be imparted to the individual soul; if spiritual organisms be scattered over the land as depositories of truth, and centers of influence—if that kingdom be built up which consisteth "not in meat and drink, but in righteousness, and peace, and joy in the Holy Ghost"—it matters little, comparatively, what becomes of this or that party interest. Not, said the speaker, that I have no ecclesiastical preferences. I have long sailed in the good old Presbyterian ship. I know the ropes pretty well, and think they are good enough ropes. Deeply interested am I to have the gallant craft ever headed toward the haven, and kept in good trim; her compass right, and her canvas pressed to the utmost. She will carry a great deal of precious freight, and carry it safely. But the worst and most perilous stuff that men have ever attempted to encumber her with, is sectarianism. It will prove as a rot in her timbers, and as a fire in her hold. I declare to you, sir, that if it must be put on board, much as I love the old ship, I do not know but, like certain animals in a certain emergency, I shall make my escape. But let us aim at better things. No other spirit than that of an enlarged catholic Christianity befits the magnitude of the enterprise we have in hand. To think of substituting for it a narrow, partizan bigotry, were like putting a pigmy to do the work of a Kentucky giant, or a purling rill in place of the Father of Waters.

Animated by these clustering prayers, and by these converging lines of Providence; impelled by an unselfish, unsectarian spirit, let us gird ourselves anew for our noble work. The millions already occupying the great valley, beckon us onward; and I hear the voices of other millions, almost "as of numbers without number," pressing toward the Rocky Mountains, and destined soon to throng the Pacific slope—heterogeneous millions gathered from every land and lineage under heaven, here to be assimilated, enlightened, elevated, saved. I remember, too, that every acre of that whole broad West belongs to Christ; it has been bought with his blood, it has been bedewed, as it were, with his tears. Let his love constrain us. Let our hearts be stirred, too, by the grandeur of our object! It will not have been accomplished till throughout all our borders, in every hall and every hut, not excepting even "Uncle Tom's cabin," the Gospel shall have done its perfect work. Our beloved country, then, in the words of Milton, shall be "as an eagle muing her mighty youth, and kindling her undazzled eyes, at the full midday beam, at the fountain itself of heavenly radiance, while the whole noise of timorous and flocking birds, with those that love the twilight, flutter about her, amazed at what she means." Nay, the nations shall know what she means. That sweet and blessed charity which has wrought so mightily at home, through a thousand avenues, shall flow abroad, and mainly through her wise and holy evangelism, the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ.

## Anniversaries of Auxiliaries.

**MASSACHUSETTS  
HOME MISSIONARY SOCIETY.**

The Fifty Third Anniversary of the Massachusetts Home Missionary Society, was held in the Hall of the Lowell Institute, Boston, May 25th, at 7½ o'clock, P. M. The venerable President of the Society, Rev. LEONARD WOODS, D. D., presided, and the services were opened with prayer by Rev. MILTON BADGER, D. D., Secretary of the American Home Missionary Society, New York. Extracts from the Annual Report were read by the Secretary, Rev. JOSEPH S. CLARK, D. D. An able and highly appropriate discourse was preached by Rev. EDWARD HITCHCOCK, D. D., President of Amherst College, from Matt. xiii. 33: *The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened*,—illustrating in a clear and felicitous manner, the influence of the Gospel on the religious character and destiny of mankind. From the sermon of President Hitchcock, which is soon to be published, we shall endeavor to give some valuable extracts to our readers.

The following selections from the Annual Report will suffice to exhibit a view of the operations of this important Auxiliary during the year.

**The Treasury.**

At the close of the last financial year, May 16, 1851, there was a balance of \$1,177 39 remaining in the Treasurer's hands. During the subsequent twelve months he has received from all sources, \$29,549 29. Within the same period he has paid to missionaries laboring in Massachusetts, \$4,825 19; for incidental expenses, \$1,092 17; and remitted to the American Home Missionary Society at New York, \$24,000. To this last item add \$6,880 78, contributed directly to that Society, without passing through the Treasury of this, but devoted to the same object with the rest, and the total sum realized to the cause of Home Missions within the bounds of Massachusetts, is \$36,230 07; of which \$30,759 28, or nearly six sevenths of the whole, has been disbursed on the great field beyond.

As compared with those of the previ-

ous year, the receipts of this are a little less; though the diminished necessities of our own State have enabled the Executive Committee to bestow a larger proportion than ever before in meeting the enlarged demands of Providence in other and more needy sections of the field.\*

**Systematic Contributions.**

The experience of every year confirms the fact, that the Society's main reliance for funds is based on systematic collections annually taken up, either in the congregation on the Sabbath, or from house to house through the parish, at stated seasons. Nearly two thirds of all our donations are derived from this source. And, as it is impossible for your Secretary to visit more than one fifth of the churches in a single year—supposing that he had nothing else to do—it follows that these collections must come chiefly from the spontaneous action of the people, stimulated and sustained from year to year by no other agency than that of the pastors. And it gives the Committee great pleasure to acknowledge, that, in about *three fourths* of the congregations where such collections were taken up the past year, no other agency was employed; and in almost every instance the result shows that no other is *needed*, where this can be had. At the same time it must be reluctantly confessed, that it cannot, as yet, in all cases, *be* had. The Committee have tried to resist this conviction, and to strengthen their wavering hope, that a cause so sacred, so identified with the life and growth of Christianity in the land, might be left to the spontaneous workings of christian principle—at least for an annual contribution to its funds. But it now appears, on investigation, that out of our 467 churches, only 285 have made a collection for Home Missions during the past year—leaving 182 (or about *two fifths* of the whole) who “came not up to the help of the Lord; to the help of the Lord against the mighty.” It is true, that, in some of these, there are as-

\* The financial year of this Auxiliary is not identical, of course, with that of the Parent Society, which ends with the 1st of March. It was stated in the last Report of the A. H. M. S., that the receipts from Massachusetts, for the year ending March 1, 1852, amounted to \$41,804 58; which was more than one quarter of the total income of the Society for the year.

sociations of benevolent females, who, with characteristic constancy of affection, remembered this cause; but no general collection came from the congregation. Had all these made their collections with the rest, and on an equal scale of liberality, we might send at least *fifty* more missionaries immediately among the people now perishing for lack of vision in the destitute portions of our land. It cannot be supposed that in many cases this was a designed, premeditated neglect. It was rather an inadvertent omission. Probably in nine cases out of ten, the mere proposal of a collection by the pastor or a leading member of the church, at the appropriate time, would have met with a favoring response; and a few earnest remarks in commendation of it, would have secured a generous donation—provided a fair opportunity had been given. Is it impossible longer to hope that every minister of Jesus Christ, whose ordination vows bind him to this, as part of his sacred trust, will give to his flock an opportunity once a year of “ministering to the necessities of the saints?”

#### Fields of Labor and Laborers.

Under the patronage of this Society, the Gospel has been preached, and its various ordinances administered, during the past year, or some part of it, in 47 different congregations of the needy in Massachusetts, gathered from 1,100 families, furnishing in the aggregate, 4,800 attendants on public worship, more than half of whom have also been connected with Sabbath schools and Bible classes. Twenty seven of these congregations are favored with pastors; the remaining twenty have stated supplies. At all these stations, except two, there are regularly formed churches, numbering in the aggregate 1,920 members. To an unusual extent these churches at present appear to “have rest, and are edified, walking in the fear of the Lord, and in the comfort of the Holy Ghost.” Although the absence of religious revivals is a subject of general lamentation in the reports of the missionaries, it is hoped that about 80 souls under their charge have been converted to God.

#### Progress of the Work.

The present survey of missionary fields in Massachusetts, as compared with the number reported last year, shows a reduction of *six*. It is gratifying to add, that six others included in the present Report, have ceased to be missionary fields since

the year commenced. These are Billerica, East Cambridge, Lancaster, Milton Railway Village, South Malden, and South Orange. In each case, the missionary's entire support was assumed by the people of his charge when his last commission expired. So that the present number of assisted churches in Massachusetts is only *forty one*.

As this class of facts furnishes the most reliable evidence of progress—showing the actual attainment of the great object sought by the friends of Home Missions—it may also be stated here, for their further encouragement, that we now have *one hundred and twenty three churches* in Massachusetts, which this Society has brought up from a state of absolute dependence on charity, to a condition of vigorous self-support; and they constitute nearly *one third* of all the self-supporting churches of our order. What stronger assurance do we want, that “our labor is not in vain in the Lord?” More than half of them have been placed in this condition within the last ten years. What better proof can we have of the increasing efficiency of these laborers?

But a large proportion of the contributions from Massachusetts have been expended beyond its limits. And it must excite agreeable emotions in the breast of every one connected with this Auxiliary, to reflect that by virtue of the existing union between the two societies, every dollar of his donations to the cause of Home Missions, into whichever treasury it falls, goes to swell this broad and deep stream, whose waters are fertilizing the moral deserts of a continent.

#### Conservative Power of the Gospel.

The solemn apprehensions of danger to the body politic, and to the cause of Christ in this land, which rest upon many reflecting minds, will not appear utterly unfounded, if we attempt to estimate the native growth of irreligion, vice and violence in our midst, combining, as they do, with the superstition, infidelity and crime, that flow in upon us from abroad. And yet the real and the *only* ground of apprehension is, the possibility that God's prescribed remedy may not be applied. In this hour of conflict and peril we have in our hands what has ever proved “mighty, through God, to the pulling down of strong holds.” If truth be overborne, and fall in our streets; if spiritual religion expire among us; if the land of the Pilgrims' sepulchres become the home of imported vice and superstition,

it will not be because we have no adequate means of prevention. Fable or fancy has represented that the Emperor Constantine, on the eve of a battle which gave him the empire, saw pictured in the heavens the sign of the cross, and underneath it written, "*By this sign, conquer.*" But there is no fable, no fancy, in the representation of Paul, that the PREACHING of the cross "is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek;" while the finger of Providence is continually writing underneath it, **BY THIS SIGN, CONQUER.**

### PHILADELPHIA HOME MISSIONARY SOCIETY.

The Twelfth Annual Meeting of the Philadelphia Home Missionary Society, was held in Philadelphia, on the 27th of April, at 8 o'clock, P. M. Mr. GEORGE W. McCLELLAND, one of the Vice-Presidents, was called to preside. The meeting was opened with prayer, and the minutes of the last annual meeting were read. The Treasurer, HENRY PERKINS, Esq., presented his annual account, from which it appeared that the receipts into the Treasury of this Auxiliary, during the year, had been \$10,588 27; and that the further sum of \$2,749 27, had been paid into the treasury of the Parent Society, at New York, from the field of this Auxiliary, making a total of \$13,387 54. The above receipts include a legacy of considerable amount from the late John Porter, Esq., of Northumberland, Pa. The amount expended on this field for missionary purposes, during the year, was \$7,963 10.

The Twelfth Report of the Executive Committee was presented by the Corresponding Secretary, Rev. ROBERT ADAMS. It embraces the usual statistical details in regard to the churches aided by the Society, accompanied by many full and interesting communications from missionaries.

The following extracts are from the concluding summary of the Report.

During the year that has just closed, fifty three missionaries were in commission, whose ministrations were bestowed on about eighty feeble churches and missionary districts. At the present time, there are forty three missionaries in our

employ. With few exceptions, they report encouraging progress in their respective fields of labor. Several of the churches have been favored with seasons of special religious interest, during which the people of God were quickened in the divine life, and sinners led to think upon their ways, and turn their feet to the testimonies of the Lord. In most of the churches, there is an increased attendance upon the means of grace, and in some places, the word preached is heard with unusual attention and solemnity.

The importance of having places of worship for the accommodation of the congregations, is exciting more interest every year among our feeble churches. It is beginning to be regarded as essential to their growth and permanent prosperity, and under this conviction they are making commendable exertions to effect so desirable an object. They do not appeal for help from abroad, till they have first taxed themselves to the utmost. In some cases all the funds have been raised for this purpose by the people in whose neighborhood the building is located. Generally, these buildings when completed, are entirely free from debt.

From the statistical reports of our missionaries, we gather the following facts. Hopeful conversions, one hundred and ninety two. Additions to the churches on examination and profession of faith, two hundred and sixty eight. Sabbath school pupils in connection with missionary churches, thirty four hundred. Volumes in Sabbath school libraries, seven thousand eight hundred and sixty three. Contributions for objects of benevolence, nine hundred and twenty two dollars. Candidates for the ministry, three. Four new churches have been organized, and three Sabbath schools. The amount contributed toward church building has not been reported; we presume it has been much greater than in former years, from the zeal displayed the last year in the erection of church buildings.

Within our bounds, some missionary churches are greatly retarded in their progress by the frequent removals of valuable members. The hearts of the minister and his people are often cast down by the rumor that this and that important family are about to leave for the West, or that some young man who is active in the Sabbath school and prayer meeting, is about to remove to some of our large towns or cities, in hope of advancing his worldly interests. Dependent churches are materially affected by all such changes. They feel the influence of every fluctuation in business, and

every ebb and flow of population. A few removals not only diminish the moral power of an infant church, and its means of doing good to the community where it is located, but lessen its means of supporting the minister. Those who remain, therefore, are often discouraged and ready to give up in despair, in consequence of their pecuniary burdens, that are increased in order to make up the deficiency in the annual income of the congregation.

Yet the expenditure of money in such fields is not lost. Such churches are doing a good work in exerting a restraining and elevating power where they are situated, and by sending out a moral influence far beyond their own district. Their impoverishment is often the enriching of other churches. The seed which they have sown, and whose growth they watched with prayerful solicitude, may yield a rich harvest in other parts of the Lord's vineyard. "Herein is that saying true, one soweth and another reapeth," yet "both he that soweth and he that reapeth may rejoice together."

It is the general policy of the Executive Committee, to require two or more feeble churches to unite in the support of one missionary, where the population is sparse, and there is no prospect of an increase very soon. There must be enough work to do, and a reasonable prospect of gathering a self-sustaining church in a given field, before they feel justified in appointing a missionary for one feeble congregation; and when assured by competent judges that this is the case, they deem it wise and economical to make the appointment. For these reasons, some churches are now on our list as beneficiaries, that for a few years past did not seek our aid. This fact is not to be construed into a retrograde movement on the part of these churches. It rather shows progress, that the field once cultivated by one minister, has acquired an importance to demand the services of two. Besides, more is contributed by these churches separately, than when they were connected for the support of the Gospel, though each congregation may need a missionary appropriation to aid in the maintenance of its pastor.

A new impulse has been given to the cause of church extension during the past year; the Presbyteries have been more diligent in the cultivation of the territory embraced within their bounds than formerly. Churches almost extinct, have been inspired with new life, and the revived congregations, in some cases, have

made successful efforts to sustain the preaching of the Gospel among them, and in some cases to erect houses of worship, or to repair and beautify their dilapidated buildings.

The following extract from a report of the late meeting of Montrose Presbytery, shows the energy with which this work is prosecuted in northeastern Pennsylvania.

"An unusual degree of interest was excited on the subject of Home Missions and the state of the feeble churches, in consequence of which, the Presbytery have resolved to renew their exertions, by adopting a more thorough and systematic mode of collection in all the churches, and among all the members of the congregation. From the earnest spirit manifested, we were satisfied that much good must result. To this renewed effort, the Presbytery are impelled by the growing necessities of the region, now so rapidly multiplying its population by the settlement of new towns and villages, and the establishment of large manufactories along the lines of railroad above mentioned. The woods and mountains, and streams of water, and places where no man dwelt or ever thought of dwelling, are fast filling up with an active and enterprising population. Much effort and expenditure are therefore more imperiously needed for the present, than were ever needed here before. It is a field of promise to the liberal, and to those who are truly willing to live and labor for the extension of the Church. There are few fields whereon the benevolent could expend their charities with more certain hopes of reward."

The Central Railroad, the New York and Erie Railroad, and the contemplated Erie and Sunbury Railroad, and the one in progress in the Lackawanna valley, are destined to give a new impulse to enterprise and population in these places. These improvements will open new missionary fields for our cultivation, and large means and vigorous exertions will be necessary to secure the harvest. Let the institutions of religion be established in these providential openings, and a healthful moral influence will be exerted on those attracted there for the purposes of merchandise or labor. It is of great importance to create a strong moral and religious sentiment in such places, lest worldliness and Sabbath desecration, and infidelity gain the ascendancy.

We have cause for thankfulness, that Providence has favored us already with many important positions in the vicinity of these thoroughfares. We have mis-

sionary churches planted in most of the northern tier of counties in Pennsylvania. In northeastern and western Pennsylvania, the work of church extension has been prosecuted with unusual energy and success.

From the history of our past operations, we believe this society has been a humble agency in promoting evangelical religion within the field of our efforts, and of advancing the interests of that branch of Christ's Church to which we belong. Where once there was moral desolation and ruin, where the sound of the church-going bell was never heard, now there is an attractive church building, whose spire is seen from the distance; the privileges of the sanctuary are enjoyed, the Sabbath is observed as holy time, and the cause of temperance advanced. The benign influence of these little churches is beginning to be felt, and the moral darkness to pass away, before the light that shines from these watch-towers of Zion. And we are persuaded, that the past is but an earnest of the future.

In closing their report, the Executive Committee would record with gratitude the goodness of God in crowning their humble efforts with so much success.

Nothing on a grand scale, according to man's estimate of greatness, has been effected; but enough has been done to fill with transport the inhabitants of Paradise. Churches have been planted and nourished, and places of worship erected, which will be a blessing to the community where they are located, long after their feebleness, and the toils and self-denial necessary to raise them to a position of independence, are forgotten. To engage in such a work is a blessed privilege; and though we may close our earthly career, before we shall see all the results of our present efforts, we shall reap an abundant reward in due season, if we faint not. Our memories shall be cherished as those who have raised "up the foundations of many generations, and we shall be called the repairer of the breach, the restorer of paths to dwell in." What we do, therefore, in this noble work, let us do heartily, as unto the Lord. The openings which Providence presents, through the wide extent of our land for our efforts, must soon be occupied by the friends of a scriptural Christianity, else error, and superstition, and infidelity will take possession of the field. Let us then "work while it is day; for the night cometh, when no man can work."

## Missionary Communications.

### IOWA.

*From Rev. Ozro French, Bentonport,  
Van Buren Co.*

#### Details of Missionary Labors.

I entered upon my labors among this people, under favorable circumstances, in most respects. Some clouds, then gathering in the horizon with portentous aspect, have dispersed, and our prospects now are encouraging. I am pleased with the spirit of the church members generally, and am happy to observe the amount of mutual attachment and confidence which has already sprung up among us. I have reason to thank God that my lot has been cast among such a people, and I hope to be able so to exercise my ministry among them, that they will have occasion to feel that the Lord has sent me to them. But alas, how poorly prepared I am for the duties of my high calling! Oh, for more of the gifts and graces of my office, more of the spirit of my Master. I want to see

more fruits of my labors than I have seen for the year past. But perhaps I have no right to expect fruits to follow such labors. May God prepare me and my people for the rich blessings of his grace.

My labors are as follows: I spend one Sabbath in the month with the Little Cedar church, and preach at two different points. On the other three Sabbaths, I preach each morning at this place. In the afternoon of the first Sabbath, I lecture here on the subject of Foreign Missions, in connection with the monthly concert. The other two Sabbath afternoons, I preach in two neighborhoods, two and five miles distant. I attend regularly upon the Bible class, Sabbath morning at 8 o'clock, and the prayer meeting Wednesday night. My congregations in town are pretty regular in their attendance, and average between 60 and 70. At other places they are less regular, varying from 25 to 100, or more. Sabbath before last, the Little Cedar church had a communion season, at which most of the members on the ground were pres-

ent and we had a good season. The ordinance was administered at a private house, in order to accommodate an aged sister in the church, now 97 years of age. She is blind, and able to hear only with great difficulty. But while the outward man decays, the soul is prosperous. In the two neighborhoods near this place, where I preach, I have organized Sabbath schools, which are doing well. At one of the places, there has never been a Sabbath school or preaching before. Our Sabbath school in town, and the Wednesday evening prayer meeting are attended with interest. On the whole, the means of grace are well sustained for a new country, and we are hoping to see good results.

---

*From Rev. James M. Phillips, Kossuth,  
Des Moines Co.*

Mr. Phillips, after six years of faithful labor in connection with the Society, at Hazel Green, Grant Co., Wisconsin, has become the pastor of a church at Kossuth. In reference to this change, and to his late field, which peculiar obstacles to his success induced him reluctantly to leave, he says:

In seeking a new field of labor, I acted with the advice and consent of my brethren in the ministry, and in accordance with the conviction which I have before expressed. Still I feel anxious, and deem it very important, that my late field should be occupied, in connection with a neighboring place, which is now destitute. The ground should by no means be abandoned. The position will eventually be vastly more important than it is at present. There is still a small church, and in it some members of sterling worth. Its geographical position, also, must make it the center of a certain amount of influence, when the flowing tide of emigration shall have sought again its accustomed level.

My term of service as your missionary has now closed, and in taking leave of your Society, I wish to express my growing conviction, strengthened and matured by six years of observation, of the inestimable value and efficiency of the work in which you are engaged. I have long been satisfied that, under God, you are accomplishing that for the West (I say the West, because my observation has been mostly limited to this portion of

your field), which no other human agency could or would accomplish. I am now in a large and flourishing church of 130 members, which in its infancy was nourished and aided by your patronage. And this, together with a thousand other "golden candlesticks" which are sending their sacred illumination over the land, owe their existence, under God, to your efforts.

---

*From Rev. Thompson Bird, Fort Des  
Moines, Polk Co.*

#### California Emigration.

Since the middle of March, our town has been thronged with emigrants to California and Oregon. This is the most northern crossing-place on the Des Moines river. The emigration this season is immense; perhaps greater than ever. There is a far greater number of women and children in the train, than any previous season. The effect of this immense throng, all "armed to the teeth," is disastrous in every point of view. It unsettles every thing that comes within its range. Men become dissatisfied with the sober realities of life, and are eager to enter on one of adventure. In such a state of things, all public improvements, such as churches, school houses, roads, bridges, &c., are abandoned. The Sabbath, for the time being, is unknown and disregarded. Our town and vicinity has the appearance of some great military encampment. The service of mammon is complete.

In the church, here, there is a little religious interest; one or two are inquiring the way to Zion, but the multitude are for the world. The service of mammon is completely in the ascendancy, and nothing but the spirit of God can cast down the strongholds of Satan.

---

*From Rev. George G. Rice, Kainesville,  
Pottawattamie Co.*

#### Influence of Christian Emigrants.

While absent from home on a short journey, this missionary writes:

I spend half of my Sabbaths in Kainesville, and the other half in different places. I expect they will be supplied with preaching in Kainesville, nearly every Sabbath till I return, by ministers stop-



ping there on their way to California. My congregations, at most points where I have preached, have gradually increased. In Kainesville, the few last Sabbaths, our congregation was quite large. The house we had occupied became too small, and we engaged a large hall which was built for a dancing hall. This hall was well filled the last Sabbath I spent there. A large portion of the congregation consisted of emigrants to California and Oregon.

I have been forcibly struck with the powerful influence a few decided Christians may have in such a community as this. A company of decided Christians, bound for California, came to Kainesville about the first of March, to wait there until grass should grow, so as to enable them to start on their journey across the Plains. They strictly observed the Sabbath, and attended public worship. The result was, that our town was more quiet than it had been on the Sabbath, and numbers came out to meeting who had not been seen there before. This little company of strangers had a marked and decided influence upon the whole community. Would that all professing Christians would feel how much influence they exert, for good or for evil, when they are abroad, and would be as careful when abroad as when at home. One of our greatest trials on the frontiers has been the unchristian conduct of professors of religion, who, when they come among us, lay aside all religion. We have many such.

The population here is so changing, that I cannot count much upon the future. The field I occupy may be truly called a hard one, and I cannot flatter myself that I shall be free from severe trials for some time to come. The influence of Mormonism and Infidelity has a deep root here. But I do not feel like abandoning this field, nor have I ever regretted coming into it. If the Lord shall make me an instrument of good, it is all I ask.

---

*From Rev. J. R. Upton, Tivoli, Dubuque Co.*

Mr. Upton writes from Muscatine, under date of June 7, where he was in attendance on the meeting of the General Association of Iowa.

#### **Romish Policy.**

I am located in about the center of one of the most populous counties of the State. Romanism is struggling to gain

an undisputed possession, and to convert this into a stronghold for "the man of sin." Jesuitism has lost none of its cunning or activity. Within about eight miles of me are three Catholic churches, German, Irish, and French. Large settlements of these people are growing up, evidently under the direction and preconcerted plan of their Papal leaders. When land once comes into the hands of a Romanist, the cases are rare of its ever again being offered for sale to a Protestant. Papists all appear to consider themselves commissioned to be always looking out for some Catholic purchaser, whenever a Protestant farm is for sale. Would that those who profess a purer Christianity were "as wise in their generation." I trust, however, that the friends of truth will become enlightened so as to perceive clearly the full nature and extent of the work they have before them. I find many things to encourage me upon the field I occupy. Superstition, ignorance, and sin, array formidable obstacles in the way of my success. But I trust the truth will yet prevail, and that its friends will be able, with the divine blessing, to succeed in erecting upon these beautiful prairies, the true standard of the Cross.

#### **Various Missionary Labors.**

I have, during the quarter, had five regular preaching stations; to three of which, by riding from seven to nine miles, between services, I have been able to preach as often as once in two weeks, on the Sabbath, and to the others once in four weeks. At Tivoli, we are, with the aid of \$100 from the East, endeavoring to build us a small but neat house of worship, which we cannot complete before fall; but intend to use it for the Sabbath school and for meetings immediately, the outside being now nearly finished and the floors laid. The brethren are generally poor, but have "a mind to the work." Our congregations are full and attentive, and our Sabbath school, I trust, will soon be flourishing.

*Cook's Settlement* I preach at on each alternate Sabbath. My audience is increasing, and every thing seems externally to afford strong grounds to hope that the day is not far distant when a rich spiritual harvest will be gathered in. In this place, I have almost the entire sympathy of the young people.

*Durango*, for the present, does not present many encouragements for missionary labor. The members of the churches are few and suffer much, as to their world-

ly interests, from the entire destruction of their crops, by the floods last year. We have also had to encounter much opposition. The little church has had to pass through a sore trial, but I trust its prayers and self-denying efforts and great sufferings, will not be overlooked by Him whose compassionate eye ever rests upon the children of his love.

*Buena Vista*, a landing eighteen miles above Dubuque, was discovered one year ago to be a mineral locality. It then had no dwelling-house; but now it is estimated that near a hundred houses stand in the deep and shady ravine, fenced in on every side by high bluffs. I have commenced preaching there once in four weeks. It is a hard field; gambling, drinking, Sabbath-breaking, and almost every vice finds very little restraint. A Sabbath school has been started, and I trust a different state of things will soon appear.

A delightful meeting of the General Association of Iowa, has just closed here, at Muscatine. The body of brother Thompson was washed ashore here on Saturday, identified by the brethren, and buried yesterday. It had floated down the river about 60 miles, having been in the water five weeks. The cause of Home Missions never seemed dearer to me, and I believe to my people, than at the present time. What I have witnessed at this General Association, has awakened in me emotions of sincere gratitude, that God in his providence has led me and my brethren to seek a home in this western wilderness.

#### Death of Rev. William A. Thompson.

The solemn event referred to in the concluding paragraph of the foregoing communication, is the recovery of the remains of the Rev. WILLIAM A. THOMPSON, late pastor of the church in Port Byron, Rock Island Co., Ill., who came to his lamented death by drowning, on the 3d of May last, while on his return from a meeting of his Association, at Albany, about twenty miles north of Port Byron. Mr. Thompson, being alone in his own private conveyance, the immediate circumstances attending this afflictive dispensation, can never be certainly known; and the event itself was for some time involved in painful mystery, in consequence of his horse and vehicle having been found safely secured on the side of the stream, which he would have had to leave in crossing. There no longer remains any doubt, however, that on coming

to the stream, which he found suddenly swollen by the rains, he left his horse upon the bank, and attempted himself to cross in a small boat, for the purpose of obtaining the assistance of a ferryman from the other side; and that in this attempt, more hazardous probably than he was aware, he was overcome and carried away by the violence of the current. This sad disaster has occasioned a deep and lasting sorrow, not only to the beloved family and circle of relatives, from whom the deceased was thus suddenly snatched away, but to the people of his late charge, who have lost in him an esteemed and devoted pastor, and to the whole ecclesiastical connection, of which he was a valued and efficient member.

Mr. Thompson was one of the "Iowa Band," who went out under commission from the American Home Missionary Society, in the autumn of 1848; and he labored in this connection until the time of his death; having been first, for two years, in a wide and destitute field, at Troy and vicinity, in Iowa, and afterwards in Fairfield, in the same State, for a period of five years, until 1850, when he went to Port Byron, in Illinois, separated from Iowa only by the Mississippi. In all these different fields of labor, he endured hardness as a good soldier of Jesus Christ, subjecting himself to great self-denial and unwearied efforts in his work. His labors, during his life, were repeatedly owned and blessed from on high, and great and abiding fruits are yet to be witnessed in time, as the result of the earnest instrumentality he put forth in the planting and nourishing of churches, destined, for ages to come, to constitute the pillar and ground of the truth in that rising community.

The solemn occurrence referred to in the letter of Mr. Upton, is made the subject of the following impressive reflections by another member of the General Association, in a communication to the Puritan Recorder of the 24th ult.

"A circumstance occurred on Saturday morning, that gave great solemnity to the subsequent exercises, and made an indelible impression on every mind. The body of Rev. Mr. Thompson, who was drowned five weeks before, came ashore at Muscatine, and was recognized by some of the

members of the Association. It seemed a marked providence, that it should, after so long a time, and after having floated more than sixty miles in this great thoroughfare, and passing several towns, have finally been, as it were, brought to our very doors, while we were in session. It seemed to be the voice of God speaking to those with whom the deceased had been associated, and warning them to watch, and admonishing them to do with their might what their hands find to do. Funeral exercises were had in the cemetery on the Sabbath morning, early. The deceased was once a fellow laborer with us in this State, much beloved and respected, and entirely devoted to his work. Appropriate resolutions were adopted by the Association in reference to his death."

Mr. Thompson has left a widow, who went out with him from the East, cheerfully sharing in the privations and toils of a Home Missionary, and who now survives, with two small children, to mourn his early death.

### WISCONSIN.

*From Rev. S. D. Darling, Avoca, Fond du Lac Co.*

#### District Convention.

I recently attended the annual meeting of the Winnebago District Convention, at Stockbridge. Its members, both lay and clerical, are for the most part located in a newly settled region, living in Fond du Lac, Marquette, Winnebago, Calumet, and Brown Counties. Connected with this body are some sixteen churches. There were present some ten ministers, most or all of them members of the Convention. Among these ministers but one is an ordained pastor, viz.: Brother Porter, of Green Bay. Of these churches, but two or three at most are self-sustaining. Of this small number is the church in Stockbridge, whose members are mostly Indians, who give their minister, Rev. O. P. Clinton, a salary of \$400, paying quarterly in advance.

Some of these churches have been very recently organized. Most of them are yet feeble—have to contend with obstacles which at times seem to endanger their existence. But, enjoying your sympathy and assistance, they are hopeful.

As upon the afternoon of Thursday we were gathered with these missionaries of your Board and the delegates of these infant churches, in the Mission House of the oldest church in our connection in Wisconsin, that we might hear Christ crucified preached, and with our red brethren remember him at his table, we felt that we were permitted to sit in heavenly places in Christ Jesus. And when in the evening we again assembled, for the ordination of two brethren to the solemn yet delightful work of the christian ministry, here among these infant churches, we could truly thank God and take courage. We could thank him for the work which he is accomplishing through your agency. We could hope and believe that through the instrumentality of your Society, in some good degree, this region shall, and ere long, become spiritually as beautiful and fruitful, as, physically, it is rich and desirable.

*From Rev. J. B. Preston, Berlin, Marquette Co.*

#### Revival.

I trust it is with devout thanksgiving to God that I am permitted to report to the A. H. M. Society his goodness manifested to us as a church and people during the last quarter. Our meetings through the winter have been uniformly full and solemn, and often it seemed that a cloud of mercy was gathered over us. The first Sabbath in March, at the close of the evening service, I invited those who would esteem it a privilege to attend upon the means of grace on Monday evening, to manifest it by rising. The whole congregation arose. I appointed a meeting. The evening was stormy, and but few could attend, but among the number were those inquiring, "What shall I do to be saved?" Evening meetings were continued in succession for nearly three weeks, when I became unable to endure the labor alone. Since that time our meetings have been less frequent, and governed by circumstances. The members of the church have been revived, their graces quickened, and there has been manifested an earnest desire for the salvation of souls. There has been no contention about means or measures. Harmony in the church has prevailed. Our usual course has been, after the sermon, to invite all those who wished for personal conversation on the subject of the soul's salvation, to remain after the

congregation was dismissed. From fifteen to fifty have remained. In these meetings we have witnessed the power of the Spirit of God in convincing men of sin. "I feel that I am a sinner and need salvation," has been the expression of many in the midst of us. A deep seriousness pervaded the community generally. Religion became the topic of conversation among all classes. Very little opposition has been manifested. The work has not been confined to any particular class among us. The young in the Sabbath school have felt its influence, and numbers of the older scholars have commenced lives of prayer. Heads of families have been reached, and family altars have been erected. Numbers of our youth have, we trust, consecrated themselves to God.

#### Fruits Gathered in.

Our communion season in April was one of deep interest to this people. Fifteen came forward professing their faith in Christ, and entered into covenant with his people. Nine of the number were heads of families. Others will unite at a future period. About the same number have joined the Methodists. The Baptists have also received additions. A great work remains to be done. We still hope and pray that multitudes may be gathered in.

There have been cases of interest to Eastern parents who have sons at the West. One interesting young man removed last fall from Maine. For four years he had been a member of a Universalist church. His praying mother, on his leaving home, presented him a Bible, as a token of her affection, with the request that he would make it the guide of his life. He refused the gift, saying, "They probably have Bibles in Wisconsin." The gift of a mother rejected, the tear that stood in her eye, her sad countenance, and her prayers, which he knew would be offered for him, followed him on his long journey, and never forsook him till his Universalism was abandoned, and he became a humble penitent at the foot of the cross.

I hope to give interesting results in my next, the Lord strengthening and guiding us in his work.

---

*From Rev. Edward G. Miner, Prairie du Sac, Sauk Co.*

Six months have now passed away since I commenced my labors under the  
VOL. XXV. 11

patronage of your Society, at Prairie du Sac. I am sorry that I cannot for this period report to you much greater success than the present state of religion and ecclesiastical prosperity will justify; but in this respect we yet remain as we were when I last wrote. We have enjoyed no revival. The word preached has not, so far, so profited as to bring forth fruit unto eternal life. And the number of our "little flock" has not increased beyond its original catalogue.

But while I am compelled to say this, and to say it sorrowfully, I at the same time believe some good has been done. There is evidently a growing interest in the community for Sabbath-day worship. During the winter there has been a sufficient number of seats to accommodate all who were disposed to come to church, but now it is becoming necessary to fill up a vacancy which had been left at the time the building was erected, with additional slips. Families from the lower village, about a mile distant, and also from the adjacent prairie, who have not before attended, are now seeking slips, intending to become regular worshippers.

The main opposition to the advance of evangelical truth here is Universalism. It is estimated that full half of the upper village are of this sect; and it is reported that they intend erecting during the summer a church edifice, though they have no organized society nor any minister. The opposition from this source is indeed strong, and most alarming evils are occasioned by it, especially in ensnaring the young, and awakening in them prejudices against the truth as it is in Jesus.

#### A False Refuge swept away.

A few days ago I visited a young man, then upon his dying bed, whose life I was aware had been passed in impenitence and without alarm as regards his future condition, by reason of the false hopes of Universalism. He was now so far reduced in strength, however, that it was impossible to hold a protracted conversation with him. After sitting, therefore, a few moments in comparative silence, I proposed to close the interview by offering prayer in his behalf. But, to my astonishment, I was denied the privilege, and was compelled to leave him in that hopeless condition of prayerlessness and hardness of heart. I turned away and bent my steps homeward, expecting that before I could call again he would be beyond the reach of hope. But life continued, and I visited him a second time.

I had no sooner entered his chamber and seated myself, than he beckoned me to his bedside. I went; and in a low whisper he requested me to pray. I knelt down as near to him as convenient, and commended his soul earnestly to God for forgiveness and reconciliation. I afterwards inquired of him what his feelings then were, especially in view of the work of Christ in his behalf, and the ground of his hopes for future blessedness. He said that he felt himself a sinner, and had prayed with all earnestness since I first visited him, that he might be delivered from the wrath to come and made an heir of heaven through the redemption of his Saviour. He believed himself to be in a lost condition, unless forgiven of God. With a few words of instruction and encouragement I withdrew. I called a third time, but he was then beyond the power of speech, and the next day he died. I was requested to preach a sermon at his funeral. This I did to a large assembly, and to the best of my endeavor sought to point out the necessity of an immediate preparation for death, and to make this providence of God a monitor and a warning.

---

*From Rev. J. C. Sherwin, La Crosse, La Crosse Co.*

This place is situated on the Mississippi, about 90 miles above Prairie du Chien, and is the county town of the newly-organized county of the same name. Occupying one of the most beautiful sites on the river, and being the most convenient depot for the produce of the rich lands lying upon the La Crosse and Black rivers, it promises soon to become a place of much importance. In June 1851, it contained but half a dozen houses, and the Winnebago Indians, whose favorite haunt it had been, were still lingering around it. In July of the present year, one of the Secretaries of the Society, having occasion to visit this region, found here a village of between 400 and 500 inhabitants, with several evangelical churches, and one house of worship nearly completed. The little flock gathered here by the Missionary, though recently thinned by death, has enjoyed many tokens of divine favor, and is exerting a wide and happy influence in the region around. The aspect of this community, as well as the statements in the following communi-

cation, exhibits the importance of making prompt and efficient efforts to mold the character of those new settlements with Gospel influence. Mr. Sherwin writes:

Feeling obliged, on account of impaired health, to leave the church and society on the Western Reserve, Ohio, over which I was settled as pastor in the fall of 1840, I determined to put myself into some part of this northwestern field, where the kind of labor which demands more exposure in the open air, might be favorable to the recovery of health, and where also I deemed it of the first importance, to have an early concentration of religious influences. While passing up the river with the design of spending the winter at some point above, my attention was earnestly called to this place by a gentleman of the Baptist denomination, who has approved himself a truly good man, in his different relations as a citizen and a Christian. Against the remonstrances of several friends who were accompanying me, I consented to land my family and goods, with the purpose of remaining a single week, to settle the question of duty in relation to a more permanent settlement. I found the circumstances so favorable for making this an important center of influence, that the question of remaining was resolved into the single and definite inquiry, Do the wishes of the people demand my continuance among them? Their wishes were readily and strongly expressed, and up to this time, I have reason to believe, the line of duty has been followed.

As I suggested in a previous letter, we have been favored with the special presence of the Holy Spirit. Christians have been much quickened in their graces, and several among the impenitent have been hopefully converted. Our church was organized in January, with twelve members, and since that time, ten others have been added. Others still are waiting to unite with us at the earliest opportunity. The Trustees of the Society are already entering upon measures to secure the early erection of a house of worship, when we hope more fully to carry out our plans of usefulness.

I have deemed it important to bestow my labors mainly upon this place, particularly on the Sabbath. Consequently, I have been absent but two Sabbaths since my first arrival; one of these was spent in a rude tent with five others, during an exploring tour in the Sioux country, which was undertaken with the view of ascertaining the value of some

points, both in the interior and on the river, as centers of influence. We probably constituted the first congregation of white men that ever spent a Sabbath in that part of the Indian country, with an acknowledgment, in religious services, of man's high obligations to God. There was something peculiarly interesting in looking around upon the wilderness, with the thought that soon, these wide-spread plains will yield a rich reward to the industry of white men, and with the prayer that the whole country may be possessed in the name of Jesus, the sinner's friend. Regarding it important to introduce the Gospel at the first beginning of settlements of promise, I have been preaching at one point in the rude hut of the claimant, where, at first, my congregation consisted of 20 men, who had neither wives nor children on their new fields to participate with them in any kind of services. I had been accustomed to a large congregation when I first settled in the ministry; but I scarcely ever preached with a deeper conviction of the importance of faithfulness, than when preaching to this small number of men, who are making the first beginnings in a wild country. I have a standing promise to preach at two other points as soon as the weather will admit of worship in the open air, or a house is fitted to hold an audience.

At one of these latter points (Minnesota City), there are already about one hundred persons, who have recently arrived, and who are expecting an immediate addition of about an equal number. Ten days ago there was in this town but one small board hut, in which thirteen men could lie down by having a lower and an upper tier as in steamboats.

Since the above was written, the population of Minnesota City has increased to nearly 400.

### ILLINOIS.

*From W. C. Merritt, Monte Bello, Hancock Co.*

#### A New Field.

The church here numbered but eight a month since; but at a communion season recently, eight were received by letter, and two by examination, which makes our number now eighteen, with a fair prospect of a still further increase. I think this an interesting field for missionary effort. It is a rural district, lying adjacent

to Keokuk, Iowa, and extending northward to Nauvoo, and is a beautiful farming region. The high lands approach boldly to the river on either side, with low and sloping bluffs, easy of ascent and descent, in many places, by teams, with the swift current of the lower rapids of the Mississippi washing their bases. From one to two miles from the river, the country is covered with timber, opening into beautiful prairies extending eastward farther than the eye can reach, with groves of timber reaching in the same direction, along the creeks and little streams which make their way from the interior, over their pebbly beds, to lose themselves in the Father of Waters. Most of these prairies are yet unsettled, and the whole country is still new.

The Mormons and their depredations have been the cause of the backwardness in the settlement of this desirable country; but it is now fast filling up with population. My congregations are as large as the school houses we worship in will contain, and we hope soon to have something to say about Sabbath schools.

*From Rev. James H. Baldwin, Troy Grove, La Salle Co.*

#### Light Breaking in.

I have preached regularly twice and three times on alternate Sabbaths, and at three different stations. We are about opening Sabbath schools at each station. On Waltham Ridge a school has been in existence during the summer season, for several years. At Troy Grove, where I now live, we organized a Sabbath school two years since, but for want of teachers and superintendents, who felt an appropriate interest, the school soon expired. It was impossible for me to attend on account of other engagements. We are now making a new effort here, and the prospects are flattering. We hope to have a large school, a new library, &c., and to gather the young people into Bible classes. This is truly missionary ground. There are three hundred inhabitants in the village, and more in the surrounding country, and yet, not more than from 40 to 80 attend preaching on the Sabbath. The Sabbath, in various ways, is desecrated. Still, as the fair weather approaches, our congregation is much enlarged and shows signs of growing interest. Our place of worship is small and uncomfortable, and we cannot expect the people to come out uniformly to stand out of doors. We are

urging forward our new house of worship, and hope this fall to have it ready for dedication. It will be an event which will, no doubt, mark a new era in the history of this village. We have reason to hope that it will be marked by the prosperity of religion. It has cost us a two-years struggle, under complicated discouragements; but we believe it will be worth all it has cost.

A brighter day seems dawning upon this *dark, DARK* field. The light seems breaking, and the moral night, which for some years has reigned over this town, is now beginning to yield its empire. We are encouraged and hope with trembling; yet we cannot but hope that Heaven looks propitiously upon us, and is giving us unmistakable signs of better days.

## INDIANA.

*From a Missionary in Grant Co.*

### Fruits of the Spirit.

As I was a Commissioner to our General Assembly, I did not make my report at the usual time. Previous to my leaving, as now, there were some things of an interesting nature. Such a disposition to hear the word preached, I have not known in the West. More than a hundred and thirty were added to our different churches; and our own received such an accession as to promise more permanency and give greater interest to our prayer meetings. It was most interesting to notice how the act of believing was followed by the faithful discharge of every duty. One man restored, first, \$24, and in another case \$40, of what he considered unjust gains, and devoted the energies of his great mind to the service of God. One such man truly converted is worth more than gold and silver.

*From another Missionary's Report.*

### Seed Springing up.

A few days ago I received a letter from a member of the Hope Church, Wabash Co., earnestly requesting me to visit them. It seems that the Spirit of God has been poured out upon them, and some persons hitherto hardened in irreligion or dead in mere formality, have been aroused to a

sense of their danger. In a former instance, the seed which Brother Hawes scattered upon the field, germinated after he was obliged to leave them; and there is the appearance of the same state of things since I was constrained to leave them. I sent some appointments for preaching, and intend, God willing, to visit them shortly.

*From Rev. John Hawks, Newport, Vermillion Co.*

### A death-bed Repentance.

A very interesting case of death-bed repentance occurred here, which perhaps I ought not to omit.

While down the river about sixteen miles, assisting a brother, a very urgent telegraphic despatch came, requesting me to return immediately, as Mrs. C. was very sick and wished to see me. In the morning I returned and found her, as her friends supposed, in a dying state. When I came to the bed-side she seized my arm in frenzy, and seemed to throw herself upon me for salvation, instead of the Lord Jesus Christ. I told her plainly I could do nothing for her; that she must not trust to me. I prayed with her and gave her the best advice I could and left her. In a day or two I returned to town again and called to see her. I found her still living and a little better. She said her burden was not removed. I told her that the fear of death would not prepare her to receive pardon. It must be a sense of her sins. I composed her mind as much as possible, and sang the hymn, "There is a fountain filled with blood," which seemed to quiet her mind very much, which was greatly agitated. I sang it in part the second time, and then prayed with her. While praying she broke out in the most rapturous expressions of ecstasy; and began to exhort her brother and sisters to come to Christ. She said that the burden was all gone, and that Christ was precious to her. I was absent from town when she died, but was told that she died happy. When in health she and her husband were both confirmed Universalists. I was anxious to know why she sent for me at such a distance, when there were others in town of far more experience than myself. She referred to the fact, that I had had some conversation with her on the subject of religion some time previous, and that her mind had been troubled ever since.

## Miscellaneous.

**Happy deaths of the Wives of Missionaries.**

It is our sad duty, in the present number, to record the deaths of several of the wives of our beloved missionaries, laboring in the distant West. The communications which follow, from the brethren who have been thus bereaved, will be read with deep and sympathizing interest by many of the friends of Zion. It is true that in the testimony here borne to the piety and varied excellence of these devoted women, we listen to the voice of a tender and partial affection. We have reason to know, however, that it contains no undeserved or extravagant adulation; while its utterances, coming as they do, fresh from the fountains of sorrow, may move us, as no voice of "the stranger" could do, to "weep with those who weep."

It has often been remarked, in the case of our Foreign Missionaries, both male and female, that their consecration to a life of christian zeal and self denial among the heathen, has prepared them for unspeakable peace and joy in death. We think the same thing has been equally illustrated in the Home Missionary;—and especially in the wife of the Missionary, who, for the love of Christ and the salvation of souls, leaves a home of tenderness and refinement at the East, to wear herself out amidst the hardships and privations of our infant settlements. The more an active and sincere piety, is called into exercise by the severer duties and trials of life, wherever the sphere of action may lie, the surer and richer, may we expect, will be the consolations of the dying hour.

*Death of Mrs. Howe, wife of Rev. Hiram R. Howe, Pine Grove, Gallia Co., O.*

The last quarter has been one of trial and bereavement to this church, and especially to myself and family. The cloud which has for months hung in the distance, threatening our earthly prospects, has at length passed over us, and the *mother is taken*, and our house left unto us desolate. Mrs. Howe has been threatened with a pulmonary affection since last fall; still, when she commenced coughing, we hoped it was only the effect of a slight cold, which she took while on our

way to the meeting of Synod last September, from which we hoped she would shortly recover. But our hopes were too soon turned to fears. As the winter advanced, the disease fastened upon her lungs, and although every means within our reach was employed to arrest it, it was only checked for a time, to renew its attack on the citadel of life with renewed strength and malignity.

But, in the midst of our grief, our hearts were cheered with the blessed assurance that, "while the outward man was perishing, the inward man was renewed day by day." The power of divine grace was remarkably displayed in the last days of my dear wife. She has left us scarcely any thing to regret but her loss. All possible preparation for leaving the world seemed to have been made, weeks before her death. At a prayer meeting, held at our house on the Sabbath, two and a half weeks before the closing scene, she took an affectionate leave of the brethren and sisters of the church, giving them her prayers and counsels, and expressing her undying attachment to them, and the precious cause of Christ. This, she afterward told me, was the day in which she let go the world and everything in it. She said she had given her little son, her only child, to the Lord, and felt perfectly satisfied that all would be well with him. He is now near two years old. She said, moreover, that she had committed her husband and the remaining members of the family, three daughters, children of two former wives, to the care of a kind Providence. And from that painful, yet joyous day, she seemed to possess her soul in perfect peace, never once expressing the least desire again to possess the things she had relinquished, or to return to the world, of which she had now taken a final adieu.

On the next Sabbath she requested that a few Christian friends should be called in, that she might once more, and for the last time, partake of the emblems of her Saviour's death.

As there was no minister near, it became necessary that these hands should minister those emblems to my dying wife; under the full assurance that she would no more drink of that cup till she should drink it new in her Father's kingdom.

Such scenes and such trials await the Western Missionary. She often spoke of this precious season afterwards. It seemed to bring her near "the General Assembly and Church of the first born



in Heaven." She felt as though she was almost *home*. From this time she appeared to lie passive in the hands of her Redeemer, or quietly awaiting his will.

On the morning of the 16th ult. (June 16th), the solemn, and yet pleasing summons came, which remanded her ransomed spirit to God who gave it. But our prayer was heard; no groans, no convulsions attended the happy spirit's escape from its crumbling tenement of clay. Claspings both my hands in hers, in a few minutes she sweetly fell asleep, to wake no more till the trumpet shall sound and the dead shall awake.

This has been an expensive mission to the Church. It has cost the lives of three precious daughters of Zion. But much more costly has it been to me. Three dear companions, who once prayed, and labored, and wept with me on this field, now sleep side by side in the same sacred retreat. Ah, how many, how solemn, how precious the recollections which spring from those graves! One of these precious ones was born in Massachusetts; another in the City of London; another in this State; but all have found a resting-place here, in the same burying-ground, and each with an infant at her side.

In the midst of these scenes of sickness and death, I have been wonderfully sustained in body and in mind. I have been in the pulpit every Sabbath except one, and have preached on all except two. Now that the intensity of the excitement is passing off, I find myself very feeble.

---

*Death of Mrs. Waters, wife of Rev. Simeon Waters, Mt. Pleasant, Henry Co., Iowa.*

This day closes six months of my present commission, and three since my last report. To me the period has been one of change—of deep affliction; and in my work, one of some advancement. My dear companion was nurtured in a family circle which was a school of piety. Her moral and religious opinions were a fountain whence flowed all her thoughts, words, and actions. Principle and duty, justice, humanity and love were her life and soul. To these may be added the most ready adaptation to all the varying circumstances and conditions of society; a highly cultivated, refined, and fertile mind; keen and quick susceptibilities; a gentle and pleasing nature, with attachments ardent, unvarying and strong; and intelligence far beyond her years, and ex-

tending to almost every thing within the scope of ordinary human knowledge. She was but twenty three years of age: and to me, in a country so new, where such specimens of mind and heart are rare, she was my all of society—the life and light of my home. But she has gone and left me, with a little child, to mourn her loss. I am now alone. Oh, what should we do without those sources of consolation—the hopes of eternal life through a crucified Redeemer! Frail and weak in body beyond all seeming possibility, and still life remain, her mind continued in all its unclouded strength and vigor until the last breath. Her firm trust in God, the undisturbed serenity and strength of faith and hope with which she cast her eyes on the coming state, and laid hold on immortality, were truly wonderful, and produced a deep impression on this community. Nothing could move the placid calmness of her soul. She seemed like one invited to meet friends, yet friends of celestial mold and temper, whose society was so sweet, pure, and exalted, that all she left behind could hardly command one parting thought. It is consoling to feel that what to me is so trying and great a loss, is to her infinite gain; that while she cannot come back to me, yet I may again see her, and that she waits to meet me in that happy land. I hope and pray that God may sanctify this dispensation to my spiritual good, and that henceforth I may be more faithful to prepare, and to induce others to prepare, by a life like hers, for the same serene hopes in death, and the same blissful immortality.

---

*Death of Mrs. Hill, wife of Rev. James J. Hill, Albany, Whitesides Co., Illinois.*

The great, and to me, most melancholy event of the last quarter has been the instantaneous and mysterious removal of my beloved and faithful wife, by death; by which my house and heart have been left unto me desolate. She was gifted both by nature and by grace—a good scholar and a ripe Christian. She possessed rare traits and virtues, which won the universal respect, esteem, and affection of all who knew her. She had a large and a warm heart, of quick and generous impulses. Wisdom and prudence, life, light and love were beautifully blended in her character, and shone forth conspicuously in her deep, uniform, consistent and growing piety. She was a pa-

tient, persevering, indefatigable Home Missionary. Her piety was ardent, cheerful, hopeful, active, happy. Her earthly happiness consisted in making her home, her friends, and all about her happy.

I scarcely need, therefore, to tell you with what fervency she interceded for this church and people, how her heart was burdened with deep, and earnest, and anxious desires for the prosperity of Zion and the salvation of the ungodly, and with what faith, and hope, and zeal, she labored for their temporal, spiritual, and eternal good. She assisted, and participated with me, in one precious work of grace here; besides aiding me in laying the foundations of five churches in Northern Iowa, and gathering into them the fruits of four revivals of religion.

Justice, gratitude, and affection prompt me thus to associate her name with mine, in these delightful scenes and labors in the cause of Christ, in which we have been linked together, and in which I have been so much assisted, sustained, and encouraged by her tender sympathies, cheering counsels, and fervent prayers.

But now it has pleased the Great Head of the Church, the only wise God, to remove her from me, and to leave me to toil alone. I shall see her smiling face, and hear her cheerful voice no more. I shall no longer enjoy the comfort of her presence, nor the benefit of her counsels. But I trust her many prayers, which are kept as odors in golden vials, will now be poured out before the throne of God; and we shall all rejoice in seeing sinners in this place born again to a new and endless life.

The people here will long remember the stamp of her character, and the *spirit and type* of her piety. Though dead, she yet speaks; her influence is still felt; her light yet shines; her example still lives. Her death, however, is an unspeakable loss to her family, to her friends, and to the cause of Christ.

I cannot see why my Heavenly Father should so deeply afflict me, except it be to make me more sanctified and useful. If this is his design, I hope it is beginning to be accomplished. I think I have been made more fully acquainted with the consolations of the Gospel, and have been taught from my own experience how to feel for, and sympathize with the afflicted. I preached last Sabbath on the benefits of affliction to the minister of Christ. I trust that my recent and sore bereavement will qualify me better for this delicate and difficult part of my work. I think, too, that the Lord's dealings with us have not only been needful and prof-

itable to me, but beneficial to this bereaved church. Our congregations of late, have been more full, solemn, earnest, and tender. I have no doubt but that these solemn and special providences are preparing the way of the Lord in the hearts of this people. If it please God thus to make this bereavement a benefit to me, and a means of grace and salvation to this people, I am content. I think I can truly say, "Even so, Father, for so it seemeth good in thy sight."

---

*Death of Mrs. Woodward, wife of Rev. G. S. Woodward, Parkville, Platte Co., Missouri.*

This has been the saddest and most melancholy quarter I have experienced since I have been connected with your Society. During these three months I have seen my dear wife sicken and die. She has been my counselor and support ever since I have been in this far off West. But a kind Providence has seen fit, in his inscrutable wisdom, to leave me lonely and desolate.

We came to the West, under a commission from your Society, nearly four years ago. We were located in this town, a place then just started, dotted here and there with log cabins; but God has blessed our labors, and in the rapid growth of the town we have had reason to feel that God has caused our little church to grow. We have had two powerful revivals, increasing our numbers ten fold. We have had built for us a snug and commodious little parsonage; and we had been living in it but a few months, when God called to himself the partner of my joys and sorrows. It is now leased to another family. Every thing about me looks dreary; for with every good work in which I have been engaged, my wife has been a sharer.

I do not complain, for I feel that God's grace is sufficient even in this dark hour of affliction. I trust he will make the way clear before me. Two children, a little girl two years old, and a babe, a boy five months old, are left to my charge;—a charge to which I feel entirely incompetent.

Mrs. Woodward died of a rapid consumption. Three weeks after she took her bed, she was a corpse. Though she suffered much, she was always patient and happy. She was well aware that she must die; but death to her had no terrors.

"Death, of its sting disarm'd, she knew no fear,  
And tasted heaven, even when she lingered here.  
Oh happy saint! May we like thee be blest,  
In life be faithful, and in death find rest!"

She had no regrets that she had given her life to the missionary work,—leaving home and home friends thousands of miles behind. The hour of her happy departure I shall never forget. When she found death stealing upon her, she broke out, in those delightful words—

"When I can read my title clear  
To mansions in the skies,  
I'll bid farewell to every fear,  
And wipe my weeping eyes"

She seemed to see the Saviour beckoning her home.

She died on the 28th day of June. She was born and educated in Maine.

*Death of Mrs. Andrus, wife of Rev. Elizabeth Andrus, Keelersville, Van Buren Co., Michigan.*

The last three months, ending at this date, has been a time of severe trial and affliction to your missionary. Immediately after my March report, my companion was taken violently ill. Her disease soon assumed the type of quick consumption, and no medical skill seemed to arrest its fearful and rapid progress. She was a great sufferer during her sickness, but during all her pain the blessed Saviour was near to soothe and comfort her. Her faith and hope seemed to grow more firm as she drew near the dark valley and shadow of death. On the 31st day of May, at half past 5 o'clock, A. M., her happy spirit took its flight with triumphant hope and faith, to dwell for ever with the Lord; and, on the same day on which my report dates, her body was laid in the tomb, to await in hope the sound of the last trumpet.

In all my trial the Lord has sustained me, and I can still say, He doeth all things well, blessed be his holy name.

Mrs. Johnson, the wife of Rev. Asa Johnson, of Peru, Miami county, Indiana, died on the 23d of March, after a lingering and distressing sickness. Our limits do not permit the publication of Mr. Johnson's letter, at length.

She early consecrated herself to Christ, and kept herself consecrated to him.

Her love to the cause of the Redeemer, would not permit her to spare herself, as many do. She wore herself out in his service and regretted it not. She died in her 44th year, peacefully, joyfully, triumphantly; having been the devoted wife and fellow laborer of your Missionary nearly twenty two years.

#### Life and Labors of Dr. Worcester.

We are happy to acknowledge, as a donation to the library of the American Home Missionary Society from the respected author, the receipt of a copy of the Memoirs of Dr. SAMUEL WORCESTER, lately issued from the press of Messrs. Crocker and Brewster, of Boston. The work is entitled:

*The Life and Labors of Rev. SAMUEL WORCESTER, D. D., former Pastor of the Tabernacle Church, Salem, Mass.; by his Son, SAMUEL M. WORCESTER, D. D., present Pastor of the Tabernacle Church.*

It is in two volumes, large duodecimo, and is accompanied by an expressive likeness of that man of God whose name has become so extensively known and honored in the churches. These volumes, while they constitute a most valuable addition to our stock of biographical literature, comprehend, at the same time, a great amount of important information respecting the movements of that pregnant period of our social and religious history, in which our *Home and Foreign Missions* had their origin. In the public life and labors of Dr. Worcester, viewed in their living connections, as here graphically set forth, with the most prominent men and stirring incidents of the age to which he belonged, there lies a plain and beautiful illustration of the *essential unity of the spirit of missions*; whether that spirit finds its development in the home or the foreign field,—whether it seeks the salvation of the benighted pagan and idolator, or of the perverted and heedless wanderer from the Christian fold. The history of the earlier labors which he performed, and of the incipient forms of associated benevolent action in New England with which he was variously connected, shows the springing up of our two great missionary organizations to have been virtually identical; and that they became distinct in their carrying

out, only as the suddenly increasing magnitude of each necessarily demanded a more convenient division of labors.

The friends of missions in Massachusetts were first associated in the "*Massachusetts Missionary Society*," whose object it was, as defined in the Constitution, adopted May 28, 1799, "To diffuse the knowledge of the Gospel among the heathens, as well as other people, *in the remote parts of our country, where Christ is seldom or never preached.*" To this was added, a few years later, "*and through more distant regions of the earth, as circumstances shall invite, and the ability of the Society shall admit.*" Of the *Massachusetts Missionary Magazine*, issued as the organ of this Society, the biographer of Dr. Worcester justly observes: "It had the same foreign missionary spirit and general character that may now be seen in the *Missionary Herald*. But," he adds, "if any one would see an amazing contrast and a most cheering demonstration of an immense progress, let him read some of the last numbers of the *Herald* of the A. B. C. F. M., and some of the first of the *Magazine* of the *Massachusetts Missionary Society*. And let him compare, also, the *Massachusetts Missionary Society*, in 1801, with its two or three missionaries a part of the year, with the present *American Home Missionary Society*, in 1851, with its more than one thousand missionaries, from the *Aroostook* to *Oregon* and *California*."

The friends of missions in this country, in looking back over the period of half a

century, which this interesting piece of biography and history so felicitously brings up into the retrospect, will have many thoughts like those of Jacob, when he said, "With my staff I passed over this Jordan; and now I am become two bands!" Our missions, which fifty years ago, began to be planted in feebleness and fear, are now, whether we consider the influence and strength enlisted and organized for their support, or the multitude of laborers in the home and foreign field, become two great and noble armies, sent forth, under the commission from the King of Kings, to win the nation and the world to Christ.

We have no space to enlarge upon other very important matters illustrated in this work, or to attempt any analysis of its merits, or the manner of its execution, as a whole. It will be found highly interesting and instructive on a great variety of points which belong to our unwritten ecclesiastical history, as well as to the development of what are now some of the grand characteristics of the age. We could wish that this faithful and discriminating record of the life and labors of Dr. Worcester might be placed in the library of every one of our *Home Missionaries*,—as doubtless all the *Missionaries* of the *American Board* will in some way be put in possession of it. Any friend to *Home Missions*, to whom God should give the heart and hand to such an act of liberality, would ultimately confer a benefit upon the churches, through their ministers, beyond our power to estimate.

---

*Appointments by the Executive Committee of the American Home Missionary Society during the month of July, 1852.*

*Not in Commission last year.*

Rev. Aaron L. Leonard, Denmark Association, Iowa.  
 Rev. A. Barlow, Cooksville, Iowa.  
 Rev. John Parry, Welsh Churches, Racine and Pike Grove, Wis.  
 Rev. Charles Becker, German Ch., Detroit, Mich.  
 Rev. N. C. Clark, Udina, Ill.  
 Rev. James B. Dunn, Chesterfield, Ill.  
 Rev. William H. Collins, La Salle, Ill.  
 Rev. E. K. McCoy, Burke's Settlement, Ill.  
 Rev. Christian Schrenk, German Ch., Evansville, Ill.  
 Rev. Samuel J. White, Cannonsville, N. Y.  
 Rev. Samuel Young, Morristown, N. Y.  
 Rev. William Fithian, Union Corners, N. Y.  
 Rev. N. T. Yeomans, Java, N. Y.  
 Rev. Charles Machin, Oneida and Shenandoah, N. Y.  
 Rev. S. S. Goodman, Oriskany, N. Y.

*Re-appointed.*

Rev. Charles Burnham, Marysville, Iowa.  
 Rev. S. D. Darling, Byron and Oakfield, Wis.

Rev. Isaac C. Crane, Byron, Mich.  
 Rev. Talmadge Waterbury, Lexington and vicinity, Mich.  
 Rev. Andrew Govan, Fentonville, Mich.  
 Rev. Josephus Morton, Bedford and vicinity, Mich.  
 Rev. Samuel Seesions, Tekonsha and Eckford, Mich.  
 Rev. S. W. Phelps, Lee Center and Binghamton, Ill.  
 Rev. Ichabod A. Hart, Hebron, Ill.  
 Rev. Gerard H. Zump, German Ch., Poland, Ind.  
 Rev. Lysander Kelsey, Wheelersburgh and Madison, O.  
 Rev. Thomas Griffith, West Newton and vicinity, O.  
 Rev. Edmund Garland, Johnstown, O.  
 Rev. William E. Caldwell, Cleveland, Tenn.  
 Rev. Alexander O. Peloubet, Circleville, N. Y.  
 Rev. A. North, South Trenton, N. Y.  
 Rev. Gorham Cross, Canton Falls, N. Y.  
 Rev. N. H. Barnes, Sinclearville, N. Y.  
 Rev. Christopher Young, Baiting Hollow, N. Y.  
 Rev. Jeremiah Woodruff, Richford, N. Y.  
 Rev. Nathaniel Hammond, Wellsville and Scio, N. Y.  
 Rev. Ebenezer Everett, Rose, N. Y.  
 Rev. David Powell, Eden, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of July, 1852.*

## NEW HAMPSHIRE—

Fishersville, Cong. Ch. and Soc., by G. McQuesten,	8 00
Londonderry, Legacy of Mrs. Mary A. Holmes, by John A. Holmes, Exr., to const. Mrs. Caroline Murdock, Thomas Holmes and John A. Holmes, Life Members, \$100; John A. Holmes, \$5,	105 00
Lyndeborough, a Friend,	9 00
Raymond, Cong. Ch. and Soc., by Rev. David Burt,	5 00

## VERMONT—

Fairfax, Luthera Sanford,	50
Montpelier, H. Y. Barnes,	2 00
Vergennes, Ira Bingham, to const. Mrs. Charlotte M. Bingham a L. M.,	30 00

## MASSACHUSETTS—

Home Missionary Society, by R. Perkins,	1,000 00
Treas.,	
Amherst, Second Cong. Ch., by C. L. Woodworth,	61 67
Andover, a Friend, by Rev. J. L. Taylor,	8 00
Ashley, Orthodox Cong. Ch. and Soc., Ladies, by Rev. C. W. Wood,	5 00
Boston, T. S.,	8 00
Chickopee Falls, Ladies' Benev. Soc., by T. W. Carter,	7 00
Franklin, North Dist. Fem. Char. Soc., by S. Hunt,	22 00
Grafton, Mass., Cong. Ch. Ladies, by Rev. T. C. Blasco,	8 00
Haverhill, Daniel Marsh, to const. Nathaniel Marsh of New York, and Rev. G. W. Kelley, of Haverhill, Life Directors,	200 00
Paxton, Ladies' Char. Soc., by William Phillips,	8 00
Phillipston, Ladies' Circle of Industry, by Lydia F. Sanderson,	8 00
Plainfield, Martha Hallock, a Dying Gift, by Rev. Dr. Hallock, \$5; W. A. Hawley, \$3,	8 00
South Hadley, Mount Holyoke Seminary, to const. Mrs. Lydia G. B. Rogers, and Miss Mary I. Brown, Life Members, Pupils, \$136, Teachers, \$69; by Miss S. A. Gilbert,	205 00

## CONNECTICUT—

Missionary Society, by E. W. Parsons,	1,000 00
Treas.,	
Bethlem, Fem. Cent Soc., by Mrs. Abby Church,	10 00
Chester, Cong. Ch. and Soc., by Rev. A. S. Chesebrough,	44 00
Colchester, Cong. Ch., \$38 50; Ladies' Sew. Circle, \$40; from the South, \$10; by L. P. Porter,	136 50
Cromwell, Ladies' Sew. Soc., by John Stevens,	20 65
East Avon, Cong. Ch. and Soc., by Rev. S. Hubbard,	80 00
Fairfield, First Cong. Ch., by S. A. Nichols, Mrs. Anna H. Kellogg, L. M.,	111 00
Glastenbury, Ladies' Benev. Soc., to const. Mrs. David Hubbard a L. M., by P. S. Lockwood,	30 00
Goshen, Mrs. Hannah Baldwin, by Rev. L. Ferrin,	2 00
Hanover, Cong. Ch., Lisbon, by E. W. Robinson,	6 75
Lebanon, South Cong. Ch. and Soc.; Gent, by G. G. Pitcher, \$29 15; Ladies, by Miss A. Buckingham, \$23 23; Mon. Con. Coll., by Rev. J. C. Nichols, \$23 57; Mission box, \$11,	95 00
Lisbon, First Cong. Ch. and Soc., by E. P. Potter,	12 00
Middle Haddam, Cong. Ch. and Soc., to const. Rev. William B. Wright a L. M.,	30 00
Millington, Gent. and Ladies' Benev. Soc., by Rev. N. Miner,	16 00
Naugatuck, Cong. Ch., by Rev. C. S. Sherman,	90 00
New Britain, South Cong. Ch. and Soc., by Rev. S. Rockwell,	278 00

New Haven, West Cons., by A. Townsend, Jun.,	
Middlebury, Eli Hine,	10 00
Orange, to const. Otis Belden a L. M.,	51 68
Oxford,	20 00
West Haven,	41 10
Woodbridge,	25 00
147 18	
Norwalk, First Cong. Ch. and Soc., by A. E. Beard, to const. Robert Eells, Mrs. Catherine E. Belden, Mrs. Lucia Durand, Lewis J. Curtis, and W. L. Quintard, Life Members,	150 00
Norwich, Second Cong. Ch., of which, \$10 is from Charles Johnson, in full to const. Mrs. Mary M. Johnson a L. M., by Jesse Y. Niles,	248 50
Plainfield, Cong. Ch. and Soc., by Rev. Henry Robinson,	38 50
South Cornwall, Cong. Ch. and Soc., by J. Calhoun,	27 62
Stamford, Cong. Ch. and Soc., by A. R. Moen,	162 55
Stonington, First Cong. Ch., by Rev. N. B. Cook,	8 00

## NEW YORK—

Amber, S. C. Hamenway,	5 00
Brooklyn:	
First Presb. Ch., Young Ladies' H. M. S., by Miss E. R. Cox, \$5; W. A. Lewis, \$10; D. Wesson, \$25,	40 00
South Presb. Ch., Mon. Con. Coll., by W. R. Dwight,	68 27
Third Presb. Ch., in addition,	14 00
Canterbury, Presb. Ch., by Rev. J. Silliman,	7 00
Catskill, J. Doane,	5 00
Centerville, Presb. Ch., by J. Doane,	13 00
Durham, in full of legacy of David Baldwin, by Justus Finch, Exr.,	100 00
Franklinville, L. L. Presb. Ch., by Lewis Terry,	9 00
Fredonia, by J. Crocker,	26 00
Haverstraw, First Presb. Ch., by Rev. J. H. Trowbridge,	25 00
New Rochelle, Mrs. Hannah Brewster,	15 60
New York, a friend, \$135; do. \$5; do. \$5; do. \$5; do. by Mrs. W. E. Dodge, \$5; R. H. Hine, \$5; A. A. Walker, \$1,	41 00
Allen St. Ch., Mon. Con. Coll., by J. P. Prall,	5 08
Eastern Cong. Ch., by S. Cutter,	14 47
Fourth St. Ch., W. E. Dodge,	167 00
Church of the Puritans, by W. H. Smith, \$23 07; G. D. Phelps, \$75; H. T. Morgan, \$25,	126 07
Mercer St. Ch., Mon. Con. Coll., by R. Lockwood,	60 86
North Hudson and Schroon Lake, Cong. Ch., by Rev. L. Brewster,	4 65
Portland, Cong. Ch., \$10; Mrs. Cynthia Reynolds, \$5; Rev. L. F. Laine, \$4,	19 00
Poughkeepsie, First Presb. Ch., by James Bowne,	50 00
Troy, Second Presb. Ch., a member, by H. Church,	20 00
Williamsburgh, Miss A. V. Metcalf, Missionary box,	8 00

## PENNSYLVANIA—

Franklin, Presb. Ch., by Rev. Sabin McKinney,	25 36
Uniondale, P. M. D.,	2 00

## FLORIDA—

Quincy, G. B. C.,	5 00
-------------------	------

## TENNESSEE—

Cleveland, Presb. Ch., by Rev. W. E. Caldwell,	5 65
--	------

## OHIO—

Bainbridge, Mrs. M. D. A. E. Holmes, to const. Rev. Israel C. Holmes a L. M., \$30; Rev. Mead Holmes, in full to const. Deac. Timothy Everett, of Panama, N. Y., a L. M., \$15; Cong. Ch., \$6,	51 00
---	-------

Edinburgh, Cong. Ch. and Soc., in addition, by E. Pearson,	4 00	Phillipston, Mass., Ladies' Circle of Industry, by Miss Lucia F. Sanderson, a box,	28 56
Ellsworth, United Presb. and Cong. Ch., by L. Chandler, \$29; J. W. Edwards, \$10; Joseph H. Coult, \$10; Martin Allen, \$10; to const. Benjamin W. Coult a L. M.,	50 00	<i>Receipts of the Western Agency at Geneva, N. Y., from March 2 to June 30, 1852. Rev. JOHN A. MURRAY, Secretary.</i>	
Greenwich Station, M. E. Mead,	2 00	Albion, a friend, by Rev. A. L. Brooks,	7 00
Madison, Presb. Ch., by Rev. L. Kelsey,	5 25	Andover, by Rev. C. Kenmore,	8 50
Watertown, Presb. Ch., by Rev. J. S. Walton,	8 00	Ashport, by Rev. Benjamin Wells,	5 84
Wheelerburgh, by Rev. L. Kelsey,	26 75	Attica,	14 25
<b>INDIANA—</b>		Batavia, Ladies' Miss. Soc., by Mrs. T. Sullings, (also a box valued at \$130),	15 00
Green, Presb. Ch., by Rev. Asa Johnson,	5 00	Black Creek, by Rev. Joshua Lane,	26 00
Greenville, Presb. Ch., by Rev. John Peck,	5 00	Buffalo, First Ch. Ladies' Soc., bal. by Mrs. M. M. Hawley, in full to make Mrs. Lavinia Austin, Mrs. Mary Burt, Mrs. Della Strong, Mrs. Ebenezer Walden, Mrs. Martha Pascal, and Miss Eliza Burchard, Life Members,	51 00
Marion, Rev. Alfred Hawes,	7 50	Legacy of Joseph E. Camp, by Wm. Goes, Exr.,	200 00
<b>ILLINOIS—</b>		Burns, Jarvis Place,	2 00
Albany, Rev. J. J. Hill,	2 50	Byron, by Rev. J. Partington,	16 00
Barry, Cong. Ch., by Rev. C. S. Cady,	7 00	Canandaigua, Ladies' Miss. Soc., Miss Betsey Chapin, \$30; Mrs. Gregg, \$20; Ladies' Seminary, \$50; others, \$38; Gent., \$98 01,	286 01
Eldra, Cong. Ch., by Rev. J. Hodges,	3 00	Carlton, by J. M. Grow,	12 00
Galena, First Presb. Ch., by Dr. Newhall,	24 15	Castle Creek, by O. Lilly,	9 00
Griggsville, Cong. Ch., by Rev. C. S. Cady,	24 00	Castleton, Ladies' Miss. Soc., by Mrs. Hart,	19 55
Joliet, Cong. Ch., by Rev. L. H. Loew,	27 45	Centerfield, by Rev. H. B. Pierpont,	11 00
Sycamore, Mrs. Waterman, by Rev. O. F. Hudson,	1 00	Collins,	5 00
<b>MICHIGAN—</b>		Danby, Mrs. Lord, \$5; others, \$6 86,	11 86
Dearborn and Wayne, Presb. Cha., by Rev. James Nall,	21 45	East Otto, by Rev. Royal Twitchell,	10 00
Detroit, late free Cong. Ch., by Rev. O. Parker,	85 50	Eden, by Rev. David Powell,	25 00
Richmond and Esley, by Rev. W. P. Russell,	7 50	Elba, to const. Horace Wilder and Samuel Loomis Life Members, by Rev. G. S. Corwin,	60 00
Unadilla, Presb. Ch., by Rev. B. Marvin,	5 70	Elmira, Mrs. Clarissa Worthington, L. M.,	30 00
<b>MISSOURI—</b>		Gaines, by Rev. D. F. Judson,	20 25
Occola, a Lady, by Rev. L. R. Morrison,	5 00	Geneva, Hiram H. Seeley, \$100; George C. Seeley, \$25; Mrs. G. C. Seeley, \$2,	127 00
<b>WISCONSIN—</b>		Glenwood, by Rev. Charles Crocker,	15 00
Barraboo, Presb. Ch., \$2 50; Rev. J. H. Kason, \$1 50,	4 00	Gowanda, by Rev. L. S. Morgan,	18 00
Byron, Cong. Ch., \$1 25; Rev. S. D. Darling, \$6,	7 25	Greenwood, by Rev. Charles Kenmore,	5 00
Delavan, in part of legacy of Miss Lydia Perkins, by Rev. L. Foote,	9 65	Groton Valley, by S. D. Lane,	6 78
Hazle Green, Presb. Ch., by Rev. J. M. Phillips,	10 00	Holly, Presb. Ch., by William Alling,	28 00
La Crosse, Rev. J. C. Sherwin,	10 00	Hopewell, Estate of Hannah Pratt to const. Ralph C. Pratt a L. M., by Dan. Pratt, \$30; Coll. by Rev. T. V. Warren, \$12 30,	42 30
Oakfield, Cong. Ch., by Rev. S. D. Darling,	5 75	Honoye Falls, Presb. Ch., by Wm. Alling,	30 00
Paris, Cong. Ch., by Rev. C. Boynton,	5 00	Hornellsville, by Rev. Horatio Fattengill,	30 00
Sharon, Ger. Evan. Ch., by Rev. C. Zipp,	1 20	Ithaca, Mon. Con. Coll., by Joseph Esty,	30 75
Wauwatosa, Cong. Ch., by Rev. L. Clapp,	15 00	Jasper, Rev. G. T. Everest, in part to const. Mrs. Olive C. Everest a L. M., \$10; others, \$21 25,	81 25
<b>IOWA—</b>		Livonia, James G. Clark, in full, to const. Mrs. Teresa Clark a L. M., by Rev. B. G. Riley,	10 00
Charleston, a friend,	5 00	Lyons, Rev. Mr. Hawley, \$5; Mr. Taft, \$20; Mr. Gilbert, \$10; others, \$43 50; Ladies' Miss. Soc., by Mrs. C. Hubbard, \$31 75,	110 25
Dubuque and Charles Mount, Ger. Cha., by Rev. A. Van Vleet,	8 50	Mecklenburgh, by Rev. E. T. Ball,	10 00
Monona, Cong. Ch., by Rev. A. M. Eastman,	4 00	Medina, bal., by Rev. C. E. Furman,	14 00
Washington, Cong. Ch., by Rev. O. Eastman,	10 00	Monterey, by Rev. D. A. Abbey,	10 00
	\$5,907 88	Niagara Falls, Mrs. Townsend, \$10; others, \$36, in full to const. Rev. Charles H. Chester and Mrs. Charles H. Chester Life Members,	40 00
<b>JASPER CORNING, Treas.</b>		North Bergen, Presb. Ch., by David Fancher,	18 00
<i>Donations of Clothing, &amp;c.</i>		North Chili, Presb. Ch., by J. Wells,	14 00
Ashley, Mass. Orthodox Cong. Soc. Ladies, by Rev. C. W. Wood, box,		Nunda, Ladies' Miss. Soc., to const. Mrs. Charles King a L. M., by Mrs. L. A. Horner,	40 00
Brooklyn, N. Y., First Presb. Ch., Young Ladies' H. M. Soc., by Miss Elizabeth E. Cox, box,		Orangeville, Rev. W. Day, \$3; others, \$7,	10 00
Church of the Pilgrims, Ladies, a box,		Penn Yan, E. B. Jones, \$25; others, \$10 50,	35 50
Chickopee Falls, Mass., Ladies' Benev. Assoc., by Mrs. T. P. Carter, a box,	25 00	Perrinton, Cong. Ch., by W. Alling,	20 00
Fishersville, N. H., Cong. Ch. Sew. Soc., by G. McQuesten, a box,	33 36	Perry Center,	12 00
Grafton, Mass., Cong. Ch., Ladies, by Rev. T. C. Biscoe, two boxes,		Pittsford, in part to const. Mrs. J. Pierson a L. M.,	19 00
Norwich, Ct., First Cong. Ch., Ladies, by Mrs. Henry Strong, a box,	125 00	Riga, Samuel Baldwin's legacy, in part, by Loren Baldwin, \$70; Coll., by Rev. Isaac Oaks, \$11,	81 00
		Rochester,	
		First Presb. Ch., Frederick Starr, \$50; E. Cook, \$10; Rev. Chester Dewey, D. D., to const. Chester Dewey Allen a L. M., \$80; others, \$4 50,	94 50

Brick Ch., Thomas Frothingham, L. M., in part, \$90; Edmund Lyon, \$90; I. F. Conklin, L. M., in full, \$90; John H. Thompson, to const. his son, John H. Thompson, a L. M., \$90; others, \$182,	289 00
Romulus, by Dr. Graham,	24 87
Sennett, Cong. Ch., by Rev. Charles Anderson, in full to const. William Webster and Jacob Sheldon Life Members,	89 60
Silver Creek, a friend of Missions, to const. Amelia Rumsey Farnham, Maria Rumsey Shaw, and Lucy Ann Rumsey, of Buffalo, and Phoebe Merchant Farnham, Life Members,	190 00
South Wales, by Rev. N. C. Robinson,	5 00
Trumansburgh, H. Camp, \$25; others, \$81 16,	56 16
Tyrone, in part,	11 85
Varna, by Rev. S. W. Rose,	4 00
Wellsville and Scio, by Rev. N. Hammond,	25 00
	\$2,384 56

*Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.*

Eckford, Presb. Ch.	10 90
Edwardsburgh, Cong. Ch.,	2 12
Detroit, First Presb. Ch., \$19; Mrs. Boardman, \$10,	29 00
Michigan City, Ind. Cong. Ch.,	17 00
Niles, Presb. Ch.,	16 43
Saline, Presb. Ch., Mr. G.,	5 00
Stoney Creek, Presb. Ch., to const. Rev. Alanson Scofield a L. M., \$90; Fem. Benev. Soc., Mrs. Albert Pratt, Treas., \$8 88,	88 88
	\$111 77

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of June, 1852. BENJAMIN PERKINS Treasurer.*

Attleboro West, Fem. Miss. Soc.,	21 25
Beverly, avails of a mortgage donation of Dr. Joseph Torrey, dec'd,	200 00
Braintree, Rev. Dr. Storr's Soc., quarterly Coll.,	19 00
Brookfield Assoc., S. M. Lane, Treas.,	
New Braintree,	65 50
Oakham,	88 66
Spencer, Cong. Ch. and Soc.,	106 88
Coll. at meeting of Conference,	18 63
Dunstable, Legacy of Mrs. Alice Fletcher,	15 00
Essex North, Aux. Soc., James Caldwell, Treas.,	
Newburyport, Rev. Mr. Campbell's Soc., to const. Mrs. Sarah Kimball and Mrs. Mary Parker, L. M.,	60 00
Rowley, Rev. Mr. Pike's Soc.,	50 90
Franklin Co. H. M. S., S. S. Eastman, Treas.	
Ashfield, Ladies' Assoc., \$16 20;	
Cong. Soc., \$18; a Lady, \$5,	84 90
Greenfield, First Parish, to const. Dea. Levi Stone a L. M., \$48 25;	
Second Cong. Soc., \$108,	151 25
Shutesbury, Fem. Benev. Soc.,	10 00
Warwick, Trin. Soc. Ladies' Assoc., \$15; Sun. Sch., \$7,	22 00
A friend,	9 00
Hampden Co. H. M. Soc., H. Brewer, Treas.,	
North Wilbraham, Rev. Mr. Bowler's Soc., to const. Lorin Phelps a L. M.,	80 00
Springfield, Charles Marriam, \$168;	
South Ch. Ladies' Sew. Soc., \$143,	811 00
Other sources,	622 00
Harwich, Mrs. Mercy Rogers,	2 00
Holliston, Rev. Mr. Tucker's Soc., to const. Dea. Timothy Daniels a L. M.,	62 98
Malden, Samuel L. Gerry,	12 50
Marblehead, Rev. Mr. Lawrence's Soc.,	170 82

Millbury, Rev. Mr. Beach's Soc.,	77 26
Oxford, Ladies' Benev. Sew. Circle,	15 00
Phillipston, Rev. Mr. Perkins' Soc.,	43 00
Plymouth, bal. of Coll.,	8 00
Sandwich, Trin. Ch.,	10 00
Wareham, a friend,	8 00
Washington, C. S.,	5 00
West Needham, Cong. Ch. and Soc.,	10 00
Whitinsville, Rev. Mr. Clark's Soc., to const. Joel Smith, Sylvester F. Morse, and Caleb T. Chapin, Life Members,	120 00
Wilmington, a friend,	10 00
	\$2,318 62

*The Connecticut Missionary Society acknowledges the receipt of the following sums to July 15, 1852. E. W. PARSONS, Treasurer.*

Andover, Coll., by Mr. Sprague,	37 00
Bridgewater, by Rev. D. Williams,	14 00
Bristol, Gent., \$124 70; Ladies, \$65 78, by H. T. Cooke,	190 48
Canaan, Second Cong. Ch., to const. Rev. Mr. Witlesey a L. M.,	47 00
Canton, Cong. Soc., by E. Hosford,	62 12
Danbury, Second Cong. Ch.,	7 00
Eastbury, by Rev. A. Snow,	10 00
East Hartland,	5 00
East Lyme, Cong. Ch. Coll., by F. Gridley,	10 00
Ellington, Cong. Ch., in part,	69 13
Enfield, H. M. S., A. King, Treas., \$120; H. B. K., \$10,	130 00
Exeter Coll.,	9 73
Farmington, Dr. Porter's Ch. and Soc., by S. Hart,	240 81
Glastenbury, Coll., by Rev. J. A. Smith,	98 00
Grassy Hill,	8 00
Hartford, Timothy Williams, to const. Mrs. A. Hale a L. M., \$90; S. King, \$2; A. Sage, \$2; Miss Bennett, \$1,	85 00
Center Ch. and Soc., by J. Warburton,	1,014 87
North Ch. and Soc.,	512 46
South Ch. and Soc., by H. L. Fuller, of which \$100 is from A. W. Butler, to const. James H. Stevens, Henry L. Fuller, and Melvin B. Copeland, Life Members, and \$50 is from D. F. Robinson, to const. E. Beecher Preston a L. M.,	480 27
Hitchcockville, by Rev. L. H. Barber, in full to const. L. D. Benham, and in part to const. A. P. Cleveland, L. M.,	20 00
Litchfield South Farms, by D. L. Parmelee, Manchester, First Ch., by F. T. Perkins, to const. S. R. Dimmock a L. M.,	54 04
Milton, Willis Gibbs, \$1; bequest of Dea. Amos Bishop, dec., \$50,	123 00
Newington, Mrs. Mary W. Stoddard, L. M.,	61 00
North Stonington Ch. and Soc., by Rev. M. N. Morris,	30 00
Rocky Hill, Ch. and Soc., to const. Dea. Thomas D. Williams a L. M., by Rev. Mr. Rockwood,	86 75
Salem,	26 00
Southington, Cong. Ch. and Soc., by T. Higgins,	5 00
South Mansfield Ch. and Soc., Coll.,	810 13
Suffield, estate of Mrs. Mary King, dec., by Rev. A. C. Washburn,	48 50
Unionville,	2 00
Voluntown and Stirling, by Rev. J. Allen,	50 00
West Hartland, by C. G. Goddard,	13 50
West Stafford, Coll.,	8 00
West Suffield, Cong. Soc., Coll., to const. John O. Sheldon, and in part to const. O. W. Kellogg a L. M.,	35 00
Westville, Coll.,	50 00
Wethersfield, First Soc. Coll., by Deac. Stillman,	64 82
Windsor, Cong. Soc. Coll., to const. Mrs. Mary O. Leete and William A. Baker Life Members,	29 70
Windsor Locks, Ch. and Soc., to const. Dea. A. B. Woods a L. M.,	61 09
Wolcott, T. Bailey, to const. Rev. A. C. Beach a L. M.,	50 00
	40 00
	\$4,126 86

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

---

---

**Vol. XXV.**

**OCTOBER, 1852.**

**No. 6.**

---

---

## The American Church.

THIS is the general title of a Discourse by REV. LEONARD BACON, D. D., of New Haven, Ct., preached in the cities of New York and Brooklyn during the season of the Anniversaries, in May last, in behalf of the American Home Missionary Society. This able discourse, listened to with profound interest in the delivery, is now published by the Society, and will be read with instruction and pleasure by all intelligent observers of the causes operating so auspiciously in this country, to work out the great problem of a truly Christian Civilization. It is founded on Titus, 1: 5.—*That thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.* This, and other passages of the same sort, the preacher considers as describing “one essential point in the primitive propagation of the Gospel.” His view is concisely given in the following introductory paragraph, designed to unfold the import of the text:

In the great island of Crete, Paul seems to have labored in person; and he seems to have been interrupted and called away before the ordinary plan of his operations had been carried out. Some arrangements were still wanting, which Titus was expected to supply. In every town or local community where converts had been made, he was to organize the Christian fellowship by instituting elders, the proper officers of a stated worshipping assembly. In other words, the work for which the Apostle had left him in Crete was that of constituting local churches, and so completing the introduction of the Gospel there. The same thing was done wherever the Apostles performed their office. By the establishment of Churches—local Christian societies for worship and for religious instruction and discipline—Christianity became something more than a matter of individual opinion, conviction and experience; something more than a merely domestic influence, hallowing in God’s name the relations of household love and duty; something more than a new element infused into literature and philosophy, and taking effect upon the progress of human intelligence from age to age. It became an incorporated and organized religion, with its own arrangements and institutions for self-perpetuation, and for aggressive influence. Christianity, establishing itself in local churches, became a new and social institute within the State, yet not of it; a new order and form of



human association, with an independent life of its own, and yet connected by a relation of constant action and reaction with that old order of things into which it had been cast.

In this connection, Dr. Bacon adverts to the work in which this Society is engaged.

The American Home Missionary Society devotes itself to a work of the same kind as that for which Titus was left in Crete. It has for its own special department of effort, on the broad field of christian activity in our country, not merely the work of diffusing christian knowledge, not merely the work of winning individuals to faith in Christ, not merely the work of multiplying and sending abroad the living preachers of the Gospel, but the work of planting Christianity as an organized religion and an organizing power. Books, however excellent, and however profusely distributed; the itinerant and desultory preaching of the Gospel, whether by book-venders and tract-distributors, or by professional and authenticated ministers of the word; Sunday-schools with their apparatus of libraries, teachers, and traveling missionaries, may coöperate powerfully for the advancement of christian knowledge and experience; but such efforts, if they are all, work no organic change in society. Another kind of effort must accompany them, or follow them, to "set in order the things that are wanting," or else, so far as permanent influence is concerned, their labor is in vain.

Allow me to say, in this place, that, in respect to ecclesiastical arrangements, the Home Missionary enterprise, as represented by the Society for which this service is performed, is not a sectarian undertaking. It attempts nothing more than to establish local churches—churches in the New Testament sense of the word—organized parochial societies of christian people, for the support of public worship, and for the various duties of christian neighborhood and communion. With the internal arrangements of these churches for the management of their own ecclesiastical affairs, with the relations which associated churches may see fit to establish among themselves for the sake of mutual recognition and intercourse, or of mutual helpfulness and authority, it does not intermeddle. The particular church may or may not conduct its own affairs on purely democratic principles; it may or may not incorporate itself with some larger and more comprehensive organization; the Home Missionary Society does not concern itself with such questions. The plan of our great charity is essentially opposed to the denominational or sectarian spirit. So long as the churches which it plants, or which it aids in the period of their weakness, are evangelical in worship and doctrine, holding that view of the christian system of which the word *evangelical* has become, in modern times, the recognized and current designation; so long as they are essentially self-governed, and not priest-governed; so long as they do not formally exclude from fellowship with them the great body of churches on which this charity depends for its resources, so long it cares not what regulations and arrangements, or what denominational standards may be adopted by any particular congregation. It has to do, not with the extension of organized sects or denominations, but only with single churches, local churches. As a purely American institution, called into existence by an exigency in the growth of this great American people, and operating to extend the dominion of Christ over all the territory of our Union, it devotes itself to the one work of setting up Christianity in the form of local christian churches, that shall operate from age to age upon the character and destiny of the countless millions of our population.

Here the subject of the discourse opens, which is more fully stated thus:

THE CHRISTIAN INSTITUTION OF LOCAL CHURCHES, AS RELATED TO OUR AMERICAN CIVILIZATION.

The first position taken is, that "religion, embodied in religious institutions, is an essential and potent element in every form of civilization." Next the preacher calls to mind "the distinctive characteristics of our American civilization," and shows by a few great outlines, "how it differs from the civilization of other ages, and from the existing civilization of other countries." The substance of this portion of the discourse may be readily apprehended by our readers; but a single passage, touching the manner in which the vast immigrant population coming to our shores becomes speedily Americanized, is too beautiful to be withheld.

We see an unparalleled diffusion of intelligence and of the spirit of inquiry and free thought, stimulated continually by the genius and working of our political institutions. We see twenty five millions of people, spread over a territory of various and boundless resources, and trained to the habit of relying on themselves rather than on the government for guidance and control, and of exercising their own faculties of thought and private judgment on matters of public, not less than private interest. We see this teeming population increasing every year by a stupendous immigration from all regions of the ancient world; the immigrant myriads bringing with them from beyond the ocean their own languages and fashions, and their own forms of religion or of irreligion, yet mingling with the mighty mass, unable to resist its tendencies, and slowly but surely losing their foreign peculiarities,—as the waters of the Mississippi, poured into the Gulf and the Atlantic, and slowly mingling with the rolling tides, lose their freshness, deposit the soil that they have brought from distant plains and mountains, and are gradually lost and undistinguishable in the world-embracing ocean, without discoloring by one shade or turbid stain its boundless azure.

After illustrating these topics, Dr. Bacon takes the position, that "in our country, and under our social and civil organization, the strength of free and Protestant Christianity, considered as an organized religion and an organizing power, must reside in local and self-governed churches." This is established, first, by a reference to the identity of Protestant Evangelical Christianity in this country, in its beginning and growth, and its present position and influence, with the origin and progress, the prosperity and efficiency of local churches,—and, second, by the fact, that "in all ecclesiastical organizations within the scope of our American civilization, there is a steady tendency towards the increase of what we may call the parochial element in ecclesiastical order, as opposed to the element of consolidation."

Our remaining extracts will be taken from the first of these illustrations, and from the concluding sentences of the discourse:

It is worthy of notice that the history of the origin and progress of christian institutions in this country, hitherto, is almost wholly bound up in the history of the origin and growth of local churches. In New England, as you are well aware—which has had, by its religious and political institutions, and by the character which those institutions have wrought into its people, so wide an influence upon the political and religious organization of the country as a whole—the institution of local churches, self-constituted and self-governed, was at first the end for which every thing else was instituted. The Puritan emigration from old England was an emigration for the express purpose of founding in the wilderness local, separate, independent churches, which should control the founding of every thing else; and around which, as so many distinct centers of vital power, there should arise the laws and magistracies, the order, the industry, the justice, the popular virtue, the universal education and intelligence, the frugal plenty, and all the stern and saintly beauty of a Puritan civilization. Whatever there is in New England that warms the heart of the New Englander with glad and reverent affection at the thought of her gray rocks and

green hillsides, when his filial regards turn eastward from the prairies, or from beyond the Rocky mountains,—is most intimately associated with the influence of these New England churches. Whatever errors there may have been in the ancient legislation there, whatever violations of the principle of religious liberty, whatever unwise attempts to make men religious, and to keep them in the right ways of thinking by the force of law, there was never in those Puritan commonwealths a centralization of ecclesiastical power; never a priestly corporation independent of the people; never any religious organization higher or stronger than that of local churches; and at this moment all the embodied and organized religious influence there, is summed up in the fact, that in every township, and in every parochial district, the local church is present, the organized congregation of free christian men, the self-governed christian society, with its stated worship, with its house of prayer, with its teaching ministry, and with all its apparatus of instruction and influence.

But I would not be understood as speaking of that particular form of church-order which is called Congregationalism, or as claiming for the churches thus denominated a special advantage, in this respect, over churches bearing other names. What was the origin of Presbyterianism on our soil? It did not begin here, as it began under the hands of the Reformers in Scotland, in a General Assembly, distributing and parceling itself out into synods and presbyteries, and ending in the organization of parochial arrangements. On the contrary, it began in local, separate, Presbyterian congregations, each with its own arrangements for worship, discipline, and the ministry of the word; and it was the voluntary confederation of congregations previously independent of each other, which gave being to presbyteries, synods and general assemblies. So with other churches of similar faith and order, but of a different genealogy—the Reformed Dutch, the German Reformed, the Lutheran,—trace their history back to its earliest sources, and, in each instance, you find a particular congregation in one place, and another particular congregation in another place, and then another and another, till at last these many congregations, drawn together by special affinities of faith and order, of ancestral feeling and perhaps of language, are confederated for mutual helpfulness in classical and synodical assemblies. But in all these instances, and even in others which are very unlike to these in some respects, but of which I could not speak without entering into explanations which the limits of this discourse preclude, the strength of the organization, its efficiency in maintaining and extending the kingdom of Christ, and especially the efficiency with which it dispenses the Gospel, as a vital and organizing force in society, molding the character of the people, the efficacy with which it works to carry into households, and into the experience of individual souls, the light and life of holiness, must be found, not in its supposed or attempted centralization of power, but in the strength, the number, and the spiritual health and activity of its local churches. And to a thinking, generous, christian mind, the value of all these ecclesiastical confederations, by whatever name they may be called, and whatever may be the theory on which they are constituted, lies in their ability to subserve the true interests, and to promote the legitimate efficiency, of parochial churches, and to provide for the multiplication of such churches in a just proportion to the wants of the population. The presbytery, the consociation, the classis, the convention, the synod, is for the churches; not the churches for it. Its strength is not in itself, but in the churches whose confederation has created it. Its value is measured exactly by what it contributes to their edification and efficiency. If the churches which it includes are, by virtue of their relation to it, more peaceful, more prosperous, more potent in their local influence, then it answers a legitimate and important purpose, and deserves to be honored accordingly. But if, instead of this, the churches gather from it only a thorny harvest of strife and debate; or if it becomes a mere arena for feats of

logical and theological gladiatorship, then let Diotrophes admire it and rejoice in it as he may, it answers no good end, and forfeits its right to existence.

Under the last head of the discourse the preacher presents a graphic and delightful picture of the results of our entire system of social organization, including both the political and the religious element, in their natural harmony and mutual dependence. With an eloquent and forcible allusion, then, to the blighting effect of an opposite system upon all this, as seen in the spiritual despotism of the Papal Church, and to the "gigantic efforts which that system is making to achieve for itself the dominion on this hallowed soil," he thus concludes:

With such an enemy working against us—an enemy so powerful in his resources, so unwearied in his diligence, and so deadly in his hostility to all that we value for ourselves, or hope for in behalf of our children, and our country, and the world,—we are to "set in order the things that are wanting," and to spread the organized form and the organizing spirit of free and pure Christianity, from beautiful New England, from this imperial New York, from the Atlantic shore adorned with cities to which the commerce of the world brings riches, westward through the disappearing forests, westward over the prairies, westward still, beyond the mountains so soon to be pierced and threaded by the iron path of commerce, westward even to where our remotest west, in its golden pride, looking forth upon the Pacific, confronts the farthest and eldest orient, and is already making China and India tributary to the greatness of its future. How inspiring is the thought of effort and achievement in such a field! "Time's noblest empire," with resources that shame the riches of the world, with capabilities of power and progress that defy all calculation, and with a position of preëminent grandeur, in relation to the destinies of the human race, is to be saved from the dominion of darkness and of sin, and is to be filled with the freedom of the sons of God!

This, then, is the work of the American Home Missionary Society. It undertakes to carry the Gospel with all its quickening and sanctifying influences, the Gospel, with its institutions and social order, the Gospel, not only as the offer of divine grace to the individual soul, but also as an organizing power in the commonwealth, through all the length and breadth of this great empire. Wherever it goes, it puts its hand to the foundation, and helps to shape the structure of society. It does not merely scatter the seed of the word here and there in the wide and tangled wilderness, its work is to subdue the wilderness, to spread new order over its neglected vastness, to change its gloomy waste into the garden of the Lord. Where various currents of population, from the north and from the south, from the old world and from the new, with habits and tendencies as diverse as their origin, meet to mingle and be confounded, it sets up in that confusion of influences an organic self-perpetuating force that shall act upon unborn generations; and where the pioneer might, perhaps, have left to his posterity an inheritance of barbarism, it spreads over the subdued and renovated soil the light, the bloom, the living and perennial beauty of a christian civilization.

---

---

### General View of Missionary Fields.

#### IOWA.

<p>This State, lying between the Mississippi and Missouri rivers, has been beautifully called the "Mesopotamia of the West." It has sprung up as if by magic, and taken its</p>	<p>place in the constellation of republics. The rapidity with which its settlement has been effected is truly astonishing. Twenty years ago, the first strip of Indian territory, the "Black Hawk Purchase," extending</p>
---	--

about forty miles in width up and down the Mississippi, was ceded by its aboriginal occupants to the white man. Up to that time not a solitary white inhabitant was there, save a few scattered Indian traders and Canadian French. In 1837 another strip, twenty five miles in breadth was purchased; and in 1842, the remaining area, extending to the Missouri, and embracing 15,000 square miles, was peaceably relinquished to the Government by the Sac and Fox Indians, in exchange for other lands south and west of that river.

The settlement of this new territory, which commenced in 1833, went on with greater rapidity than that of almost any other portion of the West. During the two years previous to its organization as a Territorial Government, the population mounted from 10,531, to 22,859; and at the end of two years more, in 1840, it had again nearly doubled. Iowa became a sovereign State in 1846; only fourteen years from the date of the first Indian purchase.

A peculiar interest has attended the progress of Home Missions in Iowa from the first. So rapid was the increase and spread of population, that it was impossible at first to implant religious institutions there in any ratio corresponding to its growth. Great obstacles were encountered, too, from the character of some of the influential portions of the early emigrants to the Territory. It seemed as if the ruler of the spirit of wickedness had determined, by a strong preoccupation, to take and hold possession of this virgin soil. Not only Romanism, whose legions are everywhere present, but Mormonism, and Infidelity in its most rancorous forms—the atheism and blasphemy of Abner Kneeland—rushed in, in organized battalions, expecting here to forestall Christianity, and entrench themselves in perpetual defiance of the Prince of Peace. There were also Campbellism and other fanatical errors, under the name of religion, scarcely less difficult to be contended with, in seeking acceptance for the pure and searching truths of the Gospel.

In 1837 the first Congregational minister commenced preaching in Iowa; but he remained only a few months. During the ensuing season a Presbyterian minister was located at Fort Madison. One Methodist preacher had been in the Territory for some

time, and perhaps some of other evangelical denominations. Only six missionaries had been sent into Iowa, by the American Home Missionary Society, previous to 1843. But now the loud and oft repeated appeals of the Society in its behalf were heard and nobly responded to. In September of that year a band of young men at Andover, consisting of eleven members of the Senior class, who had devoted themselves with one heart to missions in this destitute field, received their instructions in the chapel of the Seminary. To this number two were added, by their own desire, from other institutions; and on the 2nd of November, having arrived in Iowa, this company were set apart to the work of the ministry, at Denmark, in Des Moines county. From this time the Home Missionary work received a new impulse in this State. Although much land remains to be possessed, yet Protestant Christianity has been established here; and the most important centers of influence are occupied by true and faithful ministers of Christ. In 1844, the year after this missionary band arrived, both Joe Smith and Abner Kneeland died; and with them the glory departed from their boasted systems of anti-christian philosophy and freedom. From that time a general progress has been made in all the moral movements of society. The observance of the Sabbath, the cause of temperance and social order, the interests of primary and public education, have all been steadily advancing. Those who have these and other great interests of the church and the commonwealth at heart, now find their numbers relatively much increased; and are conscious of possessing a greatly augmented power, from the more general concurrence of all classes of the people, in their principles and measures. This is true, notwithstanding there is so much of ignorance and evil yet to be deplored.

#### Present State of the Missions.

During the last year this Society sustained 50 missionaries in Iowa. Besides these there are eleven other Congregational ministers in the State, six of whom are wholly supported by their own people. There are 10 settled pastors, all of whom have once been missionaries of this Society, and five are so still.

There are in Iowa 71 Congregational and Presbyterian churches, containing about 2,600 members. Five of the Congregational churches are composed of Germans, and one of French. Six new churches were gathered during the last year. Twenty nine houses of worship have been dedicated, and ten others are in process of erection.

#### **Benevolent Contributions.**

The churches of Iowa are already beginning to return into the treasury of the Lord the fruits of what has been bestowed upon them. They contributed last year to the different benevolent objects, something over \$2,800. The Congregational church at Dubuque stands second only to the 2nd Presbyterian church in Chicago, in the northwestern district of the American Board, in the amount of its contributions to that object.

These statistics are given from the last annual report of the Agent of the Society in this State, Rev. Julius A. Reed; from whose communication the following extracts will be perused with interest.

#### **Revivals.**

Revivals of religion have been enjoyed only to a limited extent during the year under review, but conversions have occurred in many of the churches. In the German churches at Garnaville, Tipton, Iowa City and Todeborough, several have been converted, and those feeble churches have been much encouraged and strengthened thereby. The churches at Denmark and Montrose have been highly favored; with them the past year has been a year of mercy. But we have reason to humble ourselves before God, and prayerfully inquire why he so hides his face from us.

#### **Outward Prosperity.**

The churches, however, have been prosperous externally. They are increasing slowly in pecuniary strength; they are building meeting-houses; also prayer-meetings, monthly concerts and Sunday schools are maintained with more constancy and efficiency; and the question, we trust, is settled, with respect to most of the churches which the Society is aiding, that they will become permanent and influential.

#### **Instrumentality of this Society.**

All that has been accomplished for Christ in Iowa, by our denominations,

has been done under the fostering care of the American Home Missionary Society. All but four of the 61 Congregational and New School Presbyterian ministers who are laboring in various capacities in this State have been aided by that Society, and all but two of the 71 Congregational and Presbyterian churches which have been organized, have been maintained by it. We are confident that if left to themselves our churches would not have attained their present strength in half a century. We are led to admire the piety and good sense of the Puritan fathers, who would not suffer a colony from Boston to emigrate to Newtown, till they could take with them a minister of the Gospel.

#### **Remaining Destitutions.**

In Iowa there are 100 counties. In June, 1850, the population in 45 of them ranged from 338 to 18,930. The least populous of these 45 counties, we may now safely say contains 500 souls. Two of these counties are supplied by the missionary of another Society. Only 26 of these remaining 43 counties have resident missionaries; 11 others are occasionally visited; leaving 6 counties, each of which would be a sufficient field for a missionary, wholly unprovided for. The labors of your missionaries are virtually confined to 28 counties; so little labor is expended upon other counties that it does little good, and we may say that there are 17 counties, containing from 500 to 5000 inhabitants each, besides 6 other counties containing some hundreds of inhabitants, for which we are doing almost nothing. There are now needed, to supply fields where churches are already organized, 8 missionaries, and 7 more are needed to enter new and promising fields. These destitutions we fear are destined to increase faster than they are supplied. The emigration to Iowa during 1851, according to a statement recently made on the floor of Congress, was 60,000; and we believe it will be as great annually till 1860.

#### **Physical Resources soon to be Developed.**

The soil of three quarters of the State is superior to that of the best river lands in New England. Lead abounds in some parts of the State, and coal is found throughout half its extent. The ratio of mortality is little more than half what it is in Massachusetts, and according to the late census it is the third State in the Union in point of healthfulness. It is bounded on the east and west by the two largest rivers in the Union, and is inter-

sected by the Des Moines, which will soon afford slack-water navigation to the heart of the State. It is confidently expected that a railroad will be built in a few years, across the State, connecting these three rivers. A railroad is already constructed half of the distance from Chicago to Dubuque, and another from Chicago to Rock Island, is now under contract to Peru, both of which will be completed in two years. The attention of emigrants is turned by these circumstances to Iowa, and the population of this State must increase more rapidly than ever. If its annual increase continues to be as great till 1860 as it is estimated to have been the last year, it will then amount to 750,000; and if it is only half as great, it will amount to 500,000.

### One Hundred Ministers Needed.

We now need 70 laborers to reap these fields which are already white to the harvest; and we really need one hundred ministers of the Gospel to care for all the waste places. In eight years we shall need twice that number. An annual increase of 18, making no allowance for deaths or removals, will be needed for years to come, which is about four times the net annual increase in our ministry for the last five years.

Thus the work of Home Missions is growing upon our hands throughout the whole west, and we should despair of final success, were we not permitted to pray to him to send forth laborers into the harvest to whom the gold and the silver belong, and in whose hands are the hearts of all men.

## WISCONSIN.

This noble State embraces an area of 54,000 square miles, which is filling up, in almost every part, with an enterprising and thriving population. The more advanced settlements, occupying the southeastern sections, adjacent to Illinois and along the border of Lake Michigan, are becoming compact and populous places; increasing faster, at present, however, in population, than in wealth which can be consecrated to the support of religious institutions. The mining region on the Mississippi below the mouth of the Wisconsin, is receiving large accessions of laborers; and the extensive forests of valuable timber, lying farther north are being peopled with

hardy lumbermen and their families, in such numbers that they now begin to flow together in considerable settlements in the wilderness. Every portion of this fine region offers inducements of no ordinary kind to the occupancy of enterprising emigrants and adventurers from the older States. Wisconsin has had, and must continue to have a rapid growth, and the utmost exertion will be necessary on the part of the friends of education and religion, in order to meet in any good degree, the advancing demands of the people, for an intelligent christian culture. Happily this work was begun early and energetically in this new State; and there is, probably, no other part of the western field where the increase of ministers and churches, and the supply of the subordinate means of instruction which invariably follows in their train, has so nearly kept pace with the growth of the towns and villages, and the progress of every social improvement. The missionaries of the American Home Missionary Society were among the first to explore this important field, and, as one on the ground has said, "to mark it as a land of promise for Messiah's kingdom." In 1836, when the first missionary commenced his labors here, only a single organized church existed among the white inhabitants of the Territory.

The following extracts from the annual report of the Rev. Dexter Clary, Agent of the Society in Wisconsin, transmitted to the Executive Committee in March last, will give the reader the means of understanding, in some degree, what has been done, and also what remains to be done, in carrying out the purpose of these evangelical labors.

### Labors of the Agent.

As to my own labors the past year, I find by reference to my journal, that I have traveled 3859 miles, preached 78 sermons, made about two hundred visits, including calls on ministers to consult and advise, attended 12 conventions and ecclesiastical meetings, received and distributed 16 boxes and barrels of clothing, &c., to missionaries, and performed an indefinite amount of miscellaneous labor in the various departments of my agency duties. I have completed a general survey of my field, except the region of Fox river,

north of Appleton, the pinery, and the country on the Mississippi and its tributaries in Wisconsin north of Prairie Du Chien. Those parts I hope to visit next summer.

I have acquainted myself with the condition of nearly all the churches and particular localities of interest where there are no churches in our connection, and am personally acquainted, I believe, with every minister in the State.

#### Statistics of the Churches and Ministers.

Wisconsin is divided into 39 counties, in most of which we have churches and ministers. The following statistics I have prepared with considerable care, and I believe they are in the main, if not in every particular, correct. They may be more full than you care to receive, as they include not only the missionaries and the churches aided by the Society, but also, all the N. S. Presbyterian and Congregational churches and ministers in the State, with the Welsh and Germans dependent on the Society. Yet they show the state of things in Wisconsin.

The following statistics are compiled chiefly from the report of the Agent.

The whole number of N. S. Presbyterian and Congregational churches reported last year, was 126. The number organized the past year is 15. The Welsh have 12 churches and the Germans 6; making the whole number of churches connected with the Presbyterians and Congregationalists in the State, 159. These churches contain about 5,400 members, including the few Welsh and German churches aided by the Society. More than 100 of the churches in Wisconsin were organized through the agency of the American Home Missionary Society, and nearly all in the State have been assisted by its funds. Fifteen have already passed through the period of their dependence, and become able to sustain their own pastors. Eighty four missionaries were sustained, in this State, by the funds of this Society during the past year.

The whole number of ministers in the State, including those employed as Professors, Teachers and Agents, is 122. Among these are 6 Germans and 8 Welsh. Only about 106 ministers in Wisconsin are steadily occupied in supplying the churches; and there are thirty or more churches in different parts of the State, which are des-

titude of stated preaching. Many settlements, also, where no churches have been formed, are entirely unsupplied, or enjoy only the occasional labors of missionaries settled in the neighborhood.

#### Condition of the Churches.

In general the churches are prosperous. Much harmony and peace prevails. In 19 of our churches there have been revivals of religion, including those now in progress, and varying in extent and power from gentle refreshings to copious showers. Gospel truth is making decided progress in the State, amid all the opposing elements of sin and Satan.

There is considerable financial depression at present, owing to repeated failures of the wheat crop, and the emigration to California. Consequently the applications for missionary aid are greater and contributions less. Change for the better is looked for. The vast resources of the country, and the energy of the people will soon repair the losses sustained.

The churches need your help. With few exceptions they are in their minority, and many are even in their infancy. Having come into being through the instrumentality of the Society, they depend on you for a time, as children do on their parents, for support. Yet they are looking forward to the dignity of manhood, and a few years of prosperity will place them in a condition to support themselves and to extend aid to others.

We think it true policy for the Eastern churches to sustain the feeble churches and missionaries in the West. I have said that the churches here are the offspring of those of the East. So I may say of the Western States in relation to the Eastern; and we need, as a young community, that moral training which the East can give us, and which it is their interest to give us. We are having a large and rapid growth; the spirit of a young giant animates us; we shall one day be *stronger*, if not *wiser*, than our fathers. And if we reach our manhood without the moral training which you can give us, who can tell what power we shall wield for evil to Christianity and to our common country? Aid, then, these feeble churches and their missionaries, and send us more men of God, so that the Gospel may mold our whole character and fit us to be strong for the *right*, to guard and foster our own best interests and our country's also.

We have many young men, and every year adds to the number, who might be useful in the ministry. Our churches



cannot and ought not always to rely on those at the East for ministers. We have Collegiate, and may have Theological Institutions; and with continued aid for a few years we will endeavor to raise up among us ministers for ourselves and for others also.

#### Character and number of Missionaries needed.

As to their character, men are needed who will make large "claims" for Christ in the newer portions of the State. In the northern counties there are great destitutions. For example:

Washington Co. has not one minister in our connection; Manitowoc Co. has but one, Brown Co. one, Outagamie one, Waupaca, Waushara, and Portage Co.'s together but one, Adams Co. none, La Crosse one, Bad Axe, and Crawford Co.'s none, Richland one. Yet in these counties there are many settlements of New Eng-

land people; villages are springing up, farms are under cultivation, and an extensive lumber business is carried on. The report of the Committee of Public Works in the State shows that 73½ millions of feet of lumber have been produced the first year, exceeding by 24 millions the quantity produced the preceding year. The people there need the Gospel, and such men are wanted as will break up the fallow ground of sin, and like John the Baptist in the wilderness, say to the people, "Prepare ye the way of the Lord." Great numbers of professors of religion are located in these regions, and ministers are wanted who will go after the "lost sheep of the house of Israel." In a word, such men are needed as most of your missionaries in Wisconsin are. As to their numbers I need only say abundance of work can be furnished for all who will come.

## Intelligence from the Missions.

### MINNESOTA.

*From Rev. E. D. Neill, St. Paul, St. Croix Co.*

#### Interesting Donation.

It is with great pleasure that I report a donation to the funds of the Society from the Oak Grove Presbyterian Church. This is the old *Fort Snelling Church*, which was organized before the city of Milwaukee and other large places in Wisconsin sprang into existence. Since I have labored in Minnesota, different members of this church have transmitted, through me, about *two hundred dollars* to the Home Missionary Society.

The following extracts from a letter of Rev. G. H. Pond, Pastor of the church, may perhaps be perused with interest, by some of the readers of the Home Missionary:

"I herewith transmit, through you, to the Home Missionary Society, twenty five dollars, which was lately contributed for that purpose, by the little Oak Grove Church and Congregation, of the Dakota Mission, which, you may be assured, is accompanied by the earnest prayers of this church for the success of the Home Missionary enterprise."

#### The Foreign becoming the Home Field.

Especially do we feel a deep interest in the operations of the *Home Missionary* in this Territory at this time, as he will very soon have possession of the same region of country, in which the *Foreign Missionary* has, for seventeen years, labored in behalf of the Dakotas, and gathered so little "fruit unto eternal life." As blind worshipers of "four-footed beasts, and creeping things, and fowls of the air," wrapping still more closely about themselves the filthy garments of savagism, recede before the advancing host of Mammon's votaries, may the well-directed efforts of the Home Missionary be rendered efficient by the mighty energies of the Divine Spirit, and win the Territory to Christ!

#### History of the Church at Fort Snelling.

The following statements concerning the history of the Oak Grove Church, may not, perhaps, be uninteresting in this connection.

On the 4th of June, 1835, this church was organized by the Rev. Thomas S. Williamson, at Fort Snelling. The persons of whom it was composed were the families and associates of Messrs. T. S. Williamson and J. D. Stevens, Missiona-

ries of the A. B. C. F. M. (the latter is now a Home Missionary in Wisconsin), Colonel (then Captain) G. Loomis and family, Henry H. Sibley, S. W. and G. H. Pond, and eight soldiers, who had during the previous winter been hopefully converted to the faith of the Gospel, through the blessing of God on my efforts at Fort Snelling. The church continued under the pastoral care of Rev. J. D. Stevens, who was stationed at Lake Harriet, until the summer of 1839, during which time three persons were added by profession. In 1840 the Rev. S. W. Pond was elected Pastor. While he filled the office three natives were received into the communion of the church on the profession of their faith.

The following extract is from the records of Dec. 26, 1849. "The Rev. S. W. Pond, former Pastor of this church, having removed from this place, one of the Ruling Elders having withdrawn himself from us, and the other (G. H. Pond) having been ordained to the Gospel ministry, by a committee appointed by the Dakota Presbytery, a meeting was called at the residence of Philander Prescott for the purpose of re-organizing the church at this place." \* \* \*

"Colonel G. Loomis, U. S. A., and P. Prescott were elected to the office of Ruling Elder." \* \* \*

"G. H. Pond was chosen Pastor, and, on motion, the church was called the Oak Grove Church."

"Since that period two men have been received to the fellowship of the church on profession."

#### Progress of Civilization Westward.

Within a few weeks the treaties for the Dakota lands have been ratified, and where we used to see the smoke issuing from the skin lodge of the savage, we already see rude board shanties, with families living therein, and washed clothes hung out to dry,—a sure sign that civilization is there. Within a week the first horse ferry boat has commenced her trips across the Mississippi, at this point; and a steamboat owned in this place has commenced running up the Minnesota to the junction of the Blue Earth River, 150 miles above Fort Snelling. Already one of the families of my church has emigrated to the Indian Country, and soon we shall hear the cry, "Come over and help us!"

As the first of the Home Missionary band in this Territory, I feel a deep responsibility resting upon me, to make provision for those who will soon come in

and occupy the old mission stations of the Dakota Presbytery; and never have I more felt the need of guidance from above, and the prayers of my fathers, in the ministry, that I may prove a wise master builder, and lay a permanent foundation upon the rock, Jesus Christ.

## IOWA.

*From Rev. John Summers, Potato Hill, Benton Co.*

#### From the Frontier.

This missionary commenced his labors in this remote and destitute portion of Iowa, in January last, and has shared largely in the trials and difficulties peculiar to the frontier settlements.

There are six different settlements in this county where I now preach statedly on the Sabbath. I divide my Sabbath morning labors equally between Fremont and the neighborhood where I reside; and my afternoon labors between the other four neighborhoods, one of them two miles distant, and the others from five to six miles from the above named places. In nearly all of these settlements the only preaching they have is what I am able to give them. My meetings still continue to be well attended.

#### Popular Expurgation.

There has been, however, and still is a large amount of immorality in some of the settlements. When I commenced my labors in this field six months ago, there was a gang of horse thieves living in it, whose depredations had long been a cause of annoyance and terror to the surrounding country, and whose immoral influence has been very injurious to some of the settlements. But, a few months ago, a large number of citizens said to belong to this, and a neighboring county, assembled for the purpose of lynching or driving them away. The thieves promised that if a reasonable time was given to them to dispose of their property, they would leave; and it is supposed that most of those who were actively engaged in the gang, have either left or will soon leave.

#### Political Meetings on the Sabbath.

The Sabbath day is much desecrated among us. Political meetings have been held at Fremont on the Sabbath. And but recently a meeting of the citizens of

that place was called, to take into consideration the propriety of having (as it was termed) a Sunday school celebration on Sabbath, the 4th of July, and to appoint a person to read the Declaration of Independence, and another, as Orator of the day. I requested that the celebration might take place either on Saturday or Monday; but I was told by one of the leading men of the place that if the Sabbath was not a suitable day on which to celebrate the 4th of July, it was not a suitable day on which to preach the Gospel. I then urged some of the friends of the school, and of the Sabbath, to attend the meeting, and exert their influence to have the celebration take place on some other day. This they did, and Monday was appointed instead of the Sabbath.

He next speaks of the great prevalence of intemperance in the community, and relates an instance in which, under the influence of passion produced by intemperance, a husband made a murderous assault upon his wife, "to whom, one year ago, he was kind and affectionate."

From what I have already stated, you will perceive how important it is that this people should have the Gospel preached unto them. Truly the friends of the Redeemer here have cause to be thankful for the aid which they have received from the American Home Missionary Society. But for that Society this inviting field of missionary labor would still be unsupplied.

#### **What the Missionary is doing:**

Since my last report we have commenced three Sunday schools in the county. Each of these schools has a library containing from 100 to 150 volumes of the American Sunday school Union's publications. The school at Fremont has three Bible classes of adults, and recently contributed for Sabbath school purposes \$15.50, ten dollars of which was to aid other Sabbath schools in the county.

At my request a committee was appointed by the Des Moines Presbytery to organize a Presbyterian Church at Fremont, the county seat of Benton County. The committee according to previous arrangements organized a church there, on the Sabbath, June 27th, consisting of nine members, four males and five females, all of whom are heads of families.

## **WISCONSIN.**

*From Rev. F. Lawson, Fulton, Rock Co.*

The labors of Mr. Lawson are divided between the church in Fulton and another infant church in Evansville. From each of these points as a center his more occasional efforts are extended to the surrounding settlements.

Our church is blest with as good a degree of prosperity as we can reasonably expect in the ordinary providence of God. At our last communion season, in July, we received an addition of seven to our little communion, for which we desire to "thank God and take courage." But our work is all new as yet. For about three years only has Fulton had regular preaching, so that we have not fully established (as in many places) what may be described as a religious influence, so as to make Sabbath-breaking unpopular, and "the sound of the rifle unheard." Yet I am cheered by the assurance that the number of attendants upon the worship of the sanctuary has more than doubled within the past few months.

We have three Sabbath schools within the bounds of the congregation, which are all superintended by a young man from New Jersey, whose assiduity is untiring in labors for the benefit of our youth. These schools are exerting a powerful influence for good, which, as bread cast upon the waters, shall be found after many days. They are well sustained by the children, if not by the parents also.

Our church, at my instance, have appointed the first Monday afternoon in each month as a season of prayer for the spread of the Gospel through the whole world, in our own midst, and in our own hearts. These meetings are refreshing and interesting. A goodly number of our scattered brethren meet on the occasion, leaving their business avocations to "come to the house of prayer." In all my visits among this people, I have observed that there is, after all, a strong moral sentiment, far more favorable to religion than in many places.

I have preached regularly three times every Sabbath (except four), since I have been in Wisconsin. On all appointments for preaching there is uniformly a good attendance. One of my appointments is among the Universalists. I feel encouraged to hope that there good will be done. Our meetings for prayer in the week

are regularly attended by a few, with a degree of profit.

The church at Evansville is small in point of numbers, still they are a praying people. This church also have set apart the 2nd Monday of every month as a meeting for conference and prayer for the spread of the Gospel through the whole world.

This community is thoroughly committed to the temperance enterprise, and no intoxicating drinks can be procured here. If obtained, they must be brought in from a distance.

In this field, as well as in Fulton, the leading influences are Eastern. Men from central and southern New York are the old settlers. I look forward to the realization of good things here, with the blessing of the divine Spirit, so that God may be glorified and many souls be saved through Christ.

The disadvantage of which the missionary speaks, arising from want of age and maturity, to give a certain dignity and weight of influence to christian institutions, may very naturally impress itself upon the mind of one placed among the rising communities of the West; since this and other elements of the moral power of the Gospel in the social state, are as truly, though in a less degree, subservient to its restraining, and even its saving influence, as are the more immediate effects of the preached word. But this consideration strongly enforces the duty of doing, without delay, whatever may be done in the enterprise of Home Missions. It is indeed committed to this agency to build again the "old wastes," and repair the "desolations of many generations;" and this is one efficient and hopeful department of its labors. But how much more hopeful and effectual another great department, in which much the largest part of its means and energies are expended; wherein it goes before, and prevents the causes of these moral desolations, by supplying an evangelical influence to mold all the elements of Society while in its plastic state.

*From Rev. L. Foote, Delavan, Walworth Co.*

#### Attendance on the Word.

There has been no time, perhaps, since my coming among this people until now,

when the attendance on the Sabbath ministrations has been so *general* and apparently satisfactory, as during the last few months. Numbers are now constant listeners to the word preached, who seldom or never were seen at the house of God. It is sometimes difficult for all our congregation now to find seats on the Sabbath, and our people begin seriously (notwithstanding most of them are in debt) to talk about enlarging our house of worship. This I think will need to be done at no distant period. After all, we who have lived long at the West, have learned not to put *all confidence* in *apparent prosperity*, in a land where, like her "prairie winds," we are subject to sudden and never-ending fluctuations. The time will come, however, if right means are used, when general stability and firmness will form an important feature in the character of western men and churches; and when this is added to their indomitable perseverance, and the vast natural resources of the country, we shall no longer (with God's blessing) wonder where is the place of prosperity!

In addition to the increase of our congregation on the Sabbath, there has also been an increase in the numbers who attend our Sabbath school and Bible class; and now a new stimulus is given by the addition of nearly a hundred volumes to our S. S. Library, which our congregation have just purchased by contribution.

---

### ILLINOIS.

*From Rev. Joseph Butler, Albion, Edwards Co.*

#### Report of an Itinerant.

On the first of October, when my six months commenced, I was on my return from Synod at Springfield. I turned aside to St. Louis, for the purpose of attending a Sabbath school Convention. Owing to circumstances, however, I immediately left for home, without staying to attend the convention, which I found would have detained me nearly a week longer from the direct business of my mission.

#### Labors in Effingham County.

I remained at home just to preach on the Sabbath to this now destitute church and congregation, and then set out for Effingham County, in order to assist in two protracted meetings in that very dis-

couraging field; and to attend another similar meeting with the newly organized and weak church at Long Point, Cumberland County.

The first meeting was held in a private house. It was attended with the blessing of God to some extent. Nine were added to the church by profession. This was twelve miles east from Ewington, the County seat. Eight discourses or more were preached in another branch of the same church, about ten miles south of Ewington.

At the meeting in Ewington, the Holy Spirit was evidently present, with his awakening and convicting influences,—if anxious countenances, tears, and serious conversation are indications of it; but there were no hopeful conversions while the meeting was in progress.

#### Humble Accommodations.

The same was essentially true of the third protracted meeting at Long Point. The meeting was held in a private house *without any window*, which, of course, rendered it very inconvenient. Besides this, two of the sons of a large family living within two or three rods of the meeting, were sick with the typhus fever, which also operated unfavorably for the meeting. We trust, however, that some good was done, even if no sinner was then converted. Some, who were left inquiring, may have been led, or may yet be led to the Savior. At the places of meeting already mentioned, we visited many families.

#### Visit to Vermillion and Iroquois Counties.

I then returned home, and preached on the Sabbath, and set out for Vermillion and Iroquois Counties, up the Wabash. My intention was to assist in several protracted meetings among the newly organized churches and destitute settlements in that wide northern portion of our Presbytery. But the severe cold and consequent difficulty of getting people together, especially on these large prairies, and the subsequent rains and wind, and also high water, prevented our holding regular protracted meetings. We preached, however, most of the evenings, at candle-lighting, and visited families when circumstances would permit, during the day. In Iroquois County, we made arrangements for organizing a Church.

During this quarter I have preached *fifty-nine* sermons in *ten* different counties, and traveled 830 miles, not reckoning my travel home from Synod.

Such "protracted meetings" as are herein described, in the circumstances of a new and scattered population, almost wholly destitute of the stated ministry of the word, if improved for the instructive and earnest enforcement of the truths of the Gospel, are doubtless to be approved. They are surely adapted, in some degree at least, to meet the pressing spiritual necessities of the people; and must have a tendency to awaken and nourish, rather than to pervert, a wholesome desire for the established ordinances of the Sabbath. Many, also, will be the gracious fruits of the Spirit, vouchsafed to those who wait, as in the primitive period of the Gospel, on these unadorned and simple "rites of our holy religion."

---

## INDIANA.

*From Rev. A. H. Scherer, New London, Howard County.*

#### Light and Shade.

My labors during the last quarter have been attended with a good degree of interest. The attendance upon Sabbath preaching has been good, but during the week quite small. The Spirit of the Lord is working upon the hearts of the people at some of my stations. The young, especially, are becoming inquirers after salvation.

But I have many evil influences to contend with. The desecration of the Sabbath is, perhaps, one of the greatest evils prevailing on my field. The laws of the land, as well as the law of God, are trampled under foot by many that profess the name of Christians. Hunting, fishing and all kinds of sports, and even chopping fuel and doing the ordinary work of the week day, are practiced here in many neighborhoods; so that the man of God has his heart pained as he travels to and from the house of God on the Sabbath. Universalism and the "Rochester Knockings" are two of Satan's successful instruments here by which poor, ignorant souls are deceived. The temperance reform, however, is gaining ground, and scores of petitions have been sent to the legislature of this State, praying for a law to be enacted similar to that of the State of Maine, to protect our people from the evils of intemperance.

## MICHIGAN.

### German Mission at Detroit.

In many parts of the Middle, Western and Northwestern States, the Germans constitute, if not the largest, yet, in some respects the most important portion of our foreign population. As they incline, to a great extent, to retain their own language and literature, especially in the cities and large towns where their numbers are sufficient for the purposes of intercourse and business among themselves, they are not easily accessible to evangelical influences, even the Protestant portion of them, from the institutions of the Gospel by which they may be surrounded. So far as they are in the enjoyment of any religious privileges in this country, they are, for the most part, gathered into churches of their own. But the great body of those composed of the immigrants more recently arriving in America, are, like those in the father land, rationalistic in their views and formal in their worship, scarcely recognizing in practice the necessity of a work of grace wrought in the soul by the power of the Holy Spirit. There are among them, however, many experimental believers; and there are some godly men in the ministry, who are doing what they are able to bring the truths of the Gospel, in their purity and power, into contact with the masses of the German mind. Great interest must be felt by all Christians among us, in every form of effort which is employed for their spiritual instruction; but especially in the labors of missionaries among them of their own nation, who are themselves converted men, and whose aim it is to gather and build up churches upon the same evangelical basis with our own, to be composed only of members giving evidence of a spiritual renovation of heart, and bringing forth fruits meet for repentance.

The American Home Missionary Society the last year aided in the support of *thirty nine* such missionaries, preaching to German congregations in their own language; all of whom are men "well known and approved for their doctrinal views and experimental piety," whose desire and purpose it is strictly to adhere to the instructions of the Committee in requiring credible "evidence of regeneration by the

Spirit of God as a qualification for church membership."

Among the missions of this class, one of the most interesting and important is that named at the head of this article. The population of Detroit is now estimated at 25,000; of which more than 6,000 are Germans. The leading instrumentality in gathering the German Reformed Church in that city, to which the aid of this Society is now granted, was exerted by Rev. ABRAHAM BERKY; whose zealous and persevering devotion to the spiritual welfare of his countrymen in America, and whose eminent qualifications to minister to their instruction, with acceptance and success, have led to his recent appointment, by the Missionary Board of the Reformed Dutch Church, to labor among the German population in a destitute part of the city of New York. His place has been supplied at Detroit by Rev. CHARLES BECKER, who is also well approved as an able and faithful minister of the "grace of God which bringeth salvation." The church now embraces over sixty members, and will probably very soon be able to sustain its own christian ordinances. "The enterprise," writes Dr. Duffield, "in which Mr. Berký has been engaged, notwithstanding many difficulties and embarrassments, and chiefly those arising from the want of a place of public worship, has thus far succeeded beyond our expectations. The condition of the German population in our city is, at present, peculiarly favorable for efforts such as the church applying for the aid of the American Home Missionary Society, is now making."

### Origin and Progress of the Mission.

The following succinct account of the origin and progress of this mission, was published in the columns of the German Reformed Messenger, printed at Chambersburg, Pa., as communicated by a clergyman of that denomination who was present and took part in the very interesting services at the dedication of their house of worship, on the 28d of May last:

After Rev. A. Berký had, in the fall of 1849, made his missionary tour to Milwaukee and other portions of the State of Wisconsin, he returned as far as Detroit; and, at the instance of Rev. Dr. Duffield, he determined to commence labor-

ing as a missionary under commission from the American Home Missionary Society, in the latter place. Being a German Reformed minister, he set out with the determination of raising a German Reformed Church in full connection with Synod. To this design there was no objection; for the Society proposes to aid feeble churches that are organized on strictly evangelical principles, without particular regard to the denomination with which they may be connected. Accordingly, Rev. Mr. Berký began to preach in the City-Hall on the 2nd of December, 1849. By the 10th of February following, the way had been prepared for a more decided step, and he organized a church with *twenty one* members, adopting as the constitution of the congregation, the Form prepared and recommended by the Eastern Synod. Subsequently, May 22nd, 1850, the church was incorporated; the most important features of the constitution were also embodied in the charter. It was soon felt that the enterprise labored under serious disadvantages for want of a suitable place of worship. The regular meetings were sometimes interrupted, the Hall having been occupied for other purposes, and at other times they had to be held in private houses. This has been the case particularly during the past winter. As early, therefore, as the fall of 1850, an effort was begun to build a church. A lot was purchased in a central location, at a cost of \$500. The laborious pastor immediately went to work to gather funds to pay for the lot and put up the building, and succeeded in collecting altogether \$1,740. Of this sum about \$600 were obtained in Detroit, mainly from the First Presbyterian and Congregational churches, that have from the start manifested a deep interest in the enterprise. The balance was collected chiefly in New York and other cities and towns in the East, about \$100 having been contributed by the German Reformed Churches in Ohio. The entire cost of the edifice, as nearly as can be ascertained (not including the lot, however), was \$2,680. A debt of about \$940 still rests upon the church.

The writer proceeds to describe the building, which is of brick, 65 feet long by 42 feet wide, with sittings for about 600 persons. The interior is finished in a neat and chaste style, in which good taste and economy are combined.

Altogether, this promising missionary church is both without and within, very agreeable to the eye, and rejoices my heart.

It is a gratifying illustration of what the self-denial, diligence and perseverance of one man, with the blessing of God, can do, who has fully made up his mind to do something. The funds of the American Home Missionary Society have been wisely expended; and if God continues to bless the enterprise, it will soon become the center of a powerful evangelical influence among the foreign population of Detroit.

On the day of the dedication, a German audience of about 200 was assembled at 10 o'clock, A. M. The writer preached; the pastor conducted the liturgical service of dedication, and Rev. Mr. Bielfeld of Buffalo, N. Y., offered the dedicatory prayer. The Presbyterian and Congregational churches having omitted their afternoon public worship, a large audience assembled at 3 o'clock, P. M., when divine service was conducted in the English language, and a liberal collection taken.

This German Reformed Church at Detroit, like those at Cincinnati, Louisville, and other places, illustrates what we could accomplish for the cause of Christ in nearly all our Western cities and towns, could we but command the right men and sufficient means.

#### Letter from Rev. Mr. Berký.

The following is from the last report of Rev. Mr. Berký, extending to the date of the discontinuance of his labors at Detroit:

I have been enabled to pass through my labors during the past quarter with some degree of delight and encouragement. Our church is finished, and was opened for worship on the 18th day of April, and dedicated on the 23d of May. Having a convenient place of worship now, our congregation has been increasing since then, and averages about 100 hearers. We have had two communion seasons since I reported last, at which we received twenty one members, thirteen by profession, and eight by letter. Our little church now numbers sixty one members. The eight members received by letter, consist of a pious family from Holland, viz: a father with four sons and three daughters. The Lord has seen proper to visit this family with severe affliction since they have been in this country. The oldest son, who came to this country sometime before the father, buried his wife shortly after his arrival. The father buried his wife eleven days after his arrival; and on Friday last, we were called

to follow to the grave one of his daughters, who died after only about eleven hours' sickness. It was a mournful occasion, yet they mourned not as those without hope. This was also a solemn occasion to all the members of our church, for she was the first of its members who has died since our organization.

As soon as we opened our church for worship, we also commenced a Sabbath school, which averages about forty scholars. We did not remove the Union school to our church as we had intended to do, as mentioned in my last report, for as we found, from the encouragement we received, that a large school could be gathered, we thought it best to keep this school especially for the children of the emigrants. The prospects of our Mission Church are in general very encouraging.

Mr. Berkly then refers to the subject of his appointment by the Missionary Board of the Dutch Reformed Church, and says:

After mature and prayerful deliberation I consented to accept said appointment, provided we could obtain a suitable man to supply my place here. We have finally found such a man, the Rev. C. Becker; who, we think, is in every respect very suitable to take charge of this mission. I discontinued my labors here on the 26th of June, and my successor entered upon his labors on the 27th. I would recommend Mr. Becker to your favor as a good and pious man, and well calculated to labor in this field; and I hope the Society will grant him the necessary aid.

### OHIO.

*From Rev. N. T. Fay, Prairie Depot, Wood Co.*

#### Conflicts with Error and Fanaticism.

Through multiplicity of cares my quarterly report has been somewhat delayed. During this time there has been a deeper and more general interest on the subject of religion. Such a season is full of anxiety and more abundant labors to the missionary. In the regions of darkness, where various forms of religious error prevail, what is termed a revival of religion is often but the hot-bed of serious and fatal delusion. On this account we dread such false excitements, as the approach of a moral mania or destroying

pestilence. Having no direct control of these elements which destroy men's souls, we attempt to disseminate the truths of God's word with greater earnestness.

#### Western Characteristics.

The western mind under excitement moves along impetuously, breaking away from all restraint. It seems to imbibe something of the wildness and roughness of the country. The sober old doctrines of the Bible are too stale and common place. A preacher, to "get up an excitement," must be a stranger; his peculiarities must be odd and strange, his interpretations of Scripture must be huge and distorted. The latest type of error, succeeding Mormonism and producing the greatest excitement, is the "Spirit Rappings." One family altar has been erected as the professed result of these communications from the spirit land. Connected with this we are experiencing some of the bitter fruits of Arminianism.

#### The Bible the Preacher's Weapon.

Feeling that the Bible was a neglected book, I gave a course of lectures in which the Bible itself was most conspicuous, speaking by quotation after quotation designed to teach some vital truth, so that for each doctrine advanced, the Bible appeared as the foremost and only advocate. The result seemed to be somewhat analogous to the "back fires" which the inhabitants of the wide prairies often set to stay the progress of the devouring flames, borne on by the tempest till they outstrip in speed the fleetest horse. When divine truth itself consumes the rank weeds and stubble of error, these "strange fires" go out. I have a growing confidence in the Bible. As a missionary, to do the work of the Society here, I want the Bible—the Bible spirit—the Bible doctrine—the Bible language. While in New England, under Bible instruction at home, at the Sabbath school, at the sanctuary, I did not realize its worth. Neither was I fully aware of its precious value as I looked out from the walls of the College and Theological Seminary, upon a community molded by its power. But since my residence here, I have been led to bow most reverently before its great and glorious author, and to praise and adore him for these revelations of himself, made through his dear Son, and the inspired Apostles and Prophets. It is my prayer that he will be pleased to afford me large measures of his grace, while I endeavor to bathe my spirit in this living fount, as in the healing pool of Bethesda; that he will open my eyes to



understand its teachings, and be especially near, by his presence, while I attempt to proclaim its blessed truths. I feel assured, if "High Heaven" will deign to answer this my petition, that I shall not labor here in vain. Although my heart often sinks within me under the weight of accumulating cares and anxieties, and ever and anon I am constrained to bemoan myself with the bitter conviction of my utter worthlessness, yet I feel the consciousness of renewed strength as I go through these western wilds with the Bible in my hands, for the purpose of lodging its truths in these immortal minds. God will bless his own word. It is not my work to make the seed germinate and grow; if it be sown, God will himself take care of that.

#### Faith Triumphant.

Sometimes I do feel as if the promise was my own—I love to sit down and read it over and over again—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him." Mine is indeed but a poor claim. Still my faith looks upward, my spirit finds much to cheer me while I watch and pray and labor in anticipation of the harvest. Perhaps the time is not very far distant when I shall be permitted to point many anxious sinners to the Lamb of God which taketh away the sins of the world. My life may be prolonged to witness even here the abundant fruits of righteousness. For the accomplishment of such an object, I trust my heart will lead me to engage all my strength. For the approach of that

happy hour, would that my prayer may be fervent and effectual.

---

### TENNESSEE.

From Rev. S. Sawyer, Rogersville.

#### A Missionary Farewell.

I bless the Lord that you guided me to this field. It is one of much promise. Can you not send me a co-laborer? The calls upon me are more than I can meet.

This terminates, in all probability for ever, my relations as a missionary under the care of the Society of which you are the Secretary. Allow me to say, in taking my leave of you, that I have ever been treated by the Secretaries with all that courtesy, confidence and brotherly love that I could possibly have looked for; and I assure you that my attachment to the Home Missionary Society has been increasing ever since my connection with it. I love it more and more; I regard the terms of its organization admirably adapted to the theater of its action. By changing them to do more good, it seems to me you would do less good.

I have been a Home Missionary nearly three and a half years, and in that time I have organized two Presbyterian Churches, for one of which I have succeeded in obtaining a stated supply. I have organized four Sabbath schools; have baptized over fifty children and received over seventy five members into the different churches to which I preach. But for your Society little or none of this might have been accomplished.

---

### Miscellaneous.

#### The American People.

Under this title we present our readers with a few brief extracts from the Address of Rev. EDWARD N. KIRK, of Boston, delivered at Newark, N. J., October, 1851, before the Society for the promotion of Collegiate and Theological Education at the West.

#### The People are Many and Great.

Speaking of the wants of Society in this country, as affected by its more recent history, he says:

Its unparalleled growth in population, and its geographical expansion, have made

these wants the more intense and urgent. Society outstrips the natural growth of its own institutions, like a luxuriant vine lifting its bold and vigorous branches beyond all the supports which an ordinary foresight had provided. And the very districts in which the higher instruments of civilization and of evangelization are most needed, are often the most unlikely to provide them; the adventurous settlers of new countries being generally most regardless of their material necessities. Besides this rapid growth and expansion from domestic causes, we have likewise opened a wide door to every foreign influence, friendly or unfriendly.

The evil from abroad, thus combining with the native ignorance and wickedness, makes a formidable power among us, against the kingdom of Christ and social order.

But this disadvantage is attended with an advantage of much importance. The servants of Christ can enter this field and occupy its length and breadth, without any obstruction. The voluntary principle, in which we glory, has indeed no value to an indolent, selfish and worldly church. It will even prove an immeasurable evil to our land, if the sense of personal responsibility is not found in some of our citizens, to such an extent as to secure a comprehensive survey and observation of the entire field; watching, with a patriotic and christian solicitude, the progress and the perils of particular sections, and of the whole country; and if there be not a hand outstretched to help the weak, and to work for the indolent, so far as to give the whole country all the institutions necessary to form a christian civilization.

#### One and Indivisible.

*The whole field must be regarded as one.* Whatever may be our sectional prejudices, local attachments, or local duties, the whole country, though divided for civil purposes into thirty one sections, for spiritual purposes must be regarded as ONE. Its interests are a unit. Vital bonds connect its remotest parts to each other. It is not a mechanical agglomeration of masses, having no mutual affinities; but a living body, whose remotest members are bound to one another, and to the whole body, by living cords of nervous sensibility, to report to the head and heart its weakness or its pains; and by living cords of nervous energy, to carry the strength of the strong to the weak, the skill of the instructed to the help of the untaught, that the body may preserve its symmetry and its health. Our country is a living body, with its arteries and veins, making a moral circulation complete; by which one life, one type, one tone is secured to the whole. If there is blood at the heart, it will soon be found coursing out to one extreme member here, and another there. If there is blood, healthful or poisoned, in some remote member now, it will soon be brought back again, to affect the heart and lungs. It will be therefore but a poor, short-sighted selfishness, that shall make the central organs indifferent to the kind of circulation going on at the extremities.

#### A Political Community.

The education of the Western people is a common want—as really important to us as to them. Not, indeed, if life's great work is a mere scramble for the chief places at its feasts; not, if the love of country has become an obsolete phrase; but really so, if there are such moral units as one's country, the church of God, the human race. Our kindred have not severed the ties of nature by changing their apartment in the great family mansion. Our neighbors have not expatriated themselves, so long as the eagle is their ensign, and the stripes and stars wave over them. Their wants are still ours; their welfare and their woe are still a portion of our own. Nor can we afford, on even more selfish grounds, to suffer a low type of civilization to prevail in the new States; and especially those which contain the elements of great commercial enterprise. Every year is drawing us into a closer contact with our remotest neighbors. Our relations to that common compact, the Constitution; the common interest we have in the National Legislature and Executive, are realities which call upon our prudence to take part with our patriotism, and look after the condition of society in these new and growing States. If great ignorance prevails there, except on the one absorbing subject of trade; if great moral and social evils take root there, we inevitably feel it in every fibre of our civil, social and religious being. Mighty enemies have sworn, like Hannibal, undying enmity to our Republic. Popery, Infidelity, Luxury and Pride, are formidable Princes leagued under one mightier than them all. If they succeed in sapping any portion of the wall, they weaken the whole length of our line of defense. Through the extent, freedom and facility of intercourse; through the vast power of Legislation committed to the Congress, a body that bears in itself the local impress of each section; through the prerogative of the Executive and Legislature, chosen as they are by all the people, to control all our relations with foreign powers, we can never, as men, as Americans, or as Christians, look with indifference on the intellectual and moral condition of any State or section of our vast country. All this people bear the same sacred trust of freedom, of Christianity, of the rights and hopes of man, and of unborn millions. All have an equal power, whether native or foreign in birth; whether friends or enemies of civil and religious freedom; whether vir-

tuons or vicious; whether friends or enemies of the Gospel,—all have an equal power to carry out or defeat the great ends of our Fathers, and the higher ends of our Redeemer-King.

I speak rather as a man and a Christian, than as a citizen, when I say, that next to the bond of brotherhood in Christ, and the ties of kindred, I deem nothing on earth more sacred than the bond which gives political unity to twenty five millions of people under such a constitution, on such a territory, and in such a period of the world's history. And I speak of it before this Society, because our success depends upon the degree to which our people believe and feel the unity of the American Republic.

We have, then, one country. There are with us family governments by millions, town governments by thousands, state governments by tens; but the American Republic is one; its interests are one. "The eye cannot say to the foot, I have no need of thee." Mackinaw may be north, and New Orleans south; Maine may be east, and California west; but, east or west, south or north, "if one member suffer, all suffer with it;" if one is weak, all have an interest in strengthening it. We must, then, fellow citizens, fellow Protestants, fellow Christians, we must take lofty ground, broad views; broad as our territory, broad as our circle of political influence on the nations; broad as our circle of missionary operations. We must devote time to a careful survey of our whole country; we must volunteer for Christ and our people and our race, to survey the whole field, and estimate all wants as common wants, and all interests as one.

There are two forms of migration in our country, having results fully corresponding to their spirit. One is purely secular and selfish; the other is christian. It has been so from the beginning. We had on one side the Puritan and the Huguenot, and on the other the Cavalier and Merchant Adventurer. So many other causes have come in to modify the character of the older States, that we cannot refer to their present character in illustration of this point. But in the recently organized communities it is very striking. Galesburg, Oberlin, Marietta, and many others, were christian colonies; and they, like the Pilgrims, commenced their existence with churches, schools and colleges. But the great majority of villages, cities and States, being founded in a merely adventurous spirit of business, the consequence is, that, to a great extent, it is long before the common school

can be established; still longer is the interval before a supply of competent teachers can be furnished; still longer, before a high literary institution can be organized and sustained. Depending on a precarious foreign supply of teachers and of pastors, there is a fearful period of financial prosperity, without a corresponding intellectual and religious progress. A few men, educated under more favorable influences, feel the urgent want, but they can do little to remove it.

#### A Christian Brotherhood.

"We that are strong," said one taught and commissioned of Christ, "ought to bear the infirmities of the weak." The Western churches are weak. This may be seen by comparing their circumstances with those of the early settlers in the Atlantic colonies, and of missionaries to the heathen. The missionaries to the heathen are weak, because they are a few persons laboring in the midst of a mighty organization, which they are to overthrow, and a venerated public sentiment, which they are to change. The early churches of the colonies were weak, because they partook of the infancy of society around them. But time, with the foreign missionary, is not precisely what it is with our new settlements. The sooner, indeed, he begins to labor successfully, the more individuals may be blessed by his influence. But a delay of one generation, painful as it is, is merely delay. It will not determine the question whether that community is to become christian or infidel. And the early colonial churches could afford to grow slowly, because society was growing slowly. But in our new States it is not so. Society is taking shape, with a rapidity probably never known in man's history. While natural increase is taking place under the most favoring circumstances, the nations abroad are hastening the work by importing stones and timber for constructing independent and confederated empires. The molding and shaping these tribes of our Israel must come, either from accident and selfish passions, from the emissaries of anti-Christ, or from Christ's servants. And what is done must be done quickly. Ten years is a long business life in their great commercial towns. It is this peculiar fact that gives such painful prominence to the inability of the Western churches to meet the demands of society around them. This feebleness consists in their limited numbers, and the want of money. They are really called on by

their circumstances to do in their infancy, what belongs to churches fully developed.

And we that are strong, should bear their infirmities. If they are in painful want, we should realize the sense of it as our own; for that is the spirit of Christ. If they come to us with importunate exhibitions of their necessities, we should remember where we go daily with our importunate requests; and recalling the reception we meet with, as the Holy Writ expresses it, "be ye therefore followers, (imitators) of God, as dear children." Their case should be particularly surveyed, their burden cheerfully shared; for that is another law of the kingdom, "bear ye one another's burdens." We are strong in the maturity of our religious and social institutions; in the ability to sustain them; in the facilities for affecting public sentiment; and strong in the means of aiding our brethren.

#### Home Missions in Ireland.

At a late meeting of the General Assembly of the Presbyterian Church in Ireland, Dr. Edgar gave in the Report on Home Missions, containing the following statements: "It has been repeatedly published that the single district of Connaught contained 10,000 converts from Rome, and an appeal has been made to public charity to build eight new churches to accommodate them. In a district where, a few years since, 60,000 men assembled, at the command of the priests, to prevent a cow, protected by police, soldiers, and artillery, from being sold for tithes, there are now 800 converts from Rome, while 200 more have emigrated or died. A single mission in Ireland has in connection with it, fifty congregations of converts, and 30,000 children of Roman Catholic parents. Within the last sixteen years we have organized about 160 new congregations; and now, with about 550 ministers, and more than 480 congregations, we hold ourselves pledged to use our best energies for establishing Christ's kingdom over all the land. Missions to Romanists in the North of Ireland are still maintained at Cushenden, Six-mile-cross, and Pettingo. In Tyrone, 30 teachers, with 250 scholars, from sixty years of age and downwards, use the English Bible. Our missionary in Galway superintends forty two Irish schools, having 360 scholars, and a Sabbath school, and has Sabbath and week-day services, commanding an average attendance of forty, almost all Romanists. In Connaught we have thirteen missionaries and

nine catechists, with the teachers of our schools; eleven congregations, consisting of 750 hearers, of whom 400 were, or still are, Romanists; eighteen preaching stations (at stated times), where the attendance is equally numerous; and in thirty six schools, containing 1580 pupils, of whom 1406 are the children of Romanists, our missionaries have had opportunities of giving religious education to 4300 individuals.

The following may fitly be appended to the above, as confirmatory of its general statements; while it also alludes, in the same cheering strain, to the zeal and success of several other Societies in that important field:

During the last year, in the month of September, hearing that a very great change had taken place in the Roman Catholic mind in various parts of the country; and I will confess, being very skeptical as to the extent of that change, and as to the nature of those circumstances to which I refer—I determined, when an opportunity should enable me, to visit those localities and see really what the effect of God's Word—for it was nothing else, the effect of that Book, which you distribute—had been upon the minds of thousands upon thousands of my Roman Catholic fellow-subjects. With this determination in my mind, in the month of September last, I visited the western parts of Ireland, where these great events are taking place, so that whole sites of the country had come over out of the Church of Rome, and, through the medium of the Scriptures, had been led to join the Protestant Church. I went, therefore, in the first instance, to the west of Galway; from thence I proceeded to visit the various missionary stations, some under the Irish Church Missionary Society, some under the Irish Society, some under the Coast Society, some under the Reformation Society, and some under the Presbyterian Church Society, but all of them working together for the same object, all of them imbued with the same harmony—and no kind of attempt to meddle one with the other, except to give each other all the assistance they can in the great work in which they are all engaged. I could mention many schools which I visited. Go where you will amongst them, the cost of that Book is not to be told. Teachers and pupils will thank you for no other book—they will take no other book—they will read no other book. They value that

book—they love that book—and I believe the greatest enemy of the country will not be able to take that book away from them.

### "Jumpers."

A very interesting circumstance happened, showing the quickness of some of the children, and the knowledge which they have of Scripture. There were two boys, the one about fifteen, and the other about twelve or thirteen years of age, walking along the road, as they generally do, with their Bibles under their arms. They met with the priest of the parish. The priest asked them if they were "Jumpers." That is the name people are called by when they leave the Church of

Rome. They answered, "Yes, sir, we are." "Well, then," said the priest, "how comes it that you have left the church of your fathers, and joined this system of heresy?" "O, sir," said he, "we have left the Church of Rome because she teaches us wrong." "Teaches you wrong?" the priest said, "where does she teach you wrong?" "She teaches us, sir, to worship the Virgin Mary, and the Book says, 'there is but one Mediator between man and God.'" Upon which the priest said to the eldest of the little boys, "Come, now, put up your Bible, and let us have a little conversation on theology." Upon which the little boy gave a nudge to the eldest boy, to whom the priest was speaking, and said, "Say to him, 'Get thee behind me, Satan!'"

### *Appointments by the Executive Committee of the American Home Missionary Society during the month of August, 1852.*

#### *Not in Commission last year.*

Rev. Thomas J. Lamar, to go to Missouri.  
Rev. Josiah W. North, to go to Illinois.  
Rev. Elijah W. Stoddard, to go to Northern Illinois.  
Rev. James R. Smith,  
Rev. John Ingersoll, Marion and Eight Mile Prairie, Ill.  
Rev. Charles R. Fisk, Little Rock, Ill.  
Rev. Andrew Huntington, Gallipolis, O.  
Rev. Leonard Johnson, Triangle, N. Y.  
Rev. Philander Bates, Virgil, N. Y.  
Rev. Ernst Hoffman, Rome, N. Y.  
Rev. James I. Ostrom, New Windsor, N. Y.  
Rev. J. B. Stone, Redford, N. Y.

#### *Re-appointed.*

Rev. Royal Twichell, Benton Co., Minnesota.  
Rev. Edward D. Neill, Saint Paul, Minnesota.  
Rev. Konrad Bless, German Oh., Fort Madison, Iowa.  
Rev. Edwin B. Turner, Colesburgh, Iowa.  
Rev. C. W. Hess, Garnaville and Farmersburg, Iowa.  
Rev. Edmund D. Holt, Montrose, Iowa.  
Rev. Griffith Samuel, Welsh Cha., Emmet and Ixonia, Wis.

Rev. Samuel H. Thompson, Salem and Wilmet, Wis.  
Rev. H. H. Dixon, Johnstown, Wis.  
Rev. James Jameson, Center and Magnolia, Wis.  
Rev. Cutting Marsh, Waupaca and vicinity, Wis.  
Rev. Henry D. Lothrop, Palmyra, Wis.  
Rev. Richard Morris, Welsh Cha., Delafield and vicinity, Wis.  
Rev. Conrad H. Heckmann, Ger. Cha., Brunswick and vicinity, Mo.  
Rev. John Gibson, Plum Creek, Ill.  
Rev. John Wettie, Belleville, Ill.  
Rev. William E. Ostlin, Carthage, Ill.  
Rev. A. J. Copeland, Como and Gap Grove, Ill.  
Rev. Joseph D. Baker, Cambridge and vicinity, Ill.  
Rev. E. C. Birge, Bourbonnas and Rockville, Ill.  
Rev. C. L. Bartlett, Dupage, Ill.  
Rev. Lewis H. Loea, Joliet, Ill.  
Rev. Almon G. Martin, Angola and Salem, Ind.  
Rev. David M. Cooper, Saginaw, Mich.  
Rev. A. B. Pratt, Genesee, Mich.  
Rev. James McLaurin, Birmingham, Mich.  
Rev. Sylvester Cochran, Livonia, Canton, and Schwarzburch, Mich.  
Rev. William P. Russell, Richmond and Riley, Mich.  
Rev. Jeremiah Petrie, Volney, N. Y.  
Rev. Parshall Terry, Marathon, N. Y.

### *The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of August, 1852.*

#### MAINE—

Deer Isle, Mon. Con. Coll., in part to const.  
Dea. Nehemiah Clason, a L. M., 20 00  
Fryburgh, Joseph Colby, by B. Perkins, 21 00  
Limerick, Fem. Benev. Soc., by P. E. Sanborn, 3 00

#### NEW HAMPSHIRE—

Missionary Society, by Rev. B. P. Stone, 500 00  
Brookline, Lad. Benev. Soc., by Mrs. M. B. Goodwin, 3 00  
Canterbury, Ladies, by Martha B. Moody, 3 00  
Concord, Robert Davis, \$8; Mrs. Ann G. Merrill, \$5, 11 00  
Hampton, Cong. Ch. and Soc., by F. Grant, 14 83  
Pittsfield, Mrs. A. C. Berry, L. M., in full, 5 00

#### MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treas., 2,000 00

Amherst College, Faculty and Students, to const. Prof. Aaron Warner a L. D., and Prof. Charles B. Adams a L. M., by E. B. Crowell, 133 25  
Andover, Old South Ch. and Soc., by A. J. Gonkl, 164 00  
E., 15 00  
East Cummington, Ladies' Benev. Assoc., by Deborah Snow, 3 00  
Hampshire Co., a Friend, 100 00  
Hardwick, Ladies' Benev. Soc., by Mrs. Lucretia Knowles, 5 00  
Sturbridge, Legacy of Perez Walker, by George Davis, 500 00

#### RHODE ISLAND—

Barrington, Ladies' Benev. Assoc., to const. Mrs. N. T. Hyde a L. M., by Mary Tiffany, 30 00  
Providence, a Friend, 10 00

## CONNECTICUT—

Bridgeport, Second Cong. Ch. and Soc. Sab. Sch., by S. W. Baldwin,	75 00
Center Brook, Cong. Ch. and Soc., by Rev. J. H. Pettengill,	50 00
H. C. Sanford, by Rev. O. B. Bidwell,	6 00
Colchester, Cong. Ch. and Soc., in full to const. Mrs. Elizabeth Clark and Mrs. Sophia Worthington Life Members, by Miss A. M. Lathrop,	5 00
Danbury, Cong. Ch. and Soc.,	87 19
Gaylord's Bridge, Ladies, by Miss Della Gaylord,	4 00
Gothen, Sew. Soc.,	8 00
Greenville, Cong. Sab. Sch., by F. W. Carey,	90 00
Greenwich, First Cong. Ch. and Soc., to const. George T. Hobby a L. M., by Rev. S. B. S. Bissell,	30 00
Guilford, First Cong. Ch. and Soc., by H. W. Chittenden,	76 11
Hartford, an aged Friend,	5 00
Lebanon, Miss Elizabeth Raymond,	5 00
Madison, Wyllis Munger,	1 00
New Haven, viz.:	
First Cong. Ch. and Soc., by John Ritter, to const. Dr. Thomas Wells, Edward A. Walker, Montgomery Atwater, Susan F. Charnley, of New Haven, and William Atwater, of Birmingham, Life Members, \$680 88; Fem. H. M. Soc., by Eliza North, \$3,	688 88
Chapel St. Ch. and Soc., by H. M. Whittelsey,	174 40
College St. Ch., of which \$30 is from Sab. Sch. to const. Miss Abigail Gould a L. M., by E. Benjamin,	292 12
North Cong. Ch. and Soc., by A. H. Maltby, of which \$40 is from E. C. Herrick, to const. Francis Bradley and William A. Macy Life Members, and \$30 is from William Johnson, in full to const. Horace Andrus a L. D.,	285 60
A Friend,	5 00
New London, Second Cong. Ch., by R. Colt, \$235 50; Ladies, \$87 04; Friend, \$100,	492 54
Norfolk, Cong. Ch. and Soc., by Rev. Joseph Eldridge,	100 00
Norwalk, First Cong. Ch. and Soc., bal. of coll., by A. E. Beard,	35 58
Plainville, Cong. Ch., by C. Moore,	62 43
Redding, by Rev. D. D. Frost,	25 00
Rockville, First Cong. Ch. and Soc., of which \$100 is to const. Seth W. Johnson a L. D., by C. Hibbard,	110 09
Salisbury, Lad. Sew. Soc., by Rev. J. Lee,	8 90
South Coventry, First Cong. Ch., by Rev. C. Hyde,	31 00
Stamford, Mrs. Cynthia Barnum, to const. Rev. Isaac Jennings a L. M.,	30 00
Thompson, Legacy of Mrs. Nancy Willard, by J. B. Gay,	15 46
Wallingford, Cong. Ch. and Soc., by Rev. E. K. Gilbert,	56 05
West Woodstock, Cong. Ch., by G. Danielson,	8 00
Wilton, Cong. Ch. and Soc., by Charles Marvin,	35 00
Woodbridge, Ladies, by Mrs. J. G. Allen,	2 00
Woodbury, Cong. Ch. and Soc., by Rev. L. Curtis, to const. N. B. Smith, Benjamin Febrique, and Henry S. Curtis, Life Members,	100 00
A Friend,	10 00

## NEW YORK—

Brooklyn:	
Bedford Cong. Ch., by D. O. Calkins,	15 09
South Presb. Ch., Mon. Con. Coll., by W. R. Dwight,	85 38
Brunswick, First Presb. Ch., by Daniel Howe,	12 00
Canandaigua, in part of legacy of Walter Hubbell, by W. S. Hubbell,	40 90
Catskill, Joshua Atwater, to const. Miss Mary E. Atwater and Emily A. Atwater Life Members,	60 60
Haverstraw, Central Presb. Ch. Sab. Sch., by Rev. A. S. Freeman,	22 00

Hunter, Legacy of Mrs. Lucy M. Hatch, by R. W. Post, Exr.,	50 00
Lake Ridge, S. Edwards Todd, L. M., in full,	10 00
New York, J. L. Halsey, \$10 00; Miss C. A. Dustan, \$10; A. H. C., \$5; George Watson, \$1,	26 00
Central Presb. Ch., Rev. W. A. Hallock,	10 00
Morser St. Ch., Anson G. Phelps, Jun., in full, \$500; B. F. Butler, \$75,	575 00
Church of the Puritans, Mon. Con. Coll., by W. H. Smith,	12 69
Seventh Presb. Ch., Charles Edmestone, by Rev. Dr. Hatfield,	10 00
West Presb. Ch., Sab. Sch. H. M. Assoc., by A. Boynton,	26 11
Rome, Legacy of J. W. Bloomfield, by Bloomfield I. Beach, Exr.,	1,048 00
Somers, Presb. Ch., by D. D. T. McLaughlin,	10 77
Watertown, Second Presb. Ch., to const. D. M. Lindale, a L. M., by R. E. Bacon,	30 00
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	8 00

## NEW JERSEY—

Newark, Rev. William Bradley,	10 00
Rahway, Thomas Morris,	10 00

## PENNSYLVANIA—

Cherry Ridge, Samuel Darling,	3 00
-------------------------------	------

## LOUISIANA—

New Orleans, Hon. Charles C. Lathrop a L. M.,	30 00
---	-------

## OHIO—

Bryan, Presb. Ch., bal. of Coll. by Rev. A. T. Wood,	2 00
Findley, Mrs. Sarah Hudson,	2 50
Galena, Coll., by Rev. W. Nichols,	12 27
Marietta, David Putnam,	200 00
Youngstown, Legacy of Mrs. Cornelia Jones, by J. W. Edwards,	38 00

## INDIANA—

New Corydon, Rev. James Boggs,	3 00
Otter Creek, Cong. Ch., by Rev. T. B. Goodwin,	1 55

## ILLINOIS—

Chicago, Second Presb. Ch., by S. L. Brown,	408 00
Jacksonville, Cong. Ch., to const. Joseph H. Bancroft a L. D.,	102 00
Tremont, Mrs. Lucy Mowry, by Rev. W. Andrews,	2 00

## MICHIGAN—

Birmingham, Presb. Ch., in full to const. Rev. James McLaurin a L. M.,	25 00
Detroit, Free Cong. Ch., by Rev. H. D. Kitchel,	31 00
Geneseo, Individuals, by Rev. A. B. Pratt,	75
Grand Blanc, First Cong. Ch., \$10 25; Rev. C. Osborn, \$15,	25 25
Niles, Cong. Ch., by Rev. E. Colton,	23 75
St. Clair, Cong. Ch., by Rev. G. N. Tuttle,	1 50
White Lake, Presb. Ch., by Rev. H. Hyde,	7 50

## MISSOURI—

New Providence, Sew. Soc., by Rev. H. H. Hayes,	11 00
St. Charles, a Friend,	5 00

## WISCONSIN—

Somers, Presb. Ch., per Rev. D. Pinkerton,	18 00
--	-------

## IOWA—

Burlington, Legacy of James G. Edwards, to const. Mrs. Ellen T. Edwards a L. M., \$30; Cong. Ch., by Rev. W. Salter, \$16 75,	46 75
Davenport, Cong. Ch., by Rev. E. Adams,	19 25
Farmington, Dr. Cooley, by Rev. D. B. Nichols,	2 50

Troy and Shunem, Presb. Ch., by Rev. J. C. Ewing.	5 00
<b>MINNESOTA—</b>	
Oak Grove, Presb. Ch., by Rev. E. D. Nell,	25 00
<b>SMYRNA, Asia, Rev. Elias Riggs, by J. L. Riggs,</b>	10 00
<b>MADREASS, India, Rev. G. W. Dulles, by Rev. O. B. Bodwell,</b>	5 00
	<b>\$9,425 60</b>

## JASPER CORNING, Treasurer.

*Donations of Clothing, &c.*

Canterbury, N. H., Ladies, by Martha M. Moody, a barrel.	81 80
Colchester, Ct., Cong. Sew. Soc., by Miss A. M. Lathrop, a barrel.	
East Cummington, Mass., Ladies' Benev. Assoc., a barrel.	30 89
Fall River, Mass., Central Cong. Ch. Juv. Miss. Soc., by Miss Caroline Borden,	29 44
Gaylord's Bridge, Ct., Ladies, by Miss Della Gaylord, a barrel.	88 86
Goshen, Ct., Sew. Soc., box,	75 76
Hadley, Mass., Russell Soc. Ladies, by J. B. Porter, a box,	43 23
Hardwick, Mass., Lad. Benev. Soc., by Mrs. Lucretia Knowles, a box,	
Hartford, Ct., North Ch., Ladies' Society, a box,	
Henniker, N. H., Western H. M. S., by Rebecca Ramsdell, a box,	56 00
Limerick, Me., Fem. Benev. Soc., by P. E. Sanborn, a box,	30 56
New Haven, Ct., Center Ch., Fem. H. M. S., by Eliza North, a barrel,	79 00
Newport, R. I., United Cong. Soc. Ladies, by Miss Eliza K. Hamett, a barrel,	65 50
Paxton, Mass., Ladies' Char. Soc., by William Philippe, a box,	56 57
Salisbury, Ct., Ladies' Sew. Soc., by Rev. J. Lee, a box,	47 41
South Windsor, Ct., Lad. Sew. Soc., First Cong. Ch., by E. W. Hooker, a barrel.	
Woodbridge, Ct., Ladies, by Mrs. J. G. Allen, a barrel.	

*The Cincinnati Agency acknowledges the receipt of the following sums. Rev. HENRY LITTLE, Sec'y.*

Amity Ch., Ind.,	\$9 51
Aurora, Ind.,	19 76
Cincinnati, O.,	
<i>Second Ch.,</i>	11 00
<i>Third Ch.,</i>	93 75
Crawfordsville, Ind.,	63 51
Dayton, O.,	203 25
Franklin Ch., Ind.,	20 00
Georgetown, O.,	63 81
Greenville, Ind.,	20 75
La Fayette, Ind.,	66 13
Laporte, Ind.,	44 10
Mishawaka, Ind.,	30 00
Mispah, Ind.,	11 06
Mount Vernon, Ind.,	25
Munroe, Ind.,	12 51
Family's Run, O.,	42 40
Rising Sun, Ind.,	7 25
South Fork, O.,	6 75
Troy, O.,	42 01
Vevay, Ind.,	5 00
Rev. H. Watson,	5 01
Returned by a Missionary,	20 00
	<b>\$788 67</b>

*Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.*

Birmingham, Presb. Ch., in full, to const.	
Rev. James M. Laurin, a L. M.,	5 00
Clinton, Cong. Ch., George Pomeroy,	10 00
Detroit, Presb. Ch., Mon. Con. Coll.,	10 00

Flint, Presb. Ch.,	25 48
Marshall, Presb. Ch., Rev. S. H. Hall, \$10;	
Mr. B. \$4,	14 00
Monroe, Presb. Ch., Charles Noble,	50 00
Pontiac, Cong. Ch.,	16 70
Romeo, Cong. Ch., to const. Rev. Luther Shaw and Dea. Dexter Mussey, L. M.'s,	69 41
	<b>\$198 59</b>

*Rev. ARATUS KENT acknowledges the receipt of the following sums in Illinois.*

East Rockford, Cong. Ch.,	\$18 00
West Rockford, Cong. Ch.,	97 43
	<b>\$115 43</b>

*Rev. DEXTER CLARY acknowledges the receipt of the following sums in Wisconsin.*

Green Bay, Presb. Ch., \$13 23: Mary H. Porter, \$1,	14 23
Racine, Presb. Ch.,	88 75
Waukesha, Cong. Ch.,	5 10
White Water, Cong. Ch.,	9 23
	<b>\$66 26</b>

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of July, 1852. BENJAMIN FREEBORN, Treasurer.*

Arlington, Legacy of Edward Cobb, in part,	\$300 00
Amesbury and Salisbury Mills, Cong. Ch. and Soc.,	40 00
Amherst, Mrs. Elizabeth Haven,	50 00
Barre, Evan. Ch. and Soc., to const. Rev. C. M. Nickels and Mrs. M. W. Nickels, Life Members,	111 50
Bedford, Trin. Soc., \$15 10; Tem. Char. Assoc., \$7,	22 10
Boston, Legacy of Miss Catherine G. Kimball, by Chester Daniell, Ex'r,	50 00
Braintree, First Parish Ladies' H. M. S., to const. Mrs. Mary A. Waldo and Mrs. Mary Hollis, Life Members,	71 50
Cambridgeport, Evan. Ch. and Soc.,	123 10
Dalton, gift of Miss Sarah H. Chamberlin, dec., by her sister, to const. Miss Henrietta A. Chamberlin, a L. M.,	200 00
Essex North, Aux. Soc., James Caldwell, Treas.,	
Newburyport, Rev. Dr. Dimmick's Soc., \$224 70: Mon. Con. Coll., \$26 24; West Newbury, a friend, \$1, to const. Mrs. Lydia Dodge, Mrs. Mary A. Brewster, Mrs. Sarah Danforth, Miss Elizabeth Bassett, Mrs. Sophronia L. Dole, William H. Wells and Moses P. Case, Life Members,	261 94
Hopkinton, Missionary Society, to const. Mrs. Ann M. Ober and Miss Betsey Walker, Life Members,	65 58
Ipswich, First Cong. Ch. and Soc.,	68 88
Lowell, First Cong. Ch. and Soc.,	53 00
Newbury, First Parish,	50 00
Orford, Mrs. Margaret Underwood, dec., by Rev. A. Underwood, to const. A. G. Underwood and Mrs. E. A. Underwood, Life Members,	250 00
Orleans, Cong. Ch. and Soc.,	20 00
Plymouth, Third Ch. and Soc. of the Pilgrimage, Rev. C. S. Porter, \$10; Dr. Timothy Gordon, \$10; Josiah Robbins, \$10; Andrew Bartlett, \$5,	85 00
Plympton, Mrs. Lydia Dexter,	10 00
Rockport, Miss. Sew. Circle, to const. Mrs. Mary L. Gale, L. M.,	30 00
Royalston, First Cong. Ch. and Soc.,	81 50
Sutton, Cong. Ch. and Soc.,	42 86
West Town-end, a Lady,	11 00
Winchendon North, Cong. Ch. and Soc.,	33 84
	<b>\$1,926 2</b>

# THE HOME MISSIONARY.

---

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

---

---

Vol. XXV.

NOVEMBER, 1859.

No. 7.

---

---

## Encouragements in the Work of Home Missions.

A very interesting and encouraging view of the progress and ultimate success of this great work is presented in the able Discourse of REV. PRESIDENT HITCHCOCK, of Amherst College, delivered before the Massachusetts Home Missionary Society, at its last Anniversary, in Boston. The discourse is upon the text in Matthew xiii. 33—*The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.* We transfer to our pages the following eloquent and instructive passages :

### Diffusive Energy of the Gospel.

Those engaged in the work of missions need not be discouraged, though the common principles by which men judge of the probable success of their enterprises should show their chance to be small. The fact that they are following a divine command, to go into all the world and preach the Gospel to every creature, may, indeed, be sufficient to give them courage and perseverance amid powerful difficulties. But it is important, also, to know what an extraordinary instrument they possess for carrying on the enterprise ; how it works its way into the hearts of men and silently changes their characters, and the whole aspect of society ; and sends down an influence, they cannot tell how far, into generations unborn. *It is, indeed, quick and powerful, sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.* It takes a stronger hold of society than all other influences, and abides longer. Its secret energy rouses human society into action, and propagates the change from individual to individual, from family to family, from community to community, and sometimes from kingdom to kingdom. Nor can the missionary tell, when he deposits the leaven of the Gospel in one spot, even though scarcely heeded there, but he has started a process which shall go radiating outwards over a whole continent ; for thus it has often done.

### Our Country most favorable for the Diffusion of the Gospel.

But though thus adapted to cheer the missionary in every land, this principle



affords much more encouragement in some countries than in others; and most of all, on American soil;—to the Home Missionary here.

Attempt to propagate its truths in a country where Heathenism, or Mohammedanism, or corrupt Christianity, is firmly established; is sustained by the learned few, and the ignorant and superstitious many, and by wealth and influence; is linked inseparably to the government, and can show a long list of illustrious defenders. By such causes the false system has been knit firmly together, and is settled down into a hard, impenetrable mass, which resists all change. Without a miracle, you would expect that if the truth should make any headway, it would be slow and difficult. Whereas in a nation where a false religious system sets loose upon the people, and has little social or governmental support, and especially where commerce, education and free principles are breaking up the torpid and indurated mass, the way is prepared for the power of the Gospel to show its mighty transforming energy.

Facts, now, corroborate the truth of these principles. For never has the Gospel made rapid progress in any country where a false system of religion has entrenched itself behind the prejudices, the social habits, the pecuniary interests, the splendor of rites and forms, and governmental favor; and its most signal triumphs have been witnessed where the false system has but a feeble hold upon the public mind, or men have begun to think for themselves. Certain conditions seem necessary, in order that this leaven may work; nor where these are wanting are we to expect success, any more than that the laws of chemistry will be set aside in the process of bread-making. God does sometimes, indeed, give unexpected success by the power of his Spirit; to show that, after all, the efficiency lies with him. But such cases are exceptions, which we cannot calculate upon, and are not our rule of judgment or of duty.

From these principles we should confidently infer, that Mohammedanism, and especially Popery, would offer more powerful obstructions to the spread of the Gospel than any other systems of error. Hence it is, that while missionary stations are multiplied among the heathen, they are yet so few in the great centers of Mohammedan and Papal influence in Asia and Europe. Nor can we doubt, that long after every heathen pagoda has been converted into a Christian temple,—nay, long after the Bible shall have supplanted the Koran in every mosque and minaret,—will the perverted Christianity of forms, propped up by leagues and bayonets, present its yet unbroken front, to be breached only in the *battle of that great day of God Almighty*.

On the other hand, from these same principles, we infer that nowhere on earth is there such a preparation for the spread of pure Christianity as in our own land. Here we have no inert and indurated mass of dead formalism to break up; no frozen and petrified system of rites and ceremonies to arrest the leavening process; no iron arm of government to check the onward movement. But the genial light and warmth of free institutions and of general education, have brought the community into a state most favorable for receiving the Gospel and giving it free course. Wherever faithfully planted, it is sure to communicate and spread its vitalizing influence outward and onward; and if Christians will only do their duty, they may be sure that the whole land will be leavened.

The wide world does not furnish another field of missionary labor so promising. I mean not by this, that other countries are not open to the Gospel, or that missionary efforts should be limited to our own land. God bless these efforts and increase them a hundred fold in every land. But I do mean, that our country preëminently invites and demands efforts for its evangelization. I do mean, that it is a

more promising and a more important field than any other on the globe, and, therefore, calls for every heart and every hand to engage in it.

#### *Impressions from Observation Abroad.*

Do I seem to any to be taking too strong ground? Let me propose to them an experiment, which I sincerely wish all my hearers could try, to test this opinion. Let them take the next steamer across the Atlantic, and in one fortnight they would find themselves on ground very favorable for a comparison. They would be traversing lands where state religions exist, with all their pompous and imposing rites and ceremonies, with their exclusive and intolerant spirit, and their hostility to freedom of opinion, and to all that is vital in personal piety. Religion there, is sustained by governmental decrees and by bayonets. Throttled in the embraces of the State, its lifeless form is made use of as a speaking-trumpet, through which are proclaimed, not the doctrines of God, but of man; such as the divine right of kings, the duty of unreserved submission to the Government and the Church; the infallibility of the Church, not of the Bible. The sweet countenance of gospel charity has been changed into that of a persecuting fiend; and the snaky locks of a gorgon cover her head, freezing and petrifying all around. All places are full of religious forms, but alas, to find its power you must search long and deep. The very high-ways are studded with crosses and crucified Christs, with oratories and images of the virgin, while the towns abound with vast and venerable cathedrals and chapels, full of golden images, splendid paintings, sacred relics; and the magnificent organ peals along the sounding arches and thrills the wondering soul, as the gilded priests chant their "te deums," their "pater noster," and their "ave marias." You enter the convent at the sound of the vesper bell, and a thousand white veiled nuns are kneeling around you, and gorgeous music lends enchantment to the vesper hymn. Every where in the streets you meet the cassocked priest, and often the imposing procession, while the multitudes uncover their heads as it passes. In short, to an American, accustomed to the simplicity of our modes of worship, the most prominent feature in European lands, save in the glorious fast-anchored isle,—and even there to a great extent,—is, that in spite of the most imposing externals, the whole is little more than heartless formality,—a wretched substitute for the bread of life. Yet when he sees how firmly rooted is this system in the pride and prejudice, the worldly interest, the interests of despotic governments and a swarming priesthood, and how it is woven into the very texture of society, he cannot but feel that little short of a miracle will be required for effecting a revolution. With what deep interest, then, after only a few weeks of such observation in those lands, will the heart of the Christian American turn towards his own country. In the hallowed language of our gubernatorial proclamations he will exclaim, "God save the Commonwealth of Massachusetts!" Save her religion from the base alloy of formalism, superstition and intolerance. Save her system of education from the blighting touch of aristocracy and priestcraft. Save her free institutions from the savage ferocity of the ignorant and unprincipled many, and the grinding oppression of the despotic few. Save her, for the sake of the country. And God save that whole country for her own sake, and for the sake of the world. For to save her, is to save the world; and to lose her, is to lose the world.

It needs only a short pilgrimage through the old world to excite such sentiments as these in the heart of a Massachusetts American. And his prayer to God will be, that he may live to go back and labor harder than he has ever done, to build up the cause of pure religion, of learning, and of freedom, in that land which he has now learnt to be the only one on earth where, for the present, this indissoluble trio of

noble institutions has any chance of wide-spread success. And if this man learns only this lesson by his foreign tour, it is worth all the sacrifice and expense of ten thousand miles of voyage and travel.

#### Privilege and Responsibility of American Christians.

What a noble work, then, is committed to our hands! What an inviting field has the Home Missionary Society before it! The man who enters it finds society not only in a state more favorable for casting in the leaven of the Gospel, but that the influence of his labors is felt almost to the ends of the earth. Let him be laboring to build up some obscure waste place, say in Massachusetts. He may seem to be unnoticed and neglected. But he is doing his part towards sustaining and perpetuating the free and the religious institutions of the country, and, therefore, in fact, the eyes of many millions in Europe are watching his labors with deep interest, and with earnest prayers for his fidelity; for their chief hope of the world's emancipation rests on the success of civil and religious liberty here. And if the true Gospel be not preached and received among us, free institutions must for the present fail. In preaching the Gospel, therefore, in the obscurest nook of the land, a man may feel that he is working for the whole country, nay, for the whole world. Indeed, Providence is sending representations from the whole world to our doors. By multitudes they pour in upon us from every European land, and swarms of Asiatics are crowding into the valleys of California. So that in fact we may become missionaries to Papists, Mohammedans, Boodists and other heathen, without leaving our own shores.

What responsibility, then, attaches to the name and position of an American. When, in foreign lands, I have met kings and queens, dukes and marquises, counts and viscounts, they appeared to be men and women of only the ordinary stature; but when I first set my foot again upon our own shores, and met free-born Christian Americans, it seemed to me that I was looking upon giants, because God has given them the power of giants to bear up the pillars of freedom, of education, and of religion, and to cast down the pillars of ignorance, superstition and despotism.

God has committed to American Christians the noblest enterprise which he has given to the present generation in any part of the world. And he has put into our hands an instrument with which to accomplish it, a thousand times more efficacious than those employed in commerce, in manufactures, in agriculture, or indeed any ordinary art or pursuit. How dwarfed must be our piety, how low our standard of patriotism, how contemptible our philanthropy, if we do not supply the means necessary to prevent the leaven of the Gospel from being overpowered and neutralized by ignorance and depravity. Ought we to be satisfied to expend \$50,000,000 annually for railways, and only one thousandth part as much in working out the grandest problem in politics, in education and religion, of this generation! Oh, if any cause has motives powerful enough to rouse men to action, it is this. If we enter into the work resolutely and cheerfully, with humble reliance on God's help, we are sure of success. And success will bring such a day of brightness and blessing to this wide continent, as never yet has visited any other. Though the deluge of ignorance, despotism and false religion, should engulf every other land, ours shall stand high above the flood and beat back its angry waves; and, ere the close of the present century, one hundred millions of Christian freemen shall here be found richly enjoying those social, political, educational, and religious rights and privileges, which God originally gave, but which man has hitherto unrighteously withheld.

## Anniversaries of Auxiliaries.

**CONNECTICUT  
MISSIONARY SOCIETY.**

The Missionary Society of Connecticut, Auxiliary to the American Home Missionary Society, held its annual meeting in the First Church in Danbury, on Wednesday, June 16, 1852, at half-past 7 o'clock, P. M. The Reports of the Treasurer and Directors were read by Rev. HORACE HOOKER, Secretary of the Society; and were ordered to be printed with the Minutes of the General Association. Addresses were then made by Rev. Constantine Blodgett, of Pawtucket, R. I.; Rev. Harvey D. Kitchel, of Detroit, Mich.; Rev. John W. Chickering, of Portland, Me.; and Rev. Walter Clarke, of Hartford. The meeting was one of deep interest, evincing, on the part of the people of Danbury, and the General Association in attendance, the strong hold which the cause of Home Missions has upon the affections of the churches in this State.

**The Treasury.**

The expenditures of this Society for the year ending June 1, 1852, in aid of thirty five feeble Churches in Connecticut, were \$5,096 76. An appropriation of \$1,000 was made, from its Treasury, to the Rhode Island Home Missionary Society; and a remittance of the same amount sent to the Parent Society; making the disbursements of the year, \$7,096 76.

The receipts for the same period were \$7,711 81. In addition to the remittance of \$1,000 from the treasury of this Auxiliary, the Parent Society received from Connecticut, during the year, \$17,790 69; making the whole amount of receipts from Connecticut, \$25,502 50.

The following extracts are presented from the Annual Report of the Directors:

**Results in Connecticut.**

With few exceptions, the churches aided by the Society are gathering strength. Old meeting houses are repaired or replaced by new ones; parsonages are provided; permanent funds for the support of the Gospel are increasing; while the various means for rendering public wor-

ship comfortable and attractive are introduced. Several of these churches were refreshed, the past year, with the effusions of the Holy Spirit. The different objects of benevolence are patronized, frequently to a greater amount than is received from our treasury. Some return to it a large share of their appropriations, and in one case, last year, the whole was returned. Groton and Humphreysville have voluntarily withdrawn from our list, and two or three others we expect will need no further assistance after the present year. Most of these churches enjoy the services of pastors; the rest have stated supplies. Two pastors were dismissed during the year, at their own request, and one installed.

**Continued Claims of this Field.**

The originators of Home Missions for New England had but a faint conception of the magnitude of the work in which they were about to engage. And well was it that they had not; for though men of wide views, and large hearts, and firm purpose, they might have hesitated to undertake the work. They thought that if the feeble churches were sustained until the existing causes of weakness and decay ceased to act, their labors would be lessened, and, perhaps, before many years become needless. But new causes of weakness have come into being, and will continue to arise for an indefinite period, even in New England. They have been specified in former reports of the Directors, and it would be superfluous to notice them again on this occasion. A remark or two on this point may not, however, be out of place. When from the increase of population or some other permanent change, a new church of our order is demanded in Connecticut, and there is a fair prospect that a little temporary aid will set it on a firm basis, why is not such a church as fair a candidate for patronage, as one at the West, which is strong only in anticipation? Why should the former, more than the latter, be required to stand forth at once in full panoply to meet unaided the battle of life? To call the one Church Extension, and the other Home Missions, will not alter the result.

**Extensive Reach of this Instrumentality.**

Through the favor of Providence, Home Missions, if they have not kept

pace with the unexampled growth of our country, have rapidly increased both in extent and efficiency of operations. Some of the founders of the Domestic Missionary Society of Connecticut, now Auxiliary to the A. H. M. Society, live to see the institution which they formed specially for this State, and whose feeble infancy they cherished with parental care, scattering, with a goodly company of fellow helpers, its bounties among the young churches of California and Oregon. Heaven speed their united agency among these outposts of our country; for the spirit which nourishes truth, liberty, and christian institutions in our own land, may leap from these shores over the broad ocean, and repeat the glorious work on another continent. For attaining such a result, the purest doctrines and forms of Christianity are at this moment imperatively demanded on our Western borders. If the light there be darkness, how great darkness will settle down for other long ages over the nations on the opposite side of the Pacific? To convert the heathen, we send missionaries—not money seekers; men who have felt the love of God in their souls, and will exhibit the principles and temper of the Gospel in their lives—not men who make “gold their hope and fine gold their confidence.” But now the heathen are rushing by thousands to our country, and will receive their first impressions of what Christianity is, from its exhibition in the cities and among the gold mines and placers of California. These impressions they will carry back to their own land, and the name of Jesus will be magnified or defamed according as they witness in our countrymen the fruits of holy living, or the disgusting scenes enacted by depravity, quickened through the want of social restraints and religious institutions.

#### Action and Reaction in Missionary Labors.

There is a mutual connection between all the benevolent agencies for extending Christianity. Especially is there, at the present day, such a connection between Foreign and Domestic Missions in this country. If ever there was room for preferring one of these causes to the other, that time is past. Both are now Foreign—both Home. Among the Catholics of Europe, Foreign Missions are not only preparing residents for the Western Valley, but shaping the hearts and minds of those who are to be our own neighbors and fellow citizens. In the Celestial Empire, the Foreign Missionary is train-

ing the heathen to preach the gospel to their countrymen in California; while Home Missions on our Western borders will send back Chinamen to their own land “with abundant blessings of the Gospel of Christ.” If intercourse with the opposite coast of Asia shall be permitted to continue—as in some form and to some extent it undoubtedly will—we might find difficulty in deciding whether a portion of the missions for our own country would not best have their seat in China; and a part of the work of missions for the Oriental nations be best accomplished in California.

In the movements of the Divine government to extend the true religion, sometimes the teacher is sent to his pupils; as when the Apostles and primitive Christians, “scattered abroad” by persecution, “went every where preaching the word.” Sometimes the pupils are sent to their teachers; as when whole nations were brought down from the North and planted in the midst of christian institutions. And sometimes masses of heathen, removed to a christian land by force, or allured to it by the hope of gain, become imbued with the principles and spirit of the Gospel, and return to enlighten and reform their ignorant countrymen. To accomplish such a result seems to be one reason why Providence kept so long in reserve the treasures of the golden West. Let the Gospel be proclaimed through all its cities and villages, its valleys and mountains,—then shall the day spring from on high break upon the teeming millions of Asia, and the song of salvation wafted over the wide waters prove that our labor has not been “in vain in the Lord.”

---

#### MAINE MISSIONARY SOCIETY.

The Forty Fifth Annual Meeting of the Maine Missionary Society was held in Searsport, June 23, 1852. Rev. WILLIAM T. DWIGHT, D. D., of Portland, President of the Society, took the chair, and the exercises were opened with reading the Scriptures, singing and prayer. The annual sermon was preached by Rev. EDWARD S. DWIGHT, of Saco, from 2 Cor. 15: 3,—*Now, for a long season, Israel hath been without the true God, and without a teaching priest, and without law.* The truth inculcated, in an interesting and impressive manner, was, that “a Teach-

ing Ministry, an order of men officially charged with the stated and frequent religious instruction of the people, is indispensable to the permanent welfare of society." Then followed the Report of the Treasurer, JOHN HOW, Esq.; and the Report of the Trustees, which was read by Rev. BENJAMIN TAPPAN, D. D., Secretary of the Society. Addresses were made by Rev. S. H. Hayes, Rev. Dr. Pomroy, one of the Secretaries of the American Board of Commissioners for Foreign Missions, Rev. Dr. Carruthers, of Portland, Dr. Pond, of Bangor Theological Seminary, Dr. Adams, of Brunswick, and several others, both clergymen and laymen; all expressive of the lively interest in this object which continues to be felt by the ministers and churches of Maine.

The operations of the Society, during the year, will be exhibited by the following extracts from the Report of the Trustees:

#### State of the Treasury.

At the last annual meeting the Society was reported free from debt, and a balance in its treasury of \$259.58. The receipts during the year, exclusive of a temporary loan of \$800 paid, and then renewed, have been \$12,637.98, of which \$10,279.07 were donations from various sources, and \$1,250 the avails of legacies. There have been paid from the treasury (not including the re-payment of the loan) \$12,866.28; and there is now in the treasury (deducting \$550, which belong to the permanent fund) a balance of \$461.51.

The amount received by donations during the year has exceeded that of the last year by \$1,229.73; a fact, which taken in connection with the completion during the year of a subscription of more than \$30,000 for the Seminary at Bangor, of which a third part has been already paid, affords some evidence of progress.

#### Summary.

The fields in which our missionaries have labored during the year, have been 90—the same in number as the year preceding; comprising 107 churches, and from 30 to 35 towns and plantations, without a church. Of the 140 places contained in these missionary fields, 40 have been supplied the whole time; 6 three fourths, 6 two thirds, 20 one half, 10 one third, and 16 one fourth of the time.

The whole number of missionaries employed has been 65, (last year 90,) of whom 75 have been ordained ministers,

and 20 licentiates. Fifty eight have been in commission for the year, fifteen from 6 months to 10, six from 3 months to 6, and sixteen for shorter periods. The whole amount of service has been equal to 70 years, and that portion of it, for which they have been remunerated by this Society, to 27 years nearly. Seven missionary pastors and stated supplies (of whom three have gone from the State) have left their fields of labor; and three have been installed, as pastors of missionary churches.

The average number of persons attending on public worship in all the assemblies to which our missionaries have preached, may have somewhat exceeded 12,000. The number of persons, added to the churches aided by this Society during the year, has been, by profession 120, by letter 50, in all 170. The whole number of members at the present time is 4,590, of which, however, a very considerable proportion are non-residents. The hopeful conversions reported are 202.

The contributions during the year, so far as reported, have been \$2,223.96; to the Maine Missionary Society \$1,369.76; for other objects \$854.20; being in all about one fifth of what they have received.

#### Good Effect.

Says one of our missionaries, speaking in behalf of the flock of which he is the pastor, "We shall trust, so long as God sustains the Maine Missionary Society, *the foster mother of the feeble churches*. The more I think of it," he adds, "the more I wonder why these feeble churches do not yearly hold a united jubilee of thanksgiving to God for this Institution." Let all unite, who love the State of Maine, and desire its prosperity, in devout and fervent thanksgiving for the good work which has been done in nurturing and strengthening christian churches in the midst of it. Some of these churches have arrived at a self-supporting manhood. Others are striving hard to attain it. Others we fear are too well content with a state of dependence. Now it is well for the child, and even for the invalid adult, to receive assistance, while really unable to provide for his own wants; but not afterward. How shall he ever reach the condition of a perfect man, if always dependent? Let the strong help the weak, while so weak as to need help. But when by any practicable effort and sacrifice the weak can dispense with the aid of the strong, and afford help to others weaker than they, then they do themselves an injury by receiving aid. Not in this way will a vigorous, growing prosperity

ever be secured. When a church long assisted is still declining, and there is no reasonable hope of saving it from death, the propriety may become very questionable of prolonging a sickly existence by aid which might be imparted to those that would soon be able to sustain themselves. There is need, however, of

### Long Patience.

Some causes of feebleness, which at present it is exceedingly difficult to remove, may not always operate so powerfully. One of these causes, a missionary who has felt constrained to abandon his field of labor, thus describes: "If I had only a few, who could be relied upon for efficient aid, who had really *some back bone*, there might be some hope." In other churches, besides that with which he was connected, the back bone element is wanting; not always through deficiency of either intellect or energy. Sometimes the trouble is, "all seek their own, not the things that are Jesus Christ's." Is this evil without a remedy? Another cause of weakness may be found in that sectarian spirit, which prevents those who are one in Christ, from giving their united support to the preaching of that Gospel in its essential points, which they all love. Must this evil always continue? The spirit of emigration, which is weakening so many of our religious societies, may not always exert so disastrous an influence as at present. Another evil complained of by one of our missionaries, testifying that which he had seen, is "the blasting, soul-destroying influence" of heretical doctrine—that which denies a future retribution—"destroying the benign effects of truth, and raising up a generation of people as godless as the heathen." Facts have shown during the past year, that these strongholds are not absolutely impregnable. Another evil which has operated very injuriously is the use of intoxicating drinks. Some churches aided by this Society (a very few) have not entirely

purged away this "old leaven;" and some laborers in the Lord's vineyard have encountered from this source serious difficulty. But the very general testimony is, that our churches and congregations are free from this great evil, and that in most of the communities, with which they are connected, the Maine Law is approved and executed. In some instances recently reported, a new temperance reform seems to be doing the work of John the Baptist, in preparing the way of the Lord.

### The End not yet.

The good work, in which for forty five years this Missionary Society has been engaged, is not yet done. It needs to be carried on more vigorously. Obstacles should excite us to more ardent zeal, more diligent effort, more self-denying liberality. The law of Christ's kingdom is, *thou shalt love thy neighbor as thyself*. But who has ceased to care for his own welfare, or to expend thought, time, money, labor, in promoting it? What parent pleads, that because he has already thought, watched, labored, expended so much, and so long, for the good of his children, he ought therefore to be excused from anything more? For *them* it is a pleasure still to give and to labor. And will not love to other human beings operate in the same way? If we love our fellow citizens, if we love our brothers and sisters in Christ, shall we complain that we have too many opportunities of doing them good? Does genuine benevolence ever grow weary of communicating happiness? Blessed ourselves with the institutions of the Gospel, we are debtors to those who are passing their season of probation without them. This debt, while the poor are yet with us—(and who are so poor as those who have not the Gospel)—let us account it our duty, our privilege, still owing, still to pay. And may the God of all grace accept our offerings, and render them conducive to the fulfillment of his purposes, the glory of his name.

---

## Missionary Labors.

### IOWA.

From Rev. E. B. Turner, Colasburg,  
Delaware Co.

#### The Minister's chief Sorrow.

I am grieved, as year after year passes on, that so little apparently has been done

for Christ. It is true the cause of religion is evidently gaining in its influence among my people; but there are many, on whose salvation my heart has been set, who are still unreconciled to God, and manifest little or no interest in the matter beyond a decent respect to the external forms of religion. Day after day, and month after

month, my soul has wept in secret places for them. At the beginning of the present year of labor, I looked forward with confident hope that we should sit with them in heavenly places in Christ Jesus before its close. And these hopes have been strengthened from time to time by a more than usual attention to the word, and a marked solemnity in the house of God. But the year has rolled away, and we have not seen one enter our church by profession. I hope, however, the labors of the year have not been for naught. Good seed has been sown, which I hope will ere long spring up and bear much fruit to the praise of divine grace.

#### Advance of Intelligence and Morals.

So far as we can judge from the outward appearance, there is progress in divine things among us. Our congregations have been full, and an increasing attention is given to the truth. The time has been here, when most of the people would go farther to hear the frothy ebullitions of some off-hand declaimer, even though he had no regard for the logic or order of his harangue, than they would to listen to a studied discourse. Now, however, they are manifestly pleased with a somewhat studied, and even *written* sermon. There never has been a time since my residence here, when the average number who attend meeting was as great as now. A small log school house would once hold many more than usually came to our meetings; now there are two churches, having services at the same hour, and both are generally well filled. It was with great effort that a Sabbath school could be maintained here at all when I commenced my labors; now there are two Sabbath schools, with from 40 to 60 scholars each. Sabbath breaking was a matter of common occurrence then; now the crack of the rifle, the shout of the riding party, or the click of the ax are seldom heard.

#### "Sprinklings of Isms."

During the present summer I have preached one sermon in our meeting house each Sabbath, and one at some out-post in the vicinity. My audiences in the latter places have been overflowing, and a great interest is manifested in the word. But the congregations are so mixed up with "sprinklings" of almost all the isms, that I hardly know to what extent the hearers are benefited.

#### An Important "If"

I strive, however, to do them all the good I can; deeming it of little importance in what form of chariot they go to heaven, *if they only get a safe passage.*

The fact is, your missionaries frequently do a great deal of work for other denominations. They shake the tree, and the fruit is often gathered by others. But their reward I suppose is the same. Not being willing to resort to such hasty and doubtful measures to increase the number of church members, those who have been brought in under their influence and labors are frequently hurried away to other churches. We are tried not a little, too, by the system of means that is generally resorted to here, by certain denominations; which has an effect to unsettle the regular religious habits of the community, and to create a disrelish for the ordinary means of grace. It associates religion with noise and excitement, and presents a strong obstacle to the usefulness of the means of sober instruction and conviction, and to all the regular labors of the ministry.

---

*From Rev. H. N. Gates, Yankee Settlement, Delaware Co.*

At our last communion season seven members were added to our little church, more than doubling our number, there being but six before. Six of this number were from other churches; two from England, two from Vermont, and two from Galena, Ill. One was a widow lady lately from New York State.

#### Roman Catholic Intolerance.

A brief sketch of the religious trials of this lady may not be uninteresting. Her parents and friends are Dutch Catholics; but her husband was an American, a brother of one of the female members of our church. On the death of her husband, her father offered to take her home, and provide for her and her three interesting little boys; but she, desirous of escaping the influence of the Romish religion, and of bringing up her children as Protestants, although poor, declined the offer, preferring to support herself by her own efforts. Accordingly she obtained a small dwelling of a brother-in-law, paying him rent. For a time she was allowed to live in peace, but soon her brothers and brother-in-law, perceiving that she attended Protestant meetings, associated with Protestant ladies in the sewing so-



ciety, &c., began to disturb her. At length, finding their efforts to draw her back into Romanism unsuccessful, her brother-in-law informed her that she must leave his premises.

In the meantime, fearing a rupture, she had been corresponding with her late husband's friends here, relative to her removal to Iowa. Her friends here became much interested in her case; especially her brother and sister-in-law, who kindly invited her to come and share, with them, the home which the Lord had given them. So that when the heartless, cruel mandate of her relative in New York came, she meekly replied, "Very well, I know where I can go." Then packing up her little all, she set out for this place, where she was kindly received by her friends; and at our next subsequent communion, she publicly professed faith in the Lord Jesus Christ. Does not this look a little like persecution? A poor, widowed daughter and sister, turned out of house and home, by those who should have been her protectors and helpers, and compelled to seek a home in this wilderness land; because she wishes to shield her little ones from the influence of the religion of her fathers, in which she has herself been educated, but is now aware of its danger to the soul, and asks to be permitted to worship God "according to the dictates of her own conscience!"

A Roman Catholic paper at St. Louis long ago, made some very frank admissions in regard to the intolerance and persecuting spirit of Romanism. It intimates, too, that the reason why other papers of the same faith, are not equally candid, is because they are either afraid, in this country, to confess the whole truth, or have too much policy to do so. In defending his course against the rebuke of one of his more prudent coadjutors, the editor uses the following explicit language:

"Is this doctrine of Toleration a christian doctrine, or is it not? Does it come from heaven or hell—from God or the Devil? Do we see any thing of it in the Bible, in the Fathers, in the actions or writings of the Saints, in the treatises of the doctors of the Church? Was it heard of before the birth of Protestantism? Has it not been condemned by the Council of Constance, and repeatedly by the Supreme Pontiffs? Is it any thing more [as advocated by some temporizing Catholic organs] than a convenient theory got up, that Catho-

lica, living among Protestants, may meet with less ill will? \* \* \* May we not expect the Church and christian rulers to act again as they have acted? Is it not our boast that the Church never changes; and is not her history an open book which all may read, which we cannot close if we would, and of which we are accustomed to say that we have no cause to be ashamed?"

The editor says, however, that he is "not in favor of *roasting* heretics; and professes that, "if this sort of work is to be revived, if persecution is to be renewed, we should rather be its victims than its agents." But then he adds:—"We say that the temporal punishment of heresy is a mere question of expediency; that Protestants do not persecute us here, simply because they have not the power; and that, *where we abstain from persecuting them, they are well aware that it is merely because we cannot do so, or think that by doing so we should injure the cause we wish to serve.*" How much, within the limit of these restraints, is left for dissenting Catholics to fear!

#### A Rural Celebration.

For the first time in the history of this place, on the last 3d of July, the people here celebrated our national birthday; not with powder and rum, music and dancing, but in a very plain, social, and, I may add, a very pleasant way. A few days previous to the time, the word was passed around that we should have a celebration—a homemade one; and each family was requested to bring a portion of their substantial fare for the refreshments. A bower was constructed of poles and bushes, on the prairie, near the house in which we hold our meetings, seats of boards and blocks were provided, and other comforts such as were necessary for the occasion. One of our citizens was prepared with a rustic oration, which was listened to with much pleasure. At about one o'clock, an entertainment of nourishing and substantial viands was set out upon a rude table in the open air, a cloud having spread itself over us, to protect us from the sun. Around this table about one hundred ladies stood, for we had no seats for them, and were obliged to dispense with many other conveniences commonly considered essentials of polite life. The men and boys took their portion in their

hands, and all seemed to relish the entertainment much. As the dinner was about concluded, the kind cloud, of which I spoke above, began to drop rain, so that very reluctantly we were compelled to postpone some two or three addresses which were expected—(one on Sabbath schools, one on Slavery, and one on Temperance)—until some other time; every one, of course, regretting that it was necessary to leave so soon.

I have given the foregoing, to show the channel in which we are trying to direct such things.

#### *From a remote Station.*

##### **An Example for Missionaries.**

From one of the western Counties of this State a missionary writes:

For myself and family, I can say that we are grateful to your Society for the aid you render us. Without your aid, I could not preach the Gospel in these new settlements; and I should be obliged to seek some other calling, or go to some region older and more densely populated than this, where they could, without aid, sustain the institutions of the Gospel. But I love the work in which I am here engaged; nor do I feel that my lot is a hard one, because of the trials and deprivations to which I am subjected.

##### **An Example for Young Ladies.**

At Knoxville they have a very flourishing Sabbath school and Bible class. This school and Bible class were commenced chiefly by the influence of one young lady, a member of the Congregational church; and she is the main pillar in their support. The Agent of the American Sunday School Union was there a few weeks since, and presented the claims of that Society to the people; when they contributed twenty eight dollars to supply their school with a library. How much good may be done by a single individual, intelligently and perseveringly devoted to the work.

##### **A Field for Another Laborer.**

There ought to be another minister in this vicinity immediately. I know of one or two points where churches might now be organized, if they could have any one to break unto them the bread of life. I cannot but hope it will be in the power of the Executive Committee to appoint a missionary to visit these destitute settlements.

## **WISCONSIN.**

*From Rev. C. W. Munroe, Appleton, Outagamie Co.*

I know that my own experience, as a Western minister, is not dissimilar from the experience of many of your missionaries, as disclosed in their reports; and I will not trouble you with the details of my own trials and discouragements, many of which are small in themselves, and, on paper, would seem almost ridiculous. But trials which bear upon the comfort, the convenience, the happiness and the health, physical and spiritual, of himself and his family, and which have an adverse influence upon the cause of Christ, he who is thus tried, cannot look upon as small or unimportant.

##### **Hope Deferred.**

I am led into this train of thought, in part, by two things:

One is the successive disappointments which have attended our efforts for the erection of a house of worship. At the time of sending my last report, my own, and the expectations of some others, whose hearts seem to be in the work, were much raised with the prospect of the immediate prosecution of the enterprise; and I confidently anticipated being able, at this time, to say that the building was well under way. But—"the foundation of the Lord's house is not yet laid." Most of the timber for the frame is upon the ground, and one load of stone has been hauled; and that is all. But members of the church say, "The Lord willing, we will worship in the new house the coming winter, if we do no more than raise and enclose the building; and so much we must do." This spirit is hopeful, and I do what is in my power to keep it alive. The old difficulty about the location has been the most formidable hindrance; but I believe the Trustees have at last decided that it is best to retain the spot first fixed upon. But on this matter I will not enlarge.

##### **Still holding on.**

The other thing is, the inadequacy of the provision for my support, resulting in the application for additional aid from the Society. This application I was very reluctant to have made. But, unless this additional aid be granted, I do not see how I can remain. For, from what I know of the circumstances of the brethren, the few who have hitherto borne the load

have done more than, in justice to their families, they should have done, as well as more than they can do, or are willing to do, at present. And this field is too important to be abandoned. My own feelings are too strongly enlisted for the prosperity of the little church which the Lord has permitted me to plant here, to allow me to leave; unless I shall come to the inevitable conclusion that by remaining, I am fighting against his providence.

#### Encouragements to Labor.

You must not think, however, that it is all discouragement here. The attendance upon the preaching of the word is quite as good as ever, taking into consideration our very uncomfortable summer quarters and other unfavorable circumstances. During the last quarter I have commenced stated preaching, once a month, in a destitute neighborhood between two and three miles in the woods, and the attendance is quite encouraging. We have also organized a Sabbath school there, and assisted them in procuring a good library; one of our church acting as Superintendent. I cannot but look upon this as a good beginning. My missionary field is thus enlarging, and I tell my people that, if so large a part of my salary comes from the Society, they must expect me to do a proportionate amount of what is more properly *missionary* work. Our own Sabbath school is well sustained, and with unabated interest on the part of the teachers and pupils.

#### Temperance advancing.

The cause of temperance is receiving considerable attention in the community at this time. The reputation of this, as a temperance town, is notorious. No licenses for selling ardent spirits are granted; and, if our next Legislature enact the "Maine law," it will be easily and strictly enforced here.

Honor to that community where this law can be strictly and easily enforced! The friends of temperance, both East and West, should understand that such a preparation is indispensable to its salutary and permanent operation. Nor let it be said, that in such communities the law is not required. It is made for the lawless and disobedient; who, till the Millennium shall come, unless restrained, will be found, in greater or less numbers every where, willing to seek their own profit or gratification at the expense of the best interests of society.

From Rev. Roswell R. Snow, Rochester, Racine Co.

#### Public Enterprise.

Our place is at present receiving something of an impulse from the recent converging of travel through it. Plank roads are now constructed through this place, both from Milwaukee and Racine, leading out into the country for a considerable distance beyond us. There are also some very active efforts in operation to obtain a line of railroad along up the Fox River, and through our place; to begin at Elgin in Illinois, and to extend to Waukesha, or direct to Milwaukee. This will probably be accomplished at no distant day.

#### Social Progress under a Permanent Ministry.

We are favored at the present time with an unusual supply of preaching; consisting of various shades and complexions of Methodism, as well as a decided style of Universalism. But these, we are in the habit of regarding as incident to an imperfect state of being; and so our social equilibrium is not greatly disturbed by their movements.

There are among this community most decided and encouraging marks of the benefit of a permanent support of the Gospel; and we cannot but feel, as a people, our high obligations for the generous assistance of the American Home Missionary Society. Without such assistance a pure Gospel could not, and would not be maintained here, at least with any degree of efficiency. We have some dear and good brethren and sisters in our connexion; but, comparatively, it must be said, that, in this community, the true and decided friends of Zion, such as can be relied on for sympathy and coöperation, are few.

#### Hardly "a bare support."

Notwithstanding your kind aid, and the kindness of friends around us, we are compelled to practice retrenchment of the strictest kind, in order to "bring the year around." Our expenses are necessarily considerable. Living on a great thoroughfare, and keeping open doors, as is common with ministers at the West, there is but a portion of the time that we are free from company; which, however welcome to us, and cordially received, is still no inconsiderable item in our current expenses. This, together with a due share of sickness, and setting an example in regard to

charitable and benevolent objects, very soon swallows up a salary amounting to no more in reality than 300 dollars, all told.

But I am not complaining. I still rejoice in my calling; and whenever a demonstration of christian sympathy comes, tangibly, in the form of a quarterly installment or a small missionary box, we seem to breathe afresh under our burden; yea, we thank God and take courage.

*From Rev. N. C. Chapin, Watertown,  
Jefferson Co.*

#### A Change without Relief.

In former communications I have spoken of the difficulties with which our Society has had to contend, in consequence of a burdensome debt, incurred in building our house of worship. Recently we received a temporary relief from the urgent pressure of pecuniary obligation, by negotiating a loan for \$300, with an Eastern gentleman. We were obliged, however, to take this money at twelve per cent.; so that we really gained nothing by this arrangement, except that we were able to pay a part of the money which had been long due to the Society's creditor. I am afraid our church will not be likely to prosper, till we can get clear altogether of this burden.

#### Sabbath Desecration by the Germans.

As an instance of the boldness with which infidelity and irreligion, imported from Europe, are beginning to manifest themselves in this country, I may mention that on the last Fourth of July, an attempt, which was partially successful, was made by the Germans of our village, to desecrate the Christian Sabbath by a public celebration on that day. This movement was started by certain infidel Germans, who seemed to be glad of an opportunity to show their contempt of American law, and of the religious sentiments of the nation. All possible efforts were made to prevent this outrage, but I am sorry to say without success. These efforts were not, however, without some effect. A feeling of sorrow and indignation was manifested by a large portion of the people, including many foreigners, which will, I hope, prevent a repetition of such disgraceful procedures.

The Sabbath celebration was conducted with less noise than is usual on such occasions, and it appeared as if those par-

ticipating in it were half ashamed of their doings. Christians of all denominations in our community seemed to be fully resolved that our American Sabbath must not be surrendered to any hostile force, however strong, which may be arrayed against it. They will be ready, I trust, to defend this sacred institution so necessary to the stability and prosperity of our Republic, against any and every assailant.

Even the Roman Catholic priest expressed his disapprobation of such a violation of the Lord's day; and I believe very few, if any, of his people were involved in it.

Instances of similar outrage to the above are mentioned by other missionaries at the West, in this and previous numbers of the Home Missionary. The Fourth of July occurring this year on the Sabbath, afforded a more plausible occasion than ordinarily arises, for those educated in countries where the Sabbath has long been perverted from its sacred purpose to that of a holiday, a day of public military parade, &c., and who can ill abide the restraints even of its decent christian observance by the people among whom they have come to dwell, to make manifest their feelings of hostility towards this great source and safeguard of our freedom, intelligence and virtue. The Germans in Wisconsin, it is said, now number from one hundred to one hundred and twenty five thousand. As a class they are, perhaps, more intelligent, active and enterprising, than the body of the German emigrants in any other Western State. But at the same time, they appear, if possible, to be more incorrigibly corrupted by their national infidelity. One writer states that political conventions have been held among them, "declaring it to be an imperative duty to abolish all the existing Sabbath and temperance laws; and hinting even at the marriage institution, as needing to be set more free."

But it is not in Wisconsin, or in the West, alone, that these impious outbreaks have occurred. Among the German laborers, artisans, and mechanics at the East, the same dispositions have been repeatedly evinced. Nor are sins of this flagrant character by any means confined to the Germans and other foreigners among us. Too many of our own people are drinking

in the same destructive poison, through the influence of deism, universalism, intemperance, and irreligion generally.

### By Americans Abroad.

The precise locality of the following is not given; but the Christian Mirror publishes the facts on the authority of the private journal of a clergyman residing at some foreign port lying within the tropics. We insert it here, that its solemn admonitory lesson may be pondered in connection with the foregoing, and other kindred facts, furnished by our missionaries.

It will be remembered, that the anniversary of American Independence fell on the Sabbath the present year. Preparations were made in the place of the writer's abode, for a secular celebration, with all the accompaniments of processions, oration, feasting, drinking, and the like. His decided remonstrances had no effect but to bring on him a tempest of ridicule or curses, as these wrong doers could wield one or the other of these weapons to the best advantage to their cause. The preparations went on; the wicked insolence of the manufacturers of public opinion, and of the managers of the concern, increased daily. It seemed as if they rejoiced in the opportunity of defying God, and breaking his laws; while my own mind was impressed with the idea that God would vindicate his own honor—perhaps even by some judgment on these men. The day came and went, with the usual concomitants of the celebration in the States. The number at church was small; that at the celebration large. About the church (which is in a retired place), the day passed off quietly, except that we were somewhat disturbed by fire crackers. Those who attended seemed satisfied with their Fourth of July sermon.

At the greater, the multitudinous gathering, the orator of the day was in his glory; his performance was much applauded, and his praise was in the mouths of all. All seemed in ecstasies of joy. Multitudes became beastly drunk; and all appeared to exult in their successful defiance of God. But the end was not yet. That evening two friends met to drink in honor of the day; they became drunk, quarreled—and one of them is a murderer; the other fills a drunkard's grave.

But this is not all. The lauded orator retired from the Hall to the house of a

friend, who urged him to "drink in honor of the day." He consented. The first glass was like the letting out of waters; he could not stop—he became very drunk, and in that state was taken to his room. The same scene was repeated the next night, and the night following—every night indeed, till the next following Friday, when he was taken violently ill; and on the Sabbath day, just one week from the time he stood the admired and praised of all, I laid my Bible upon the head of his coffin, and preached repentance to his boon companions. God has avenged his injured honor. This people have been warned that it is not safe to vote him out of his own world. O, that they would heed the lesson!

*From Rev. John Muhlhauer, Milwaukee.*

### A German Mission.

We give the following, as near as perspicuity will admit, in the interesting, imperfect English of the missionary. It brings sad confirmation to the testimony of Mr. Chapin, in the foregoing communication.

One quarter more is past in my missionary work; and, if I can not like other German ministers, say that, in a short time, a good many persons have been converted, yet I have a right to say that my labor has been blessed from the Lord. My congregation is increasing so much that we must make more pews to accommodate the hearers. The children of God are more coming up to do their duty, and help me pray.

Our city is much in discredit, through Sabbath breaking; for we have, in different places, every Sabbath, dancing; where not only Germans, but also Americans, take part. All the churches and ministers, also the Catholic church, with their ministers, oppose this bad practice. Over 1400 names on a petition, have been presented to the Common Council, to put down the evil. The German papers are crying very hard:—"Let us not take our liberty, in a free country!"—"We will not obey the *pfaffen* (bad ministers)!" It is not decided whether the Common Council can and will put down dancing on the Lord's day.

Infidelity takes a strong hold in Wisconsin. We have now two daily political, infidel papers, and two weekly, radical, infidel papers; we have, also, from a Red Republican lady, a paper for the ladies, weekly.

Under these discouragements I labor, with a band of faithful ministers, for the coming of Christ's kingdom. And, at the end, we know Jesus will conquer Wisconsin. But we have need of the help and prayers of the Church. Do not forget your missionary in Wisconsin, in your prayers.

## MISSOURI.

*From Rev. E. P. Noell, Troy, Lincoln Co.*

### Doctrinal Preaching.

During the past winter and spring I have been preaching doctrinal sermons, in the forenoon, on the Sabbath. There is great want of doctrinal knowledge in Missouri. If you knew how little even professors understand the Bible, and the doctrines taught in it, you would be astonished. Quite a number of our ministers in this state have their attention turned to this subject, and the catechism is taught in many churches; so that we may hope there is a better day coming for the churches in Missouri.

### Blind Leaders of the Blind.

There is an Anti-mission Baptist preacher who resides here, and preaches once a month in the Universalist church, who teaches that the Sabbath has been done away, and says, as I understand, that, if it were not for the laws of the land, he would labor on the Sabbath as on other days. He is a man of wealth, considered as intelligent, and exerts a great influence in this community. Not long since a Mission Baptist supplied the pulpit for the Baptist church here. He was careful to inform the people that he had not studied his sermon; that he preached as the old Baptists used to preach:—"As God gave it to him, he gave it to the people." He added, with great emphasis, "That any thing that was digested, dry or systematic, would never enlighten the mind or convert the soul." This man has been considered, by some professors here, to be the greatest preacher that has been here for years. A few weeks since, we had a sermon from a Campbellite minister, who is a lawyer, has been a member of Congress, and is considered a talented man. His sermon was considered a very extraordinary one by many. He maintained that Calvinism was one extreme of error, Universalism the other; and that the truth lay between them. The doctrine of total depravity he affirmed was

not to be found in the Bible. He said also that we were baptized into Jesus Christ, and that to be baptized into him was the only way that we could come in contact with the blood of Christ and be cleansed from sin. In another connection, afterwards, he said that baptism was not necessary to salvation!

With such teachings, doctrines and influences the West is full; and the great mass of the people will embrace any kind of "ism," to get away from the plain, simple, soul humbling, and self denying truths of the Gospel. It is impossible to understand the difficulties that lie in the way of building up the kingdom of Christ in Missouri, without being on the ground, and laboring against their continual opposing influence. After fifteen years' labor in this state, I am satisfied that the constant and faithful preaching of the Gospel, the influence of the Sabbath school, and faithful christian example are to be the means of saving the great West.

*From Rev. T. S. Reeve, St. Joseph, Buchanan Co.*

### Revival Fruits—Happy Deaths.

I wrote you last when there was a very interesting state of things in my church. As the fruits of that revival, thirty two persons connected themselves with my church. Since that report, two have died and eleven moved away. The two who died were among the most decided conversions, and died triumphant deaths, being each about sixteen years of age, one male and the other female, and both very popular in our city. But their happy exit has given character in the minds of the people to the revival, and greatly strengthened our cause in this community.

Very much depressed, still our motto is, "Hope on, hope ever."

## ILLINOIS.

*From Rev. James Walker, Union Grove, Whiteside Co.*

### First Blow struck for Temperance.

The temperance cause here is not going backward. It would be pleasant to report that the "mockers" had been entirely banished from this field; but it has not been. From certain rumors that reached my ears, I thought it advisable to make a temperance effort in Clyde, one of my preaching places. Accordingly, last Sabbath, I preached a sermon which I had

announced beforehand, and which I had prepared for the occasion. The house was full and overflowing, and all listened with earnest attention. At the close the question was raised, "Shall we form a Temperance Society?" And sorry am I to say, that it found some of its strongest opposers among the members of the church. Says one, "There is no need of a Society. There is no alcohol within twenty miles. God has given me the right to drink when I think I need it. When wet and on a journey, I think it right to take a horn."

An old reformed drunkard, who had wasted his property and ruined his health, arose and said, "The creature is in the neighborhood. Several gallons came in last week. One family generally keeps it on hand, where all can get the stuff, and drink it, and get drunk. Last week one man got drunk and turned his family out of doors. We must have a Society."

The vote was taken. A majority being in favor, and none voting against it, a Society of twenty five members was formed, officers chosen, a constitution and by-laws adopted, and arrangements made for the next meeting.

This is the first blow that has been struck in this place for temperance. Although there was considerable parrying, yet it fell, and did good execution. It is a beginning. The temperance star is just rising in this neighborhood, and I trust it will rise higher and higher, and shine brighter and brighter, until no advocate for dram-drinking, especially among the members of the church of Jesus Christ, can endure its light.

What man has done, it is said, man can do. This is certainly true of man when armed with the panoply of the Gospel. For the encouragement of beginners in the Temperance cause, in the newer localities of the West, we may refer to the following felicitous results in one of their older States.

The Secretary of the Bible Society in Fayette County, Ohio, says in his Report: "Thirty five years ago, we had *thirty* distilleries in our county, and *no* church; we have now *thirty* churches, and *no* distillery."

### INDIANA.

From Rev. L. R. Booth, North Madison, Jefferson Co.

#### Church Formed.

Since I made my last report we have organized a church in North Madison of

sixteen members—six males and ten females—all heads of families, except one. The whole number are of the best class of citizens we have. They will no doubt manifest much practical wisdom and a suitable zeal in the advancement of the kingdom of Christ in this place.

In a little church, southwest seven miles, consisting of twenty two members, there are some things very encouraging. I preach there one fourth of the time. They keep up meetings every Sabbath, whether I am present or not. Also a prayer meeting during the week, and a Sabbath school in healthful condition are conscientiously sustained.

#### A Church Confirmed.

At Paris, a village sixteen miles west, containing 400 inhabitants, is another field in want of a laborer. A little church was formed here, about ten years since, by our Presbytery. They had supplies for a few years; but the place was isolated and the roads bad, so that for the last five or six years nothing has been done for them, and they have gone down into forgetfulness, both of their own interest and their duty to God. A few weeks since I made them a visit during the week. I talked with them about their Zion, and preached for them, the next Sabbath, in a borrowed church. But I saw that they had hung their harp upon the willows, feeling that there was *no hope* for them. I told them that there was yet hope; that all the orphan churches of this land might have hope; for the American Home Missionary Society, who may be said to be the mother of us all, in this western country, is stretching out her hands to them. They seemed to feel the quickening influence of such kindness; their courage was somewhat revived, and they now feel that they shall live, and shall finally become a part of that great spiritual building of which Christ is the builder. There will be, when gathered up, about twelve members. Here, too, we find some good men; and may the Lord stimulate them to much prayerful, holy action.

### OHIO.

From Rev. Thomas Griffith, West Newton, Allen Co.

#### Fruits of Three Years' Labor.

In reviewing my labors, the past three years, among this people, I have great reason for thankfulness toward God, for

what has been done in the extension of the Redeemer's kingdom in this wild wilderness. Since I removed to this place a great change is perceptible in the moral and intellectual condition of the community. The church at first consisted of twenty one members; a feeble band and without a house of worship. God, in his abundant grace, poured down his spirit in abundant showers, and many I trust were brought to repentance, and received the pardon of their sins through Jesus Christ. The church now numbers sixty members; and I have, in this and other results of my labors, great cause of encouragement. Truly the Lord has been gracious. We have a flourishing Sabbath school, four Bible classes, with male and female prayer meetings. We trust that, ere long, this once desolate field will bud and blossom as the rose. The benevolence of the people has greatly improved, and the cause of education receives more attention than formerly. To the youth of our church and community we are looking for help, hoping they may be prepared to be greatly useful in the cause of Christ. The hope of this and all other churches in the West, is in the rising generation. We must educate our children, or our labor is in vain.

---

### MICHIGAN.

*From Rev. Justin Marsh, Lodi Plains,  
Washtenaw Co.*

#### An Unexpected Call.

Contrary to all my expectations, the people in this place, with whom I had spent a few weeks in a revival between four and five years ago, made proposals to me in relation to becoming their pastor. I have ever looked upon this field with interest. Here is located one of our most important Academies; and I suppose that, at no place in the State, are so many young men in a course of preparation for College. I have considered it vastly important, especially in its bearing on the ministry of future years, that this church should have an efficient pastor; but never had I thought that myself could be the man, until I received an invitation to come and labor with the congregation, with that end in view. But I dared not say the call was not from God. I am now here with a prospect of remaining. A wide and lovely field is open before me, if I were but sufficient for its demands.

It appears, therefore, that I am called

to take my leave of the American Home Missionary Society. Laboring under Commissions from that Society for seventeen years, with a constantly increasing attachment to its Board, and its plans of operation, it is not the easiest thing, I assure you, now to dissolve the connection. But, if I can fulfill the duties of this place, I shall, in the result, I think, do more for Home Missions here, than in any field that I have ever before occupied. The mind to be molded by the Grace of God for the missionary work, is now, in a greater measure, before me. I shall be in almost daily contact with young men who are studying with the ministry in view; and with others who may and ought to have it in view. I had almost hoped to spend the remainder of my life under a Commission from your Society. But God seems ordering otherwise. Seldom has duty, upon every consideration, appeared more clear. I do not, by this change, expect an increase of salary at present, perhaps never. The support of the Gospel in this congregation is not at present easy.

We are now in the warfare. A crisis is near. Great battles are to be fought soon. Our weapons are not "carnal, but mighty through God to the pulling down of strongholds." I am persuaded that the West must turn the scale of victory for Jesus Christ. The youth of our land, of the West especially, must be converted, and fitted to stand fast, with the armor of God on. But how faithful must we be, who are now soldiers in the army!

---

### VIRGINIA.

*From Rev. J. M. Graham, Winchester,  
Frederick Co.*

#### Scenes with the Sick and Dying.

The last three months have not been to me devoid of interest, so far as my missionary experience is concerned. The extreme illness of my own beloved mother, during a part of this time, prepared me to sympathize with all the children of affliction I was called to visit.

It was my privilege to be near the death bed of a young woman, who had been sick eight or nine years. She could not speak above a whisper, and was too weak even to hear me sing. But although in this state of extreme prostration, none could say she was to "die and give no sign." *Heaven was in her countenance, and every gesture pointed to the skies.*



## Miscellaneous.

**Duty of Ministers to the Ministry.**

An interesting and well executed Memoir of the late Rev. EVERETON JUDSON, of Milan, O., prepared by Rev. ELIJAH P. BARROWS, JR., Professor in the Theological Department of the Western Reserve College, has just been published by Messrs. Crocker & Brewster, of Boston. The Memoir presents, in the compass of about 200 duodecimo pages, a discriminating and faithful portrait of a minister of Christ, who was in several respects remarkable, both for native endowments, and for an energy of devotedness to his work, by which, in a life not continued much beyond the middle of his 49th year, he had attained to a distinguished measure of influence and usefulness. Mr. Judson, who was a native of Woodbury, Ct., and a graduate of Yale College in the same class with Professor Barrows, and also of the Theological Seminary at New Haven, went to Ohio, as a missionary of the American Home Missionary Society, in 1829. Providential events, contrary to his original design, led to his location at Milan, where, it may be mentioned for the encouragement of missionaries now laboring in like circumstances, he preached his first sermon in "the yellow school house," on a "pleasant day," to "not more than thirty" persons. "But these thirty," the biographer remarks, "appear to have been 'men, that had understanding of the times to know what Israel ought to do;' for they immediately pressed him to remain with them." During the eighteen years of his ministry here, some of the first of which were divided between this place and Berlin, the church in Milan grew to be the second in size on the Western Reserve; the First Church in Cleveland being the only one, at that period, having a greater number of members.

But it was not our intention to write a notice of Mr. Judson. For this we refer our readers to the Memoir; which will repay a thorough perusal, especially on the part of ministers.

But there is one prominent department of Mr. Judson's usefulness, which we desire

to present, in the following extracts from the book, as an example to pastors, and all who have an instrumentality to exert in bringing forward young men for the Gospel ministry. For a long time there has been great remissness in this delicate but highly important duty. It is partly in consequence of this, no doubt, that we hear, on every hand, of such an alarming dearth of candidates for the sacred office. On ministers, on the pastors of the churches especially, must devolve the chief responsibility, in ensuring a supply of holy and devoted men to succeed them in the great work to which they have been called; and this responsibility, in the age and country in which we live, is necessarily one of extraordinary urgency and interest. Any errors of former years, which may have led to injurious consequences, ought, as in the experience of Mr. Judson, to prove the occasion of more wisely directing, rather than of extinguishing our zeal.

Under section 4th of the chapter containing "a Review of his Public Life," his biographer has given some interesting facts and statements on this subject. Having spoken of his anxious care for the youth of his parish, he says:

The same enlightened concern for the young impelled him to undertake the arduous work of establishing the Huron Institute. We have seen that this institution was brought into existence mainly by his energy and efforts. He himself claimed it as his own child, and his paternity was never denied by any one. It may be added, that he took a fatherly interest in its prosperity, watching over it with constant solicitude, and exerted his influence to bring pupils within its walls. In projecting this Institute, its founders had in view, as we have seen, not only the general education of the young, but especially the preparation of young men for college who had the ministry in view. Such he carefully sought out, and, when he considered them worthy of encouragement, urged them to enter upon a course of education, and assisted them to obtain the requisite funds. As his own pecuniary resources were limited, this was accomplished by the presentation of their claims to such as were able to render them

the needful aid. A large number of men now in the ministry first had their attention directed to it by him.

In his ardor for accomplishing this work he sometimes went too far, in the earlier years of his ministry. This he afterwards candidly acknowledged. To one of his confidential friends he said, that he had formerly erred in urging young men forward prematurely; that thus he had encouraged unworthy persons; that his present plan was to set facts before them with plainness and fidelity, and leave them to judge for themselves. When any young man had commenced a course of study, he found in Mr. Judson a kind, though very candid counselor. His excellent judgment, the fertility of his invention in providing resources, and his warm sympathizing manner, caused him to be very much resorted to by students in their embarrassments and trials.

When the student had gone from the Institute to the college, his solicitude for his welfare remained undiminished. It followed him from the commencement of the preparatory, to the completion of the theological, course. "I well remember," says one, "when I thought of leaving the institution of which he was a trustee for another where I hoped to enjoy more ample pecuniary resources, how he invited me to sit down with him upon an apple tree log in full view of the college buildings, and insisted that I must remain, and showed how I could obtain the requisite means. As he thus conversed with me the tears streamed down his cheeks." His own sad experience of the evils of a defective preparation for college, led him to insist earnestly upon thoroughness in the preparatory studies. When the student had entered college he was strongly opposed to any interruption in his course.

The following statements, furnished the author by men who enjoyed his friendship and patronage, and who are well qualified to bear testimony on the subject, may serve as illustrations of what he was accustomed to do for young men who were in a course of preparation for the ministry. The first is from the pen of one who is now a missionary in the foreign field.

"I remember often words of encouragement and incitement to keep me along, when I was almost ready to stop in order to obtain means. Two instances occur to me now. The one was in the second term of my junior year in college. I received a letter from him saying that he had made up his mind that I must not stop for want of means, and that, if I had no other resort, I might call on him, and he would see that my wants were sup-

plied. The letter contained five dollars, and I made use of the patronage offered several times before I graduated. I think that the amount for which he received a note at the close of my [college] course was not much short of a hundred dollars.

"The other instance was at the close of my second year in theology. I told him I had no means and could not remain unless I took the aid of the Education Society, which I had never used, and would not begin to use, in the last year of my course. His reply was as usual, 'You must stay;' and to effect this, he borrowed a hundred dollars from one of his parishioners who should wait on me till I could pay it. The plan succeeded, and I completed my regular course.

"He was always strongly opposed to any interruption either in my collegiate or theological course. A call upon him during vacation was always attended with pleasant hints relative to my progress in study, or the difficulties which I encountered. A very common reply to my complaint of trouble was a quotation of the text, (always associated in my mind with him,) 'It is good for a man that he bear the yoke in his youth.'"

Another, who is now a useful pastor on the Western Reserve, bears the following testimony.

"In no particular part of his pastoral efforts was Mr. Judson more successful than in looking up young men for the christian ministry. The future supply of the Church with the living teacher, was a subject that pressed with great weight upon his heart. Believing that the present generation of pastors cannot 'continue by reason of death,' he felt it to be an indispensable part of his ministerial duty to do all in his power to meet both present and future demands. He believed, moreover, that this work would not take care of itself. Nor, in his opinion, would it be efficiently performed if left to the Church, or to the agents of the great benevolent societies, or even to the officers in our academies and colleges. His conviction was deep and actuating that it must be attended to mainly by the pastors of the flock.

"And he endeavored to carry out his theory in practice. Hence originated his vigorous and self-denying efforts in founding and sustaining the Huron Institute. The same consideration induced him to suspend his pastoral labors for a time, at the earnest solicitation of the Trustees of the Western Reserve College, to engage in an agency to secure its permanent endowment. While he was an ardent advocate of the cause of education in

general, he was still more desirous to furnish the Church and the world with an intelligent and thoroughly trained ministry. When he visited the common school and the academy, he was accustomed to note the most promising of the youth, and seek occasion privately to urge upon them the claims of the ministry. Many an earnest appeal has he made in the conference room, in the Sabbath school, at the monthly concert, and in the sanctuary, to the pious youth of his charge; urging each one to propound the solemn question to himself, 'Ought I not to be a minister of Christ?' Never can I forget the impression those appeals made upon my mind, even while impenitent. He was forward also in urging parents to dedicate their sons to this work. In his pastoral visits he generally had something to say on this subject.

"But Mr. Judson's eye was turned especially to the Huron Institute as his nursery of christian ministers. He knew all its pupils personally, and was generally acquainted with their parentage and early history, and their future plans. More than one entered those walls with the fixed purpose of preparing for business, but left them with a heart on fire for the sacred office, mainly through his influence. In order to gain their confidence, and get a deeper insight into their characters, he would frequently invite them to his study, or take them with him to attend an evening meeting in some distant part of his parish. And the heart that would not open itself and its hidden purposes to his touch was peculiarly guarded.

"Mr. Judson had an ingenuity in developing the gifts and graces of his young men rarely equaled. As soon as one professed piety, he was ready with a test by which to try his sincerity. He would call upon him to pray and to speak in public immediately; and enlist him at once in efforts for the spiritual good of others. Some careless companion was to be warned, some prodigal to be brought back to duty, or some Sabbath school to be collected and instructed in a destitute neighborhood. And as the work was laid out, so must it be performed. He was an accomplished logician, who could successfully excuse himself from a mission to which Mr. Judson had appointed him.

"In this way he was ever disciplining the pious and hopeful young men of his flock for the service of the Church. And the fruits of his labors are abundant. Probably no pastor on the Reserve has been instrumental, directly and indirectly, of putting so many into the sacred office within the same length of time.

"While he was pastor of the church in Milan, twenty six young men—all beneficiaries and more or less assisted by him—passed from under his eye to college. Of these nineteen have already entered the ministry, three have died, and the others are yet in their course of preparation to preach the Gospel. Very many of this number would have devoted their lives to other employments had it not been for his special exertions in their behalf."

And he did something more than counsel them as to their course of duty. He was always ready to render them all the pecuniary assistance in his power. If he heard of one who was about to "give up the ship" because "the wind was so contrary," he would seek an interview with him at once, for the purpose of persuading him to continue his struggle for a little longer, assuring him that the "darkest hour was just before day." He would narrate his own severe but successful contests with pecuniary embarrassments. Then he would disclose some plan he himself had already formed to render the young man aid. Either he had made arrangements to take him into his own family and give him his board; or he had enlisted some wealthy friend in his behalf; or some neighboring parish had agreed to support him through his entire course of study; or some lucrative situation had been secured, in which the young man could save enough in a few weeks or months, to enable him to pursue his studies again without difficulty. No way was so strait and perplexing but Mr. Judson could foresee a hopeful egress. His plan did not always succeed; but when it did not—which was rare indeed—it was a safe bridge over a present difficulty.

---

#### Donation from one who Gives by System.

The inclosed draft for \$200 is, I suppose, your part of \$1,000, which was one fourth of the gain I made on my late house and lot.

For ten years I have given according to system, and whether in doing so more is contributed than formerly or not, sure I am there is more satisfaction in giving according to rule, while it keeps in view my dependence and accountability as "a steward," and thus enforces the virtues of economy and prudence. All is needed for his cause who bestows "every good and perfect gift;" and there is enough in

the hands of his professed followers, to furnish the *pecuniary* means for converting this world in one generation.

To this end an open Bible, in my estimation, must ever be considered as the foundation of all correct moral and religious knowledge and conduct. Wherever that book of Wisdom is not, or is shut away from the mass of the people, ignorance and superstition, and ecclesiastical and political despotism reign. But Protestant missionaries have done more than all others to translate that blessed book into the various languages of men, to form first a love for its precious truths and to call forth and strengthen a right spirit in the hearts of Christians, whereby they have willingly furnished the means and the men "to fill the earth with the knowledge of the Lord."

The Christian and benevolent associations of our day, are parts of the same great whole. They confirm and strengthen each other and seem necessary, as

means, to the fulfillment of the precious promises of Gospel grace.

Every year brings the fact, with increasing power to my mind, that this country must have a large share in the work of removing the obstacles which prevent the truth from affecting the nations of the earth benignly; as well as in carrying that truth, and bringing it to bear upon those who have it not. THE West is soon to govern this great Republic. Of the many kindly and powerful influences which are purifying and christianizing the West, I think, none are doing more than the American Home Missionary Society. Patriotism, philanthropy, and the high and holy claims of Christianity are all, therefore, deeply concerned in sustaining that Society.

May the wisdom which is from Heaven ever direct you in your plans and in their execution, and, also, all your missionaries; so that light and happiness may spring up in all your paths!

*Appointments by the Executive Committee of the American Home Missionary Society during the month of September, 1852.*

Rev. Edward B. Walsworth, to go to California.  
 Rev. John G. Hale, " "  
 Rev. Silas S. Harmon, " "  
 Rev. Sidney H. Barteau, to go West.  
 Rev. Edward Brown, Wautoma and vicinity, Wis.  
 Rev. Elijah A. Carson, Savannah, Mo.  
 Rev. George Gran, Beardstown, Ill.  
 Rev. John Willock, Roscoe and vicinity, Ill.  
 Rev. Thomas Spencer, Laurel, Ind.  
 Rev. William Bacon, Mount Tabor, Ind.  
 Rev. Richard Sanders, Bristol, Ind., and Baldwin's Prairie, Mich.  
 Rev. John F. Hargrave, Middleburgh and vicinity, Va.  
 Rev. Herman Bleifield, Ger. Ch., Buffalo, N. Y.  
 Rev. Woodruff, Branchport, N. Y.  
 Rev. Joel Kennedy, Middleport, N. Y.  
 Rev. Chester Holcomb, Williamson, N. Y.  
 Rev. Edward Cope, North Guilford and vicinity, N. Y.

*Re-appointed.*

Rev. S. E. Miner, Wyocena and vicinity, Wis.  
 Rev. Hiram Marsh, Linden and vicinity, Wis.  
 Rev. William A. Westervelt, Crawfordville, Iowa.  
 Rev. James A. Darrab, Rock Hill, Mo.  
 Rev. H. C. Abernethy, Rock Creek and vicinity, Ill.  
 Rev. Joseph H. Payne, Libertyville and Fremont, Ill.

Rev. William P. Apthorp, Port Byron, Ill.  
 Rev. George B. Hubbard, Lamolille, Ill.  
 Rev. Moody Chase, Waveland and Parkersburgh, Ind.  
 Rev. Benjamin F. Sturt, Bethel and Mount Zion, Ind.  
 Rev. Louis Austman, Ger. Ch., Terstegen, Ind.  
 Rev. Jonathan Coohran, Palmyra, Mich.  
 Rev. Benjamin Marvin, Unadilla, Mich., half the time.  
 Rev. James Nall, Dearborn, Mich., half the time.  
 Rev. Jas. H. Spelman, New Albany and Jefferson, O.  
 Rev. E. E. Tucker, Defiance, O.  
 Rev. Alanson T. Wood, West Unity, Bryan and vicinity, O.  
 Rev. Hugh C. McBride, Hebron, O.  
 Rev. Edmund Garland, St. Albans, O., half the time.  
 Rev. Stillman Tucker, Little Mill Creek, O., half the time.  
 Rev. William B. Brown, Spring Place, Ga.  
 Rev. Isaac N. Naff, Destitutions in Tazewell Co., Va.  
 Rev. Lewis F. Laine, Portland, N. Y.  
 Rev. Royal Mann, Marion, N. Y.  
 Rev. Hiram Eddy, Ellipticville, N. Y.  
 Rev. Nehemiah Cobb, Springbrook, N. Y.  
 Rev. Sylvester Cowles, Olean, N. Y.  
 Rev. Charles Crooker, Glenwood, N. Y.  
 Rev. Sanford W. Boe, Cairo, N. Y.  
 Rev. Philander Barbour, Stillwater and Mechanicville, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of September, 1852.*

**MAINE—**

Saco, Ladies' Sew. Circle, \$3 00  
 Arroweac, Ladies' Sew. Soc., by Jane Preston, 2 50

**NEW HAMPSHIRE—**

Amherst, Sew. Circle, by A. A. Davis, 2 00  
 Antrim, Ladies' Assoc., 2 00

Haverhill, Fem. Benev. Soc., by C. M. Spaulding, 1 00  
 Jaffrey, by Rev. I. Tenney, Mra. E. S., \$3; First Cong. Ch., \$3 36; Fem. Benev. Soc., \$10, 15 36  
 Marlborough, Cong. Ch., by Rev. B. P. Stone, 18 00

Nashua, First Cong. Ch. and Soc., by J. A. Wheat, to const. Oliver Lund, Moses A. Herrick, and Mrs. Jane E. Herrick, Life Members, 115 00  
 Northfield and Sanbornton Bridge, Orthodox Ch., by Mrs. M. A. Curtice, 3 00  
 Orfordville, a friend, by Rev. J. Sewall, 4 00  
 Pelham, Ladies' Sew. Soc., by Mrs. J. M. Taylor, 6 00

## VERMONT—

Chester, Cong. Ch. and Soc., Ladies, by Abigail Onion, 2 00  
 Fairfield, Mrs. I. S. Olmsted, O., 25 cents; Mrs. A. L. Olds, 35 cents, 0 00  
 Georgia, Fem. Miss Soc., Mary Jane Blair, 6 00  
 Newbury, First Cong. Ch., by Rev. A. Dean, Jan., 25 00  
 Westminster, in part of Legacy of Miss Hannah Chapin, \$42; in part of Legacy of Jacob Chapin, \$73, by Rev. J. W. Pierce, 115 00  
 Windsor, a widow's offering on behalf of a deceased mother, by Rev. F. Butler, 5 00

## MASSACHUSETTS—

Home Missionary Society, by B. Perkins, Treas., 1000 00  
 Chicopee, Ladies' Benev. Assoc., by Sarah L. Severance, 3 00  
 Cummington, First Parish, Miss Clarissa Briggs, \$30; Mrs. Nancy Dawes, \$6; Mrs. Anna D. Loud, \$5, 31 00  
 East Cummington, Ladies' Benev. Soc., to const. Miss Deborah Snow a L. M., by Elizabeth Porter, 30 00  
 Fitchburg, Ladies' Sew. Circle, by Mrs. C. R. B. Dole, 5 00  
 Granby, Young Ladies' Sew. Soc., by Sarah Clark, 3 00  
 Hadley, Russell Soc., by Miss S. A. Woodbridge, 3 00  
 Hampshire, Miss. Soc. by E. Williams, Treas.,  
 Chesterfield, Dr. D. Burnell, 5 00  
 Northampton, first Parish Coll., 90 38  
 S. Stoddard, 10 00  
 South Farms, Lucy Lyman, Treas., 11 00  
 South Hadley, a friend, 35 00  
 Other sources, 318 17  
 Salem, Crombie St. Ch., by R. Putnam, 15 55  
 Southfield, Ladies' Sew. Soc., by Sarah E. Sage, 4 00  
 Southboro, Ladies, by Mrs. E. Thompson, 3 00  
 South Deerfield, Ladies' Benev. Soc., by Mrs. Austin Ware, 3 00  
 South Weymouth, Fem. Char. Soc., by Lydia Pratt, 3 00  
 West Brookfield, Ladies' Sew. Soc., by Miss Abbie F. Snell, 3 00

## CONNECTICUT—

Branford, Lyman L. Squire, to const. Geo. Lewis Staples a L. M., 30 00  
 Bristol, Ladies' Benev. Soc., 4 00  
 Center Brook, Young Ladies' Friendly Soc., by Mrs. W. F. Sanford, 3 00  
 Central Village, Cong. Ch. and Soc., by Rev. Mr. Hyde, 55 00  
 Deep River, Cong. Ch. and Soc., by Rev. J. A. Clark, 13 00  
 Exeter, Ct., Ladies' Benev. Soc., by Olive S. Williams, 3 00  
 Greenwich, Second Cong. Ch. and Soc., by Rev. Dr. Lindeley, 38,90  
 Hitchcockville, Ladies' H. M. S., by Mrs. J. H. Sage, 3 00  
 Lebanon, Goshen, Ladies' Benev. Soc., by Mrs. S. A. Brown, 3 00  
 Madison, Mrs. Sarah W. Chittenden, 5 00  
 New Canaan, Cong. Ch. and Soc., by Rev. T. Smith, 69 91  
 New Haven, First Cong. Ch., \$30; James Donaghe, to const. Mrs. Mary B. Donaghe, of Staunton, Va., a L. M. \$80, by John Ritter, 50 00

North Woodstock, Cong. Ch. and Soc., to const. Rev. O. D. Hine and Mrs. Ellen E. Hine, Life Members, \$73 73; Dorcas Soc., \$15, by J. B. Gay, 96 73  
 Norwich, a few Young Ladies, for freight, by A. W. Hubbard, 4 00  
 Plymouth, Leavitt Darrow, in behalf of his deceased wife, to const. Wallace Darrow, of Rochester, N. Y., a L. M., 70 00  
 Ridgefield, Cong. Ch. and Soc., by Harvey Smith, 71 79  
 Saybrook, First Cong. Ch. and Soc., Ladies, by Mrs. C. E. Dowd, 15 00  
 Sherman, Mrs. Susan Pickett, 1 00  
 Stonington, Fem. H. M. S., by Miss L. A. Sheffield, 23 00  
 Thompson, Ladies' Sew. Circle, by Miss Hope B. Gay, 3 00  
 Torrington, Sew. Soc., by Helen P. North, 3 00  
 Trumbull, a friend, 3 00  
 Vernon, Char. Soc., by Mrs. Julia S. Kellogg, 4 00  
 Watertown, a friend, to const. Mrs. Eloisa Gridley a L. M., by Rev. C. Goodrich, 30 00  
 West Hartford, Ladies' Benev. Assoc., by Mrs. Julia Ann Flagg, \$4 00.  
 Young Ladies' Benev. Soc., by Miss Ellen Deming, \$4 00, 8 00  
 West Haven, Legacy of Ichabod Smith, by Rev. E. Wright, 500 00  
 Willimantic, Cong. Ch. and Soc., \$37 86; Ladies' Sew. Soc., \$4 64; Mrs. C. D. Gear, \$1, by Rev. S. G. Willard, to const. Samuel Lee a L. M., 33 00  
 Wolcottville, Cong. Ch. and Soc., by Rev. S. D. Seeley, 31 00

## NEW YORK—

Bethlehem, Presb. Ch., by Rev. J. N. Lewis, 40 70  
 Brooklyn,  
 First Presb. Ch., Mon. Con. Coll., by R. J. Thorne, 19 00  
 South Presb. Ch., Mon. Con. Coll., by W. R. Dwight, 38 84  
 Dryden, F. Stebbins, 4 50  
 Durham, Abigail Pratt, by Rev. Marcus Smith, 20 00  
 Fort Covington, First Presb. Ch. and Soc., by Mrs. Charles Gillette, 3 00  
 Greenfield, Cong. Ch., by Rev. J. B. Eastman, 25 00  
 Hudson, J. W. Benton, 3 00  
 Lenox, Mrs. Lydia Hall, L. M., in part, by N. Hall, 90 00  
 Lumberland, Cong. Ch., by Rev. F. Kyte, 2 45  
 New Lebanon, Cong. and Presb. Ch., by F. W. Everest, 11 00  
 New York City,  
 John McComb, to const. Miss Elizabeth G. Peters a L. M., \$30; Mrs. Buckel, deceased, \$25; Rev. James H. Francis, \$10; a Lady, by J. Hunt, \$2 65; a friend, \$1, 63 65  
 Mercer St. Ch., Mon. Con. Coll., by R. Lockwood, 8 73; L. Atterbury, Jan., 25, 33 73  
 Church of the Puritans, Mon. Con. Coll., by E. M. Kingsley, 11 80  
 Peekskill, Second Cong. Ch., S. S. Miss Assoc., by G. N. Seymour, 8 75  
 Peterborough, by Rev. G. Hall, Individuals, 3 62  
 River Head, Cong. Ch., by Rev. C. Lockwood, 25 00  
 Ticonderoga, Cong. Ch., by Rev. H. Herrick, 7 00  
 Walton, Cong. Ch., by Rev. J. S. Pattangill, 40 00  
 West Durham, Fem. Mite Soc., by Miss Abby E. Newell, 3 00

## NEW JERSEY—

Caldwell, Ladies' Sew. Soc., Mrs. I. N. Sprague, 3 00  
 South Orange, Legacy of Miss Phebe Brown, by Ira Taylor, Ex'r, 100 00  
 Washington Valley, Un. Fem. Char. Soc., by Martha Whitehead, 4 00

## PENNSYLVANIA—

Randolph, Cong. Ch., by Rev. L. L. Rad-cliff,	40 00
Wilkesbarre, W. C. Gildersleeve,	5 00

## NORTH CAROLINA—

Fork, Presb. Ch., by Rev. J. Hood,	7 40
------------------------------------	------

## TENNESSEE—

Clayville, J. A. De La Vergne,	1 00
Sparta, James E. Manning,	1 00

## OHIO—

Canton, Coll. by Rev. E. Buckingham,	35 00
Chester, Presb. Ch., by Rev. J. N. Whipple,	11 27
Defiance, Presb. Ch., by Rev. E. R. Tucker,	1 00
Greenwich, Legacy of Joseph E. Mead, by Moses E. Mead,	20 00
Western Reserve Agency, by Rev. M. Tracy,	311 91

## INDIANA—

Lawrenceport, Presb. Ch., by Rev. J. A. Tiffany,	2 85
Marion, Rev. Alfred Hawes,	7 50
Shiloh, Franklin and Gilead Presb. Chs., by Rev. A. Lemon,	11 00

## ILLINOIS—

Albany, Cong. Ch. Mon. Con. Coll., by Rev. J. J. Hill,	4 00
Barry, Cong. Ch., by Rev. C. S. Cady,	30 50
Carthage, Cong. Ch., by Rev. W. E. Catlin,	12 15
Mendon, Cong. Ch., by Rev. A. H. Fletcher,	15 00
South Ottawa, Presb. Ch., by Rev. C. A. Williams,	8 00
Spring Creek, Presb. Ch., by Rev. J. Porter,	5 00
Sycamore, Cong. Ch., \$4 18; Mrs. Waterman, \$1, by Rev. O. F. Hudson,	5 18
Wethersfield, Cong. Ch., by Rev. D. Gore,	15 00

## MISSOURI—

Little Osage, Presb. Ch., by Rev. C. Bradshaw,	14 40
--	-------

## MICHIGAN—

La Peer, Presb. and Cong. Ch., \$5 78; Rev. Wm. Platt, \$2,	7 78
Munroe, Presb. Ch., by W. H. Boyd,	41 50

## WISCONSIN—

Green Bay, Presb. Ch., Mon. Con. Coll., by D. Butler,	84 00
Hardland and Pewaukee, by Rev. Alvah Lilly,	4 66

## IOWA—

Bellevue, Cong. Ch., by Rev. W. L. Coleman,	2 00
Le Clair, Coll. by Rev. L. R. White,	8 95

\$4,318 32

## JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Arrowsic, Ma., Ladies' Sew. Soc., by Jane Preston, a barrel,	21 16
Amherst, N. H., Sew. Circle, by A. A. Davis, a box,	24 85
Bloomfield, N. J., Bloomfield Institute, by Rev. E. Seymour, a barrel,	40 00
Bristol, Ct., Ladies' Benev. Soc., a box,	48 99
Caldwell, N. J., Ladies' Sew. Circle, by Mrs. I. N. Sprague, a box,	50 00
Center Brook, Ct., Young Ladies' Friendly Soc., by Mrs. Wealthy F. Sanford, a barrel,	32 56
Chester, Vt., Cong. Ch. and Soc., Ladies, by Abigail Onion, a box,	21 75

Chester Village, Miss., by Rev. R. S. Eggleston, a box,	30 00
Chickopee, Miss., Cong. Ch., Young Ladies' Benev. Soc., by Sarah L. Severance, a box,	40 00
Coventryville, N. Y., Ladies' Benev. Soc., a box,	34 05
Exeter, Ct., Ladies' Benev. Soc., by Olive S. Williams, a barrel,	30 00
Fitchburgh, Mass., Ladies' Sew. Circle, by Mrs. C. B. Dole, a box,	45 80
Fort Covington, N. Y., First Presb. Ch., by Mrs. Charles Gillette, a box,	40 80
Georgia, Vt., Fem. Miss. Soc., by Mary J. Blair, a box,	
Granby, Miss., Young Ladies' Sew. Soc., by Sarah Clark, a box,	
Hitchcockville, Ct., Ladies' Miss. Soc., by Mrs. Joseph H. Sage, a box,	22 26
Lebanon, Goshen, Ct., Ladies' Benev. Soc., by Mrs. S. A. Brown, a box,	
Livonia, N. Y., Ladies, by Rev. B. G. Riley, a box,	
Lyndonville, N. Y., Mrs. Sarah H. Hill, a box,	40 00
Massena, N. Y., Ladies, a box,	21 85
New Haven, Ct., a friend of Missions, a box,	
New York, Mrs. and Miss Griffin, a box,	70 00
North Brookfield, Mass., Ladies' Sew. Soc., by Miss Abbie T. Snell, a box,	50 37
Norwich, Ct., a few Young Ladies, by A. W. Hubbard, a box,	
Oswego, N. Y., First Presb. Ch., Ladies' Miss. Soc., by Mrs. H. A. Balla, a box,	173 12
Pelham, N. H., Ladies' Sew. Soc., by Mrs. J. M. Tyler, a barrel,	51 08
Saco, Me., Ladies' Sew. Circle, a box,	
Salesbury, Ct., Cong. Ch. and Soc., Sab. Sch., by Rev. A. Reid, a box,	
Sanbornton Bridge and Northfield, N. H., by Mrs. M. A. Curtiss, a barrel,	26 28
Saybrook, Ct., First Cong. Ch., Ladies, by Mrs. C. K. Doud, a box,	
South Deerfield, Mass., Ladies' Benev. Soc., by Mrs. Austin Ware, a box,	55 89
Southfield, Mass., Ladies' Sew. Soc., by Sarah E. Sage, a barrel,	31 84
South Weymouth, Mass., Fem. Char. Soc., by Lydia Pratt, a box,	44 54
Stonington, Ct., Fem. H. M. S., by Miss L. A. Sheffield, a barrel,	62 00
Thompson, Ct., Ladies' Sew. Soc., by Miss Hope B. Gay, a box,	28 95
Torrington, Ct., Ladies' Sew. Soc., by Helen P. North, a box,	81 75
Vernon, Ct., Char. Soc., by Mrs. Julia S. Kellogg, two boxes,	50 37
Volney, N. Y., Ladies' Sew. Soc., by Rev. J. Petrie, a box,	30 00
Washington Valley, N. J. Fem. Char. Soc., by Martha Whitehead, a box,	56 27
West Durham, N. Y., Fem. Mite Soc., by Miss Abby E. Newell, a box,	25 27
West Hartford, Ct., Ladies' Benev. Assoc., by Mrs. Julia Ann Flagg, a sack,	76 38
Young Ladies' Benev. Assoc., a barrel,	39 30
Four barrels and one box, sources unknown.	

Receipts of the Central Agency at Utica, N. Y., for the quarter ending Sept. 1, 1852. Rev. E. F. CLEVELAND, Secretary.

Binghamton, Presb. Ch. and Soc., Ladies' H. M. Soc., \$34; Mrs. Doubleday, \$5; Coll., \$136 87, by Rev. John Humphrey,	225 87
Burke, Cong. Ch. and Soc.,	7 50
Columbus, Lemuel Jewell, \$1; a friend	
\$15 75,	16 75
Concklin, Presb. Ch. Coll.,	12 11
Exeter, Cong. Ch. Coll.,	14 47
Fort Covington, Presb. Ch.,	23 00
Gilbertville, Coll. by Rev. M. S. Doubleday,	42 00
Hamilton, Second Cong. Ch. Coll., \$14 75; Rev. A. Sedgewick, \$5 25,	20 00
Holland Patent, Presb. Ch.,	7 06
Homer, Coll., \$125 84, Amos Rice, in part to const. Miss G. B. Rice a L. M., \$10; Sisters' Soc., to const. Mrs. M. A. Bradford and Mrs. M. C. Chamberlaine, Life Members,	296 41
\$89 47,	18 42
Jordan, Presb. Ch. Coll.,	

Laurens, Presb. Ch. Coll.,	17 81
Manlius, Trinity Presb. Ch.,	48 00
Marcellus, Presb. Ch. Coll.,	84 91
Middlefield, Presb. Ch. Coll., by Rev. A. Parmelee,	64 62
Paris Hill, Cong. Ch., by Rev. S. M. Campbell,	43 77
Rodman, Cong. Ch., by Rev. D. Speer, to const. William B. Hanford & L. M. Sackett Harbor, Presb. Ch., by Rev. L. A. Sawyer,	31 25
Springfield, Presb. Ch.,	25 28
Stow's Square, Mrs. Bailey,	74 37
Trenton, Presb. Ch. Coll.,	3 00
Watertown, First Presb. Ch., by Rev. I. Brayton, Coll., \$118 25; Legacy of John Morris, \$25,	8 75
Winfield, Rev. P. S. Pratt,	143 25
	3 00
	<b>\$1,105 10</b>

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Almont, Cong. Ch., \$8; Mrs. W. B. Owen, for H. M., 50 cents,	8 50
Mount Clemens, Presb. Ch.,	17 75
Niles, Presb. Ch.,	16 00
Port Huron, Cong. Ch.,	10 85
Rochester, Cong. Ch.,	5 00
Vermontville, Cong. Ch., \$7 25; Mrs. Davis and family, \$5,	12 25
	<b>\$70 35</b>

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of August, 1852. BENJAMIN PARKMAN, Treasurer.

Andover, Phillip's Academy Society of Inquiry, to const. J. Q. Bittenger and Joseph Bloomer, Life Members,	60 00
Berkshire and Columbia, H. M. S., L. Church, Treas.,	900 00
Beverly, Dane St. Ch.,	106 90
Cambridge, Shepard Cong. Soc. Coll., \$76 48; Mon. Con. Coll., \$88 73,	165 21
Essex North, Aux. Soc., I. Caldwell, Treas., Newbury, Rev. Mr. Fisk's Soc., Ladies, \$181 80; Gents, \$20, to const. Mrs. D. M. Roseau, Mrs. Mary Ann Bisbee, Miss Ruth A. Boardman, Edwin P. Grosvenor, Stephen Little, Jun., Samuel Moody and Sprague Chase, Life Members,	211 80
Frammingham, Holis Evan. Soc.,	80 00
Franklin Co., Home Miss. Soc., S. S. Eastman, Treas.,	
Gill, Cong. Ch. and Soc.,	18 00
Greenfield, Cong. Ch. and Soc.,	8 05
Sheilburn Falls, Cong. Ch. and Soc.,	25 00
South Deerfield, Legacy of Solomon Fitch,	38 00
Warwick, Gent. Assoc.,	10 60
Georgetown, Rev. J. M. Prince's Soc., Gloucester Harbor, Ladies' H. M. S., to const. Mrs. Mary Swift & L. M.,	30 00
Holliston, Rev. Mr. Tucker's Soc., balance,	6 00
Ipswich, South Parish, Rev. Mr. Fitz's Soc.,	40 00
Manchester, Fem. Miss. Soc.,	15 00
Medford, Mystic Ch., P. Curtis, Treas., to const. Miss Rebecca Waltt and Mrs. Chas. Hyde, Life Members,	159 00
Methuen, Rev. Mr. Phillips' Soc., to const. Albert Smith, Joseph Eastman, Caleb Swan and Miss Asenath Osgood, Life Members,	120 00
Roxbury, a friend,	5 00
Stoneham, Legacy of Rev. John H. Stevens,	90 00
Sturbridge, Cong. Ch. and Soc., S. M. Lane, Treas.,	58 13
Winchendon, First Cong. Ch. and Soc.,	19 21
Worcester, a friend, by Rev. Dr. Smalley,	3 50
A Lady of Massachusetts,	100 00
	<b>\$1,565 43</b>

The Connecticut Missionary Society acknowledges the receipt of the following sums to Sept. 22, 1852. E. W. PARSONS, Treasurer.

Bethlem, Cong. Soc., by Rev. Mr. Loomis,	99 60
Bristol, Gent, \$114; Ladies, \$56 08; Mon. Con. Coll., by E. C. Brewster, \$30,	200 08
Chaplin, Coll. by Rev. M. Knight,	30 84
Farmington, First Cong. Ch. and Soc., by S. Hart,	52 25
Groton, Coll. by H. Hooker,	7 00
Hartford, First Cong. Soc., in addition, by J. Warburton,	273 50
Lyme, Cong. Ch. Coll., 53; Ladies' Sew. Soc., 10,	63 00
Newtown, by J. Atwater,	48 00
North Mansfield, Ladies' Benev. Soc., by Rev. A. R. Livermore,	15 85
Rockville, Second Cong. Soc. Coll., by A. W. Tracy,	171 37
West Hartford, Coll., of which \$30 is from Dea. J. E. Cone, to const. Miss Helen M. Fuller & L. M.; by J. Brace, \$123 73; Benjamin Belden, \$2,	144 73
	<b>\$1,075 62</b>

Receipts of the Philadelphia Home Missionary Society, for the quarter ending Sept. 1, 1852. Rev. ROBERT ADAM, Secretary.

#### NEW JERSEY—

Boonton, Coll., in part, \$15 87; Miss Scott, \$20,	35 87
South Camden, Central Ch.,	19 00
South Orange, by Rev. D. G. Sprague,	66 62

#### PENNSYLVANIA—

Birmingham, Beecher's Island,	7 88
Covington,	15 00
Darby,	25 00
Dauphin,	19 50
Dundaff, \$9 08; J. H. Phelps, \$10,	19 08
East Whiteland,	7 00
Eikland,	7 00
Girard,	15 00
Harrisburgh, Presb. Ch. Mon. Con. Coll., \$40; Subscription, \$167 30,	207 20
Liberty, by Rev. B. Baldwin,	6 00
McKean,	10 00
Manayunk, Coll., \$56 08; Sab. Sch. Coll., \$16 82,	78 00
Marple, by A. C. Eckfelt,	51 20
Montrose, bal. by Rev. B. Baldwin,	13 00
Mullenger,	25 00
Orwell,	15 00
Philadelphia, R. S. Walton,	5 00
First Ind. Ch. Miss. Soc.,	60 00
First Presb. Ch.,	35 50
Third Presb. Ch.,	74 00
Logan Square, to const. Thomas Wood & L. M.,	35 00
First Ch., N. L. Coll., \$18 04; Subscription, \$15,	33 04
Clinton St. Ch., C. Tingley,	10 00
Western Ch., a member,	1 00
Central Ch.,	37 00
Second Colored Ch.,	10 00
Wells Ch., by Rev. J. L. Riggs,	7 50
Interest on Alleghany Bonds,	85 50
Pleasant Mount,	45 41
Susquehannah Depot, by Rev. B. Baldwin,	2 50

#### DELAWARE—

Milford,	13 50
St. Georges,	14 00

#### DISTRICT COLUMBIA—

Washington City, Fourth Ch. Miss. Soc., by Dr. Wilson,	50 00
--	-------

**\$1,147 85**

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

---

---

**VOL. XXV.**

**DECEMBER, 1852.**

**No. 8.**

---

---

## Home Missions on the Pacific.

FIVE years have elapsed since the American Home Missionary Society embarked in the work of planting the standard of the Cross on the Pacific Coast. This event may be considered as marking an era in the history of this Institution. For twenty years the field of its labors had been rapidly increasing, but nearly every feature of its operations had continued the same. While it had been diligent in repairing the spiritual desolations of the Atlantic States, it had striven to keep pace with the progress of the new settlements in the great Valley of the West. From the shores of Lake Erie, and the banks of the Ohio, it had followed the retreating frontier across successive States and Territories, to and beyond the Mississippi,—sending forth the heralds of the Cross in the front rank of emigration, and planting in each infant community the germs of christian institutions. But that it was to be summoned so soon to perform the same work for hundreds of thousands of our countrymen on the shores of the Pacific Ocean, the most sagacious speculators upon “manifest destiny” had not yet dreamed.

The greater part of this vast territory was really, and all of it was *practically*, a foreign country, and one of the most remote on the face of the globe. The most feasible mode of transit to it was by a voyage of 18,000 miles, via Cape Horn and the Sandwich Islands—occupying, ordinarily, more than half a year. The only portion of the country to which the United States made any claim, was also claimed by Great Britain, and was occupied by some of the most powerful and savage tribes of Indians on the Continent. The number of white inhabitants, previous to 1840, was very small, and consisted mainly of English, Scotch and Canadian French, introduced by the Hudson’s Bay Company, and a few Americans who had deserted from ships, or had emigrated from the Western States in connection with trading expeditions. These settlers, together with a few Hawaiians, had intermarried with the Indians, and were little behind them in vice and degradation.

It was an appropriate field for foreign missionary effort, and was occupied as such by the Missionary Society of the Methodist Episcopal Church, as early as 1834. On the 28th of September, in that year, Rev. Jason Lee, who was sent out by that



Society, preached, at Fort Vancouver, the first sermon, so far as is known, that was ever heard in Oregon. A mission was soon established among the Flat Head Indians in the Valley of the Willamette; and in the following year another mission was commenced among the Cayuses, and Nez Percés, by the American Board of Commissioners for Foreign Missions.

As late as 1843, no considerable emigration to this part of the country had taken place. In that year, about 800 persons crossed the Rocky Mountains to seek a home on those distant shores. The emigration increased rapidly till the year 1846, when the number of white inhabitants was estimated at 10,000. Little had yet been done to organize christian institutions among them.

On the 15th of June, 1846, a treaty was concluded by the Governments of the United States and Great Britain, constituting the 49th parallel of latitude the boundary between the territories of the two nations, and leaving to the former Government an undisputed title to the whole country between that line and California. The accession to our national domain of this vast area, so well adapted in all its physical features to sustain a dense population, and already occupied by thousands of our countrymen, seemed to mark it as an appropriate field for cultivation by this Society.

To establish and conduct missions in a region so remote and difficult of access, sending forth missionaries upon a voyage of two thirds the circumference of the globe, was an undertaking altogether novel in the history of *Home Missions*, and involving an unprecedented outlay of missionary funds. But the field was important, and, though so remote, it was properly a *Home Missionary* field. Its claims were unquestionable and urgent. The language of Providence to the Society, as the organ of the churches, seemed to be, as it was to Israel, when a sea lay between them and the land to be possessed, "that they go forward." Accordingly Rev. George H. Atkinson, the pioneer in this enterprise, embarked for Oregon, October 23, 1847, and arrived at Oregon City, his destined post of labor, on the 20th of the following June, having been detained nearly three months at the Sandwich Islands, awaiting an opportunity to obtain a passage to the mouth of the Columbia. Within a month from the time of Mr. Atkinson's departure, the mission of the A. B. C. F. M. among the Oregon Indians, was suddenly brought to an end, by the massacre of several of its members, and the American Home Missionary Society was called to assume the sole responsibility, so far as the denominations sustaining it were concerned, of proclaiming the Gospel, and rearing the churches of Christ on those western shores.

In the autumn of 1848, a second missionary, Rev. Horace Lyman, was commissioned for this field, and was stationed at Portland, on the Willamette, 12 miles below Oregon City. Since that time, no additional laborers have been sent to that Territory.

The discovery of gold in California in 1848, produced an unsettled state of society in Oregon, very disastrous to the interests of the missions. The regular pursuits of life were suspended, and nearly the whole male population rushed to the mines. When, at length, the crowd of adventurers began to return, it was only to be dispersed again, from the towns and villages, by the operation of the "Land Law," which made liberal grants of land to actual settlers upon it. The population rapidly spread over the country; congregations were nearly broken up, and every form of social improvement was checked. In the face of these obstacles, however, encouraging progress has been made. At both the stations occupied, churches have been organized, and houses of worship erected, and various other places have shared the occasional labors of the missionaries.

But far more important than these local results, has been the influence which

they have exerted in molding the character of this infant Territory, and in laying the foundations of public order, intelligence and virtue. The seed thus far sown, may seem but as "a handful of corn in the earth upon the top of the mountains," but it shall not perish, and ere long over all the hills and prairies of this new-born empire, "the fruit thereof shall shake like Lebanon."

The treaty of Guadalupe Hidalgo was ratified May 30th, 1848, by which Mexico ceded to the United States the Province of Upper California. This event added a vast area to our national domain, and imposed a new responsibility upon this Society, as the organ of the churches in supplying the destitute portions of our country with the means of grace. Though the treasury was empty, and pledges already made to the missionaries could not be redeemed, yet the Committee, walking by faith, prepared to obey the summons, and occupy these new possessions in the name of the King of kings. Accordingly two missionaries were commissioned for California in the autumn of 1848.

Before they had embarked for their field of labor, the astounding announcement was received which turned toward that land the attention of the whole civilized world. The golden treasures which had slumbered from the Creation awaiting the occupancy of the soil by a free Protestant people, were suddenly disclosed; and from every civilized land, but most of all from our own shores, eager multitudes rushed tumultuously thither to gather the golden harvest. The ancient solitudes of those mountain gorges swarmed with population. The waters of that magnificent bay, which had before been disturbed only with the keels of a few "hide droghers," bristled with the masts of a more numerous fleet than could be found in any other port on earth. Villages and cities sprang up as by magic along the river courses. From an obscure Mexican Province, leaped forth, Minerva-like, a full grown and full armed State.

To follow these self-exiled thousands with the institutions of the Gospel, and mold the chaotic elements thrown together on those shores, into the forms of organized and christian society, was the appropriate work and evident duty of this Institution. This new responsibility the Committee were constrained to accept, notwithstanding the large pecuniary outlay it involved; and in 1850, three additional laborers were commissioned for this field. They were cordially received, and after a short period, their support was assumed by the people to whom they ministered. God has signally prospered their labors. In San Francisco, San José, Marysville, and Nevada, flourishing churches have been gathered, and commodious houses of worship erected. Extensive tours for exploration and preaching have also been made in different parts of the country, especially in the mining districts. The missionaries have, moreover, exerted a leading influence in restraining the prevalence of vice and crime, in creating an elevated and healthful public sentiment, in projecting educational enterprises, in diffusing general intelligence and religious truth through the medium of the press, in short, in every movement connected with the laying of the foundations of institutions which are destined to bless the unborn millions that are to people those shores.

For more than two years no additional laborers have been sent to the Pacific Coast. This has not been owing, however, to the diminished importance of the field, nor to inattention on the part of the Committee, to its claims. In Oregon, there has been, and still is, a pressing demand for well qualified preachers of the Gospel, as the communication on the subject, published on a subsequent page, will show. In California, the fields and facilities for evangelical effort have been constantly multiplying. Though a whelming flood of iniquity has deluged the land

threatening to sweep away the very pillars of the social fabric; nevertheless society has been gradually assuming a more organized and permanent form. The spirit of wild and reckless adventure is in a measure checked. The living tide which was driven, as by a whirlwind, through the gorges of the Sierra, has returned, and is spreading itself in natural channels over the fertile plains and valleys. The mechanic, the merchant, and the artizan have resumed their accustomed pursuits, and the husbandman gathers from the arable soil a golden harvest surer, if not richer, than he found in the ravines of the mountains. Multitudes who went thither as adventurers, and for a brief sojourn, have gathered their families, and have found a permanent home. Some of them are members of churches at the East; others have been reared under the influence, and appreciate the worth of gospel institutions. They would joyfully welcome and heartily coöperate with the ambassador of Christ.

Urgent appeals have been made to the Executive Committee in behalf of important towns,—some of them entirely destitute of evangelical preaching, though containing several thousands of inhabitants,—where a preacher of suitable qualifications would find an ample field, and, after a short time, a competent support. But men adapted to a service so peculiar and difficult were not readily obtained. As the result, however, of diligent effort on the part of the Committee, several offers of service have recently been made and accepted; and we are happy to announce that *eight* missionaries have been appointed, and are now on their way, with their families, to this distant field. *Six* of them are destined to California, and the remaining *two* to Oregon. Their names, and other particulars relating to them, will be found on a subsequent page.

The embarkation of so large a missionary band, for a voyage of 17,000 miles, on a mission to our own countrymen on our own territory, is an event of novel interest. We venture to make it the occasion for the following suggestions:

1. Those who have personally enlisted in this undertaking have a strong claim to the sympathies and prayers of the friends of missions. We doubt not that if God shall spare their lives, they will commend themselves, as we now commend them, to the confidence of those whose agents they are in the work of planting the standard of the Cross on our western borders. On their long and perilous voyage, as well as amid their future labors and trials, let them be remembered at the mercy seat of him who is "the confidence of the ends of the earth, and of them that are afar off upon the sea."

2. The sending forth of this large reinforcement to our Pacific missions, should awaken new interest in the work we are performing on that coast. Its importance can hardly be overestimated. God has purposed to plant those long vacant shores with millions of intelligent, Protestant, christian freemen; not strangers and foreigners, but chiefly those of our own household. They are to be stationed on this outpost of Christendom, far on toward the dark domain of heathenism, that the light which they shall kindle may illumine the thousand isles of the Pacific, and the dark Continent beyond. God is even bringing the heathen to their very doors. It is estimated in a recent California paper, that there will be in that State, at the close of the present year, more than 40,000 Chinese. If brought at once under a controlling christian influence, they may remain to bless their adopted country, or return, bearing clusters from the true vine, to tempt yet other thousands to this land of promise. How important, therefore, the bearing of these missions upon the progress of the Gospel in the Oriental world.

3. This enlargement of the Society's operations, creates an obvious necessity for increased resources. If we are to lengthen our cords, we must also strengthen our stakes. To provide for the removal of so large a number of families, and for their temporary support, in a country where all the means of living are so expensive, will occasion a heavy draught upon the treasury. But as the work has been undertaken in accordance with the manifest indications of Providence, the Committee rely with confidence upon the cordial and effective coöperation of their patrons. Let them adjust their standard of contributions to this object, to the augmented proportions of the land to be possessed, and of the work to be done. When we are receiving, in quick succession, such vast accessions to the missionary field; when from Europe and Asia, increasing multitudes are flocking to our Atlantic and Pacific shores, to become a blessing or a curse, according as they are won to the truth, or abandoned to error; when the tide of emigration is rolling its tumultuous waves over all the nearer and the remoter West, it is time to forget all former estimates of the importance of this work, and to inquire anew, in view of its increasing interest and claims, "LORD, WHAT WILT THOU HAVE ME TO DO?"

## Intelligence from the Missions.

### OREGON.

The following communication from a missionary, under date of May 18, 1852, gives a number of particulars, which afford a somewhat comprehensive view of the moral condition and wants of this remote Home Missionary field.

#### State of Ministerial Supply.

At one of my stations there are three families who have lately been organized into a church by a Presbyterian minister of the Old School. Excepting this minister, who is a young man, there is not a Congregational or Presbyterian clergyman, besides myself, in the counties of Marion, Pike, Linn, Benton, Lane, Umpqua, Douglas and Jackson; which comprises about two thirds of the Territory of Oregon.

#### Other Denominations.

There are about six clergymen of the Associate Reformed Church in this country. While they are Calvinists in doctrine, they are Close-Communion Baptists in the ordinance of the Lord's Supper. They are good people, and doing good; active in the benevolent efforts of the day.

The Methodists in all these counties, as also in the whole Territory, are far more numerous than any other denomination. Their labors are most praiseworthy and

efficient. Their sermons and prayers, with almost no exceptions, are strictly Calvinistic. The Baptists are the next in point of numbers. The Cumberland Presbyterians are probably the third in this respect. The Old School Presbyterians have three clergymen in the Territory, and one respectable church.

#### Extensive and Entire Destitutions.

All these servants of the Lord are laboring with commendable zeal, and some of the ministers are examples of self-denial. Yet they come far short of meeting the demands of the Territory. I am acquainted with many counties in which there is not a minister of *any denomination*, to my knowledge. I know of no minister in the three counties north of the Columbia River; where are several important places fast settling. I know of no minister in the three southern counties, including the vast population in the mining districts, viz: Douglas, Thurston and Umpqua. I know of but one, the young man above referred to, in Lane County, immediately south of this.

#### New Educational Institutions.

Amid embarrassments which no one can know who has not visited Oregon, your missionaries are exerting a very healthful, far-felt and far-acknowledged influence in their respective places. Rev. Mr

Atkinson, at Oregon City, in addition to a great amount of preaching in and out of the city, and causing to be erected a comfortable church, has brought into existence, as the principal agent, that important institution, the Female Seminary. I could wish its importance might be felt by Christians in the Atlantic States, as it is felt by the struggling few here. The projectors of such an establishment in the old States, where home has its sacredness, and such institutions a rock to stand upon, can know nothing of the difficulty of such an undertaking in Oregon, where the great rush is for gold, not to be laid out for schools and churches, but to be put to the purpose of rolling together more gold. Rev. Mr. Lyman has also done a great work at Portland. Both these brethren are highly respected by the clergy of every denomination, and by all classes of men. Mr. Atkinson, in addition to the above labors, has done much, in connection with Rev. H. Clark, to bring into existence the Academy at the Plains. This Academy, as also the Female Seminary, are in a forward state of completion, and have substantial and fine buildings, with good schools in them in successful operation.

The object of Mr. Atkinson's visit to the States, is to solicit funds to aid these institutions. Could their importance be fully felt at home, I am sure he would come back to us with abundant funds. Could the friends of education in the Atlantic States, stand but one day upon the top of Wind River Mountain, and looking down upon this Pacific coast, contemplate the mighty rushing in of influences from every part of the world, drawn mostly by our never to be exhausted mountains of gold, but attracted also by the rich donations of land, the salubrity of the climate, and the vast and tempting regions yet unoccupied,—agencies that will certainly determine the destiny of millions of our fellow beings, and among them many sons of those Atlantic friends, whom we are now looking to for help,—agencies that even now are fast molding the character of these Pacific States,—agencies, however, be it remembered, wholly unlike that heaven born influence that came forth from the May Flower, and with one foot upon the Rock of Plymouth and the other upon the Rock of Ages, gave to the world a church without a bishop, and a state without a king, and is now in a fair way to give to man universal freedom, and to Christ universal reign;—could, I say, the friends of education and religion in the Atlantic States get but one such glance at Oregon and California,

they could not but hasten to send us ministers and sacred funds, to establish schools and churches. I do not believe there is at this day, on the globe, another spot that so strongly demands the labors, the prayers and contributions of christians at home, as Oregon and California.

The Oregon Association of Congregational and Presbyterian ministers consists of seven ministers. There are, also, three respectable churches; one at Oregon City, one at Portland, and one at the Plains. There are a few churches of our order in other parts of the Territory. I hope to form a church at this place; perhaps I could collect one in Umpqua. I hope to visit that county this season, sixty miles from here. There are three Presbyterian families in Salem, not yet settled; should they come into this neighborhood, as I some expect they will, I shall have a church.

#### Principal Points of Influence.

*Portland* is the principal city in the Territory, which is on the Willamette River, at the head of ship navigation. *Oregon City*, twelve miles from Portland, is the next, and is important for its great water power—the Rochester of Oregon. *The Plains*, or Forest Grove, is twenty four miles west of Portland. *Salem*, the probable seat of government, is forty miles west of south from Oregon City, on the river. I am forty miles west of south from Salem, and near what will soon be the county seat, in the center of a great settlement, not dense as yet, as the grant of a mile square to each settler will not, at first, allow it. But this country is susceptible of sustaining a great population.

---

### IOWA.

From Rev. B. A. Spaulding, Ottumwa,  
Wapello Co.

#### The Missionary at Home.

At the meeting of our General Association, a minister, who was with us from Connecticut, remarked that it was the first time, and probably would be the *last time*, that he should ever meet us. A minister from Massachusetts, who visited our Association several years ago, said, that before he started from home, he thought Cincinnati was in the West. But when he reached that city, he found the people still talking of the West; and he traveled

on, as far west of Cincinnati, as that is west of Massachusetts, crossed the Father of waters, and stood on its western bank; and now, he says, "Surely I must be in the West." Both of these brethren seemed to feel that they were a great distance from home. But I am now at home, sitting and writing at my own table, in my own house, about eighty miles west of the Mississippi. I have been here more than eight years, and may well begin to feel that this is to be my home on earth.

#### The Priest at Home.

About a year since, on stepping into one of the business houses in town, I met there a Catholic Priest, from the very Court of Vienna, in the heart of Austria; and he, too, seemed to be very much at home. He seemed familiar with everything about him;—and why not? He was in the midst of old friends; some of whom he had come to see. He could tell me all about the young American who had been imprisoned in Austria, and the reason for it. "Why," said he, "he was not smart enough to conceal his true character. He was a spy—a spy; no doubt at all about that, sir. All governments have their emissaries in all parts of the world. They could not maintain their existence in safety without them." But I replied, "We permit people to travel where they please, and when they please, and to say and do what they please." "Ah, ha! indeed you do, when they say and do what *pleases you*; but when they displease you, you mob them, sir—*mob them*, sir." Then he gave me a history of some little insignificant outbreak, too inconsiderable to excite much interest in the newspapers, which had occurred a few days previous, in a little town in Iowa, where he happened to be. My interview with him was, on the whole, agreeable, and very instructive.

#### Europe Represented in the West.

We, who are living in the far West, do not have to go to Europe, to become intimate with European thought and feeling. We can sit down in our own homes and hear graphic descriptions of European scenery. We can converse at our leisure, with those who saw with their own eyes, the grand army on its march to Moscow, and its shattered fragments in its wild and precipitate retreat. If I ride about forty or forty five miles, in a northwesterly direction, I find myself in a settlement of Hollanders, with their language, manners, customs, all before me. Or if I

travel westward sixty miles, I find myself in the midst of the chiefs of the Hungarian revolution, with the very armor with which they fought the battles of freedom, all about me.

---

*From Rev. George G. Rice, Kanessville,  
Pottawattamie Co.*

#### Traveling in the Far West.

Some of the details given in the first part of Mr. Rice's communication, while they illustrate the condition of the country, will convey acceptable and useful information to emigrants removing thither from the East, and persons traveling in that direction.

When I last wrote you, I was absent from my field of labor. After attending the meeting of the General Association of Iowa, at Muscatine, I returned, with Mrs. Rice, to this place. We arrived here in health and safety, having been absent eight weeks. Muscatine, the place of meeting of the Association, is 350 miles from this place. I made the journey with my own conveyance; that being easier, cheaper and equally as expeditious as the public conveyances.

The stage fare from here to Burlington, or Keokuk, is \$15, and eight working days are occupied in making the journey, five days being occupied in traveling the first 150 miles from this point. Board would amount to about the same as stage fare, making the expense about \$25 or \$30.

The journey by the river, from here to St. Louis, when there is a good stage of water, occupies from three to five days, but the passage up the river to this point, occupies from fourteen to twenty days. I believe no boat has come up from St. Louis this season, in less than fourteen days. The distance by river is about 800 miles. The fare from St. Louis to this place is from \$20 to \$30; the fare down the river is somewhat less. I believe I have before spoken of the Missouri River; it is the most rapid river I have ever seen.

The best way for one coming from the East to this place, unless he travels by private conveyance, is to come by way of St. Louis, and up the river. The boats on this river are generally well built, and passengers are made very comfortable on them. Some of the largest class of Mississippi River steamboats have come up here this season. The journey across the country, by stage, is performed in an un-

comfortable stage, and over considerable tracts of country which are uninhabited. Sometimes it is a day's drive from one house to the next. The stage driver stops on the open prairie and feeds his horses, and takes his dinner, which he had provided for himself where he stayed the night before. At night he comes to a log cabin, not the most inviting to an Eastern man; perhaps it has but one room, and this the traveler must share with the whole family.

#### **Supplies Consumed by Emigrants.**

The expense of living here, at this time, is very great, on account of emigrants to Oregon, &c., having consumed almost everything. It is estimated that 10,000 people, having with them 20,000 head of cattle, have passed through this place; all stopping here a longer or shorter time, and taking from here a stock of provisions for their long journey across the mountains. These have pretty well drained this part of the country of almost every necessary of life. For every kind of mechanical labor, too, we have to pay exceedingly high; and lumber is so scarce that it is very difficult to build. I have been obliged to act in the capacity of carpenter and mason, in fitting up my house, so that we could have a shelter from the storms. When we first came into our house, whenever we had a heavy shower of rain, we had to hurry and put things out of the way, to prevent their getting wet; but I have now patched the roof and plastered the spaces between the logs, so that we can keep comparatively dry when it rains without. Every species of lumber almost, has been used to make wagons for crossing the Rocky Mountains. Boards sell here from \$25 to \$50 a thousand feet. This is from a want of mills, to meet the suddenly increased demands.

#### **Past Labors Lost.**

During my absence, meetings were kept up a part of the time only. The Sabbath school was also suspended. Resuming our labors on my return, was like commencing entirely anew. Those who attended our meeting and Sabbath school last winter, had gone, almost every one. The principal part of the Mormons now have left, though some remain, intending to go next spring. We have here almost an entirely new population. But, alas! the change is not so much for the better as I had hoped. When I came back, it seemed as if Satan reigned here triumphantly. Not the least regard was paid

to the Sabbath, but business moved on as at other times. Grog shops had multiplied, so that they fairly lined the streets. These grog shops were first opened to sell liquor to the emigrants; but they still continue in full operation, and multitudes here seem to have given themselves up to drinking and carousing. I hope when I write you again, to be able to tell you of some measures taken to promote temperance among us. Young men come here sober and serious minded; but soon you can discover in their countenances every mark of intemperance and dissipation. No place in the world can be worse for a young man than this.

But we are not altogether without encouragement. We have purchased a house for a place of worship, for which we paid \$125. The citizens subscribed to pay for it, and some of the emigrants passing through, aided us a little, so that it is all paid for into fourteen dollars. The Methodists occupy it with us. A few families of professing christians have come in. The Methodists have formed a Society of about ten members. We hope to be able to organize a church soon of six or eight members. We are now receiving immigration constantly. This country is destined to fill up rapidly; and let us pray and labor that it may be given to Christ.

---

### **WISCONSIN.**

*From Rev. David Pinkerton, Kenosha, Kenosha Co.*

#### **Recovery from Sickness Sanctified.**

When I wrote you last, I was just recovering from a dangerous sickness. I left home one evening on horseback, to attend a meeting of my session, about a mile and a half distant. On my way, the blood began suddenly to rush to my head. I felt faint. Fearful lest I should fall from my horse, I made my way to the nearest house. I applied cold water to my head, and warm water to my feet, and after giving some directions, I was, in half an hour from the first attack, unconscious and irrational. In this state I continued for three days and three nights, the result of a violent congestion of the brain. Under the treatment of a good physician, I recovered directly, yet very slowly. The people were much alarmed at my sickness, and surprised at my sudden recovery.

When I learned in what state I had been, it seemed to me as though I had

gone up almost to the bar of God, and that the Head of the Church had allowed me to come back again to labor longer in his vineyard. Since then, I am sure, I have loved God as I did not before. The plan of salvation by Jesus Christ has seemed more a great and blessed reality, and Christ an all-sufficient Saviour. I am conscious of more submission to God's holy will. I have been made sensible of my great unworthiness in the sight of God, and of my dependence on the blood of Christ alone. Resting on his promise, I have felt secure. I have had sweet peace and joy in believing. It has worked evidently for my good. I can preach and converse with a force and pungency, which I had not before. What a blessed thing is the grace of God, converting, what at first seem to us afflictions, into great blessings! I know from experience, that there is nothing on which we can depend but the blood of Christ. In his atonement there is no deficiency, no lack of any thing. I have reason to bless God that he has given me a livelier view of these things.

#### "Providence Permitting."

Since my sickness, I have spent some time visiting in the families of a neighborhood, a little distance west of us. The inhabitants are mostly Universalists. I do not know that they had ever had a religious meeting in their neighborhood. They had passed a vote that they would have no meetings in their school house. Most of the parents have been in the habit of attending no meeting. I had spoken, publicly, of holding a meeting in their school house, at 5 o'clock on the next Sabbath, *Providence permitting*; and I was intending to go into all the families and see if there was any objection. During the week, however, one of their most influential men himself, gave out the notice through the school. The information had gone all around before me. I said but little. Sabbath evening, the house was crowded full of very attentive listeners. They were "all pleased with their meeting," and a number of their leading men have expressed a wish to others, that I would hold more meetings there.

#### The Gospel Wins its Way.

In a neighborhood northeast of us, they are anxious to have me come and preach to them, as "they now have no Baptist meetings," and there is a large number of families there who cannot regularly attend meeting at our church.

Further north and west, when I was up last, the house was well filled. Directly south, there are other families of Universalists, wealthy and influential; and some of them are of the better class of men. I feel that the Gospel must be published in all these various directions. The people will attend to it, if we go to them in earnest, and mingle with them, and assure them that the great God has claims upon them. These Universalists are beginning to make us presents. The irreligious, generally, are more friendly.

---

*From Rev. Edward Morris, Potosi, Grant Co.*

#### Losses of the Church Repaired.

In my last report, I presume I informed you of the further diminution of my church, by a further draft to California; by which I lost two members, and three young men out of my congregation, besides several occasional hearers. Amid this discouragement, the work of divine grace has been gradually manifesting itself. For the last three communions—held quarterly—we have had, each time, one, two, or three, joined to the church on profession, and four, in all, by letter. Two of the former have gone with their letters, one to Dubuque, and the other to Shullsburg. Three also of those who have united with us by letter, are not numerically any advantage to us, one having removed, and two being at a distance of fifteen miles from us. These last were a Methodist minister and his wife. His circuit was in my neighborhood last year, and we formed a profitable acquaintance. We often exchanged labors, and labored together in protracted meetings, and had much intercourse. The result was an entire revolution in his views. He honestly stated them to the authorities in the Methodist Church, and withdrew from Conference and membership, *on his letter*; and was received into membership in my church, in Potosi, about six weeks afterwards, and during the quarter just closed. We expect him to join our Association at its next meeting; and, as soon as the Head of the Church points out a place for him, we hope to see him again on one of the walls of Zion. He is at present teaching a school.

#### The Preacher Intent upon his Work.

I have been enabled to extend my missionary operations, during the last few weeks, into a farming district on one of



our prairies about five miles distant, and also into a new mining village, about one mile east of it, and about the same distance from Potosi. My arrangement is to preach in each place on alternate Sabbaths; and, as the places are contiguous, some of the people can attend at each preaching station from the other, if they will. On the prairie I preach in a school house; in the new village there is no school house, and I preach in *a grove*, in the open air. The grove is on the farm of one of the members of my Potosi church. It was cleared out for the July celebration. I was invited to act as chaplain on that occasion, and then conceived the idea of making it a missionary station, announced my purpose at the celebration, and on the next day, which was the Sabbath, and the actual 4th, I preached my introductory discourse, to a congregation of about 150 or 200 persons. I have preached there several times since. Already, thanks be to the Holy Spirit, one young female has expressed a desire to become a christian.

#### The First Sermon in the Grove.

Mr. Morris is an Englishman, and no small degree of interest may have been felt, by the people who had been gathered at the civic celebration, to hear the discourse he should deliver on that Sabbath, and from that place; thinking, not unlikely, that he might make some reference to the memorable struggle between his native country, naturally beloved and venerated by him still, and the country of his adoption, now realizing, under the blessing of Providence, such glory and advantage from the issue. If such an expectation was entertained, the missionary knew how to avail himself of it to advance the objects of his divine commission. As reported by a Potosi paper, he took his text from the 106th Psalm:—*Then believed they his words; they sang his praises; they soon forgot his works; they waited not for his counsel.* From this he deduced his theme:—"That we ought not to forget the mercies of the Lord our God; but should adopt such means as are adapted to perpetuate them." This he seems to have treated with a two fold reference to England and to this country, as illustrated by the events leading to and growing out of the American Revolution. A brief extract from the reporter's epitome of Mr. Morris's discourse runs thus:

The preacher went into some circumstances in the history of England, just prior to the American Revolution, for the successful issue of which the then Tory Government were mainly indebted to these Colonies:—That although at the time they had a lively sense of God's mercies, and sang his praise in all their churches, at every victory gained, and hung the colors taken on the battle field, and on the ocean, in their cathedrals and churches, where they hang tattered and torn, worm eaten and dusty to this day, yet "they soon forgot his works, and waited not for his counsel." Circumstances in the history of this country were introduced, connected with the campaigns of the Colonists to repel the French invasion by which "the inhabitants became inured to the habits and hardships of military life, and skilled in the arts of European warfare. This was the school in which Washington learned his tactics, and afterwards excelled his teachers. This was God's method in providence of punishing the Government who "sang his praise and then forgot his works." A just tribute was paid to the Colonists, who, without being indebted to the Home Government for any aid, had struggled successfully against all their difficulties, defending themselves against the savage of the wilderness, subduing the forest, cultivating the soil, building flourishing towns, and sending forth their ships to every part of the commercial world. The jealousies, the determined policy to make America subservient to the advancement and glory of England; the measures of vexation and acts of oppression, especially toward Massachusetts and the city of Boston; the appeal of Massachusetts to her sister Colonies; the forming of the Confederation; the meeting of the first and second Congresses, and the principal transactions and characters, were all rapidly but vividly passed in panoramic view. God's great design in putting this great continent into our hands was evidently to provide for the destitute and oppressed of all lands whom he in his Providence would bring hither. He pointed out our duty towards them, referring to God's direct government over the Jews, Lev. 25th, as expressive of his will, that *every man should have a portion of the soil.* The religious acknowledgment of God and his government in the act of prayer in the very first Congress, the direct and specific acknowledgment of God's providence in the Declaration itself, and the deep and God-trusting piety of the "Father of his Country," were facts adduced to show, that as our fathers believed the words of God and waited for his

counsel, so it was incumbent on those who inherit the blessings granted in answer to their prayers and sacrifices, to celebrate his praise in every form of suitable commemoration. The memorials of these glorious achievements, he said, were found not merely in the pyramid of Bunker Hill, pointing to the heavens, or the Capitol at Washington, spreading out in majesty and grandeur; but in our free political and religious institutions, our school houses and academies, our colleges and churches, our annual Fast days and Thanksgivings. Rocks may decay to dust; Monuments of stone may waste away under the tooth of time; but these will last as long as time endures!

---

### MISSOURI.

*From Rev. Isaac B. Ricketts, Waldo, Wright Co.*

#### Religious Incidents of Travel.

When on my way to St. Louis, to attend the meeting of Synod, I stopped, on Saturday evening, to let my horse rest, and to rest myself, and get some refreshment, for I was very much exhausted with the heat and from want of water to drink on the way. When I sat up to the table, to take a little food, I did not feel able to converse; but I thought I must try to make some inquiries concerning religion in that neighborhood. I found that there were two ladies, in the vicinity, who formerly belonged to the Presbyterian church, but who had not had the opportunity of joining that church since they came to Missouri. I determined, therefore, in my mind, if the way should be open, that I would preach to these two church members on the next day, which was the Sabbath, May 2d. So, after getting directions, I set out for their house, where the mother resides. I got there but a little while before dark. The gentleman of the house was not at home when I arrived, but came home soon after dark. I had learned that he was a wicked, old man, and that he might refuse to let me preach at his house. But I can assure you, that I have not met with a man in the State of Missouri who has treated me more kindly than did that man, nor one who seemed to be more desirous that I should preach at his house. He put himself to a good deal of trouble to get me a good congregation. And, what is better than all, as I learned from a neighbor of his, as I returned, he sent for a

daughter and son-in-law to come to the meeting, who had not been in his house since they were married—a period of several months. I learned that the old man was so much opposed to the marriage, that he carried his gun for some time, intending to kill the young man who had married his daughter. How thankful I am, if I may have contributed anything towards bringing about a reconciliation in this family.

This man had become utterly disgusted with the preachers, and their preaching, in that part of the country. He told me the most *popular preacher* there, was one of the *biggest* drunkards in all the region round about. He belongs to the Old Side or Anti-Missionary Baptists. They are anti almost every thing that is good. When such is the character of the “most popular” preachers, you can easily infer what will be the state of morals in the community!

In my immediate field there is nothing of very special interest to report. I have four places at which I regularly preach. I have been enabled to meet all my appointments during the quarter. A little interest has been manifested by some sinners on the subject of religion. I hope that a harvest will be gathered after a while, if we faint not. Dear brethren, pray for me; I am in a missionary field indeed and in truth!

---

*From Rev. William Porter, St. Francisville, Clark Co.*

The stopping of the public works on the Des Moines, has proved a great drawback upon this place. Very little business of any kind is done here, at present, and scarcely any money at all is in circulation. For eighteen months we have been hoping for better times, and I am happy to say that for the last few months, the prospect is brightening.

Our little church has doubled its number since its organization in November last. There is a healthy state of religious feeling existing in the church.

#### Need of an Instructive Ministry.

There is very great need of another minister in this county, and I trusted that before this time the O. S. Church would have secured one. I am frequently and earnestly solicited to preach at several different places in the county; but I am obliged to refuse most of these applications, or else neglect the church here. There

are two points in the county, about fifteen miles apart, where there is good reason to believe that a good and efficient minister would soon gather churches as large, at least, as this was when first organized. These fields ought to be occupied without delay.

When I say there is great need of another minister in this county, you must not infer that I am the only one here. There is scarcely a Sabbath in the year in which most of the people in the county could not attend preaching, within a reasonable distance. But it is such preaching, for the most part, as is not adapted either to instruct or benefit the people. The "*remarks*" which I used to hear from lay members in the conference meetings in New England, were vastly more edifying, in every way, than most of the preaching to be heard in this region.

#### The Sabbath.

A few weeks since, I commenced a series of discourses on *the Sabbath*. There is great need here of a thorough discussion of this subject, not only because worldly people generally violate the day, but because a *majority* of so-called professing christians, in this region, practically deny its sacredness. With the Baptists, whom we have here, the Sabbath is a day, to a great extent, for visiting, traveling, hunting up their cattle, doing errands, and not unfrequently, for making trades of various kinds. Their influence, of course, is bad, upon the community. I hope that, by divine aid, I shall be able to bring the authority of the Bible to bear upon all such transgressors, and do something towards creating a conscience on the subject.

#### The Catechism.

Mrs. Porter commenced a catechetical exercise a few months since, at our own house. All the baptized daughters of the church, who are old enough, attend and recite the catechism, and receive religious instruction. We feel as if the Lord had rewarded us for our labors, by the tokens of his favor in the hopeful conversions that have occurred within the present year. We thank God, and take courage. To be sure, it is a day of small things with us, in some respects, but we hope yet to see greater things.

It is pleasing to find in the letters of the missionaries a frequent mention of the Assembly's Catechism. What more appropriate service than the above, for the missionary's wife!

## ILLINOIS.

From Rev. E. B. Olmsted, Caledonia, Pulaski Co.

#### State of Southern Illinois.

If I were not assured that more good is effected than appears, I should be constrained to do as others have done before me—quit the field in despair. Almost every *ism* has been tried here. The few orthodox churches in being have a feeble existence, and are too much given to changes. The general demand is for a permanent church; and that will require *patient labor*. This is true of all Southern Illinois.

#### Cairo.

I preach alternately at Cairo and Caledonia. At the former place I preach in the dining room of the hotel. The room is large and convenient, but peculiarly unsuited to this purpose. We have to snatch the hours between meals, morning and afternoon, for our service. Tables, chairs, &c., have all to be shifted for each occasion. The citizens think of fitting up a house, to supply the place of the one burned last winter. More than one half of the population is *afloat*, in all manner of craft, from the large dismantled steamboat (there are four of them), to the "family boat," not near as large as a Pennsylvania wagon bed. There is no Sabbath, with most of the people. On last Sabbath I passed a group of young men playing marbles; and not a great while ago, on a Sabbath morning, saw a number of grown men playing town-ball. I grieve to say the stores all do business on the Sabbath. We hope, by constantly showing the people their transgression, to break up this, the source of so much other sin.

Peculiar causes are just now operating to affect unfavorably the moral condition of this place. The "City of Cairo" is situated at the southern extremity of the State of Illinois, at the confluence of the Ohio River with the Mississippi; and has for a long time been regarded as ultimately destined to be a place of great commercial consequence. Nothing but the want of a sufficient elevation of the site, to render it secure against the annual inundations, has prevented it from becoming, years ago, a populous and flourishing city. But since it has been fixed upon as the southern

terminus of the great Illinois Central Railroad, now in the successful process of construction, extensive plans for its improvement have again been entered upon, and a heavy outlay of funds is now making by a joint stock company, for the construction of a levee upon the banks of the river, and of other works, to prepare the place for the reception of the immense business which must speedily be concentrated at this point. These spirited operations have brought together, in the present population of Cairo, an aggregation of floating, incoherent and rough materials, out of which, so long as they exist in such excess, no orderly and promising community can be formed. This state of things, however, will soon give place to another, of more regular and permanent character, where the influence of christian institutions will be not only needed but demanded; and in which they will require all the advantage of an early and efficient introduction in order to their due ascendancy.

In a separate communication, published in the Alton Presbytery Reporter, for September, Mr. Olmsted thus speaks of Cairo; and of the moral exigencies of this part of the State, growing out of the great enterprises of internal improvement now in progress.

"It is impossible to accomplish much at Cairo, under present circumstances. Public worship is still held in the hotel, and the people turn out readily and listen with attention. I have procured for this place and for Caledonia, valuable Sunday school libraries; but while many teachers are ready to go to work, we are stopped for want of a house. All the machinery for the propagation of the truth, except the public preaching, must, for a time, be suspended. The city of Cairo is an anomaly. I suppose it is the first city in which the power of the law has been invoked to prevent the erection of houses. There will soon, however, be an opportunity for private enterprise. City lots will be sold, it is said, in the fall, and then you will see the magic power of wealth. All the buildings hitherto erected have been put up by the Cairo Company, including a large hotel, foundry, planing-machine shop, saw mills, &c. There are other causes operating to bring men and money into this end of the State. The first division of the Central Railroad, extending from Cairo to Muddy River, about fifty miles, has been let, and a number of hands are at work. On the 1st of July, it is said, one thousand men are to be employed.

"What will be done for the spiritual well-being of the multitudes who will be con-

centrated on this line of railway? I do not suppose much can be done for those brought up in the delusions of Rome. Taught, all their lives, to trust in penance and works of merit, they will listen, with the death-sweat on their brows, to the exorcisms of the priest, and yield up life while an impotent absolution falls on their dying ears. But there will also be employed a great many native Americans. For these the Word of Life ought to be dispensed. But where are the men? There ought to be a man just now at Cairo. I can get there but once in two weeks, and then have to travel thirty miles to make sixteen. There is no road on a line with the Ohio River, and cannot be until the Cairo levee is extended some miles further up than at present. The back-water would soon destroy any road made on the present level. The man who lives at Cairo, ought to have strong nerves and strong faith. Every boat—and no boat passes without stopping—may bring in small-pox, cholera, or ship fever. Many have died there with cholera this summer. But the minister of the Gospel runs no greater risk than the physician, the merchant, or the laborer."

We may be permitted to commend to the Cairo Company the wise policy of some similar Corporations in New England, who in laying the foundations of such prosperous cities as Lowell and Lawrence, in the vicinity of Boston, made early provision, at a liberal cost to themselves, for the location and erection of houses of worship, for the several religious denominations.

#### New Destitution Discovered.

I have found a field of labor, eight miles from Caledonia, which I think is exceedingly destitute, even for Southern Illinois. Within a scope of country about six by eight miles in extent, known as the *Nation*, which is as well populated as most of this end of the State, there is, so far as I can learn, not one minister of the Gospel, only one church (Campbellite), one small school, and no Sabbath school. Not more than six or seven newspapers are taken. There is no regular preaching except what the American Home Missionary Society furnish, through me. I preach every other Sabbath to them, in the evening, and I must say for them, that they listen with more attention than any people I preach to, and attend more numerously. I consider this a promising field. It lies between the Cache and the Ohio Rivers, and is a fertile, rolling, well timbered country. It is the opinion of the person who took the census in 1850, an elder of our church at Caledonia, that the population, in the area I have described, is not less than five hundred.

*From Rev. J. H. Russ, Ewington, Effingham Co.*

#### **Railroads.**

The prospective railroad operations mentioned in my last, are verging to a commencement. At no distant day, it is expected, they will bring in a great influx of population. There is now a great rush here, of men from other states, looking for land to purchase. The two railroads that are to pass through this county, will cross each other about three miles from Ewington, making a place for a depot, and a site for a town.

#### **German Papists.**

The German Papists, mentioned in some former reports, are increasing by immigration. It is said they now number about three hundred families. They are building a large and splendid church, about seven miles from this place, in a village settled by themselves, called "Tentopolis"—in English, "Dutchtown." The town has about forty families—it is a sink of pollution. It has already a brewery, and next year, it is expected they will have a distillery. The people are generally industrious, through the week; but drunkenness, on the Sabbath, after public worship, is very common.

#### **"Like People, Like Priest."**

Both priest and people are very *pugnacious*. Some months ago, the priest was fined for assault and battery. He was brought here a few weeks ago, with a peace-warrant, by one of his own members. But he was not brought to trial. The affair was hushed up through the influence of some of our American office-seekers.

#### **Political Demoralization.**

Our leading men, though Protestants, and some of them church members, seem willing to make almost any sacrifice of moral principle to please the Papists, which may be likely to secure their favor at the polls. The following statement of facts will indicate the state of christian morals in a large portion of Illinois, embracing some of our most highly favored counties. Last week, the two great political parties in this Seventh Congressional District, comprising fifteen counties, met here in convention, to nominate their re-

spective candidates for Congress. One party arrived on Sabbath evening. The other, on the following Wednesday evening. Among the delegates of the former, was at least one popular minister of a numerous denomination. Both parties were exceeding noisy. The Sabbath-traveling convention closed with what they called a "political love-feast" and "class-meeting," the President thus addressing a delegate from each county: "Come, brother, tell us your experience."

From these humiliating details may be seen the pressing need of missionary reinforcements, through all this region, to roll back the inundating tide of wickedness.

---

*From a Missionary in McHenry Co.*

#### **The Two Celebrations.**

The celebration of the nation's anniversary by the Sabbath schools seems to contribute to the interest and increase of the schools, and in various ways to exert a wholesome influence in our county. This year the Sabbath schools of this vicinity, met at our county seat. A civic celebration was also had at the same time and place, in which rum and gunpowder were made to perform their part, according to long usage. But it was gratifying to the friends of religion, to observe that the Sabbath school celebration was vastly the larger of the two, though it made much the less noise.

---

#### **Removing Prejudices.**

Another missionary writes as follows:

I try to preach faithfully from Sabbath to Sabbath, and to visit the sick and the dying, and it is a settled principle with me, that I must visit all. But I find it very difficult to fulfill all my good resolutions in reference to this matter. I endeavor, however, to be particularly attentive to the sick, and this I sometimes find one of the best means of removing wicked prejudices. To-day I had the happiness of engaging a load of wood for a poor, sick man, and yesterday of sending a basket of apples to another. These little instances of kindness to the sick, seem to be remembered long after their recovery, and they learn to regard me as their friend.

**INDIANA.**

*From Rev. John M. Bishop, Bedford,  
Lawrence Co.*

The field of Mr. Bishop's labors is among the destitutions within the bounds of Salem Presbytery.

**Prospects of Southern Indiana.**

The work in Bloomington, Monroe County, has prospered. I have preached seventeen times there during the quarter. As the result, we have organized a church of twelve members. We have leased the Universalist church building, having entire control of it—which gives us the best building in town. Altogether, our prospects there, are flattering.

In Jackson County, at Rockford, a point to which the Jeffersonville railroad is finished, and through which, very probably, the Ohio and Missouri railroad will pass, there is a good opening. We are about organizing a church at Rockford. I spoke, three months ago, rather discouragingly of this County. My opinion is now more favorable.

**Destructive Effects of a Tornado.**

At Leavenworth, Providence has seemed to frown upon us. Early in my labors there, we commenced planning to secure a house of worship. This was just about accomplished at my last visit to that place in April. But when I looked on the village in May, it was a heap of ruins. The tornado had passed over it, and fallen with peculiar severity on our people. The houses of four out of seven of our families were almost entirely ruined; and the building (a good, but unfinished, brick one) which we were expecting to have for a house of worship, had scarcely one brick left upon another. The spirit of the villagers, as well as of our church members, is much broken; and our success here "indefinitely postponed."

As to this (Lawrence) county, every thing is advancing in our favor. The congregation, regularly attending where I preach, is about four times what it was at first. We have a good Sabbath school. But we have, as yet, no regular prayer meeting, as there is no person among the people who could conduct such a meeting.

**A Fellow-Laborer Wanted.**

Every day I am convinced anew of the importance of this field. The Christiani-

ty represented by the American Home Missionary Society, has no better field on which to make itself felt. We want a man, however, from you this fall, to work shoulder to shoulder with me, or a little in advance of me. If you know of one—good, strong, common sense, pious and considerably experienced minister—capable of conducting revivals—I wish you would send him here. I believe firmly that two or three years' labor by such a man, *just now*, might turn Southern Indiana into a Western New York.

**OHIO.**

*From Rev. William H. Brinkerhoff,  
Concord, Lake Co.*

**Laying the Foundations.**

At Concord we have better prospects than at any time since I commenced here. Congregations are larger, numbering over one hundred, generally. The Sabbath school is also very flourishing. The entire community is very much interested; and there have been here, several hopeful conversions. My field is an interesting one, and much good has been done, though there remains very much more to be done.

There are now, through my being here, six Sabbath schools, where last year there were only two. Three of these I have established, and in them there are over one hundred children, besides fifty or more young people and aged persons. One of these schools is established in the forest. The native trees stand all around—the house is newly built of logs, and before the floor was laid, we opened our school in it. We were the first to sing the praises of redeeming love, and to worship there; and there our voice first proclaimed salvation to the lost and perishing. This spot is directly in the geographical center of the township. The original sections here contained some four thousand acres each; and there were three or four such contiguous sections held, for many years, by wealthy persons, which have lately come into market, and are now filling up with settlers. One of these covered the geographical center of the town; and this center must one day be its business center, between these rivers. To this point we have been directed. May Almighty God water this desert spot with the dews of his heavenly grace, and make it blos-

som as the rose! Until of late, this was not cared for. Its nearest neighbors seem not to have known that such a spot existed in Ohio.

*From Rev. Reed Wilkinson, Pomeroy, Meigs Co.*

#### Floods.

We have been interrupted and very much hindered by two floods, within two weeks of each other. The water came into my dwelling-house each time. The first time, to the height of sixteen inches, and the second, eight feet and over. It broke up our meetings for two weeks; for the water came into our church four feet and six inches deep, and almost all our families were either driven out of their houses, or into the second story. The water rose the last time, fifty feet above low water mark. We suffered great inconvenience, and no little damage. This flood was altogether unexpected, and when we saw it, we did not suppose it would rise so high as it did, by some four or five feet. Our houses were badly injured; and some persons in feeble health, suffered considerably from the exposure.

#### Catechetical Instruction by the Pastor.

During the present quarter, I have undertaken to hear the children of my church and congregation, recite the Assembly's Shorter Catechism. I hear them all at their houses. This catechetical work very much increases my labors, and especially does that of going to all the houses. But there are advantages in going into the families for this purpose. It gives me opportunity to see the parents and converse with them, explaining difficulties, and enlisting their coöperation. Nor do I suppose I could get half of the children to call regularly at my house, if at all. It goes on well, and I have hopes that it will do good. Some of the children seem to feel the truths they study.

---

### MICHIGAN.

*From Rev. Samuel A. Benton, Armada, Macon Co.*

#### Conversions, True and False.

There have been two cases of hopeful conversion since I last wrote, and both of

the subjects of them have gone to give up their account. It is a solemn thing thus to stand between the living and the dead. These souls, if saved, are so purely by means of missionary effort; for they were among that large class to whom the Gospel must be carried, or they must perish. Christian courtesy, kindness, and love, finally, by the blessing of God, prevailed, with these two young men, between the ages of twenty five and thirty. They have gone, and we shall see them no more.

Most of my hearers are young people. The majority of the middle aged and aged have been "converted" so many times, under the influence of superficial and unsound instructions, that it is now almost impossible to excite any permanent interest in their minds. The most of them must perish, unless a miracle of mercy prevent.

Still I am not discouraged. I have the largest congregation but one in the county, and the poorest but one, in worldly property. God has hitherto raised us up helpers when we were ready to despair, and he will again, I trust. This is now the center of evangelical interests for more than six miles in circuit. I have reason to be grateful that my field of labor has been diminished. I did not ask it nor desire it. I desired rather that both societies, to whom I had ministered, and from either of which I was reluctant to part, would unite their exertions to sustain me without missionary aid. But each society preferred to have a man all of the time. This prevailed, and Bruce is still destitute.

*From Rev. W. W. Atwater, Lima, Washington Co.*

#### Signs of Advancement.

I cannot, as evidence of our prosperity, give the tidings of conversions to God, except in a single instance. I think one young lady in our midst has, not long since, given her heart to God; and she has lately consecrated herself, by a public profession, to be the Lord's for ever.

As a token of prosperity and permanency, I may mention that the ladies have raised a subscription of about \$50, for the purpose of painting and otherwise repairing our house of worship. We have also set out some shade-trees about the house, hoping to make it pleasant and attractive, and to gather about the house of God the affections of this community.

May it indeed be a lovely spot, drawing this people together for divine worship, through every generation down to the end of time!

Another token of good among us to be mentioned, is the prosperity of our Sabbath school. It is now larger, I am told, than it has been for several years. To keep up the interest and unite the scholars, I meet them every Wednesday afternoon and teach them tunes to sing in the school. They learn them very easily, and are highly pleased. A new library of books, presented by the Sabbath school of the College Street Church, in New Haven, Conn., and the "Well Spring," taken by the scholars, contribute greatly to the spiritual good of the young in our midst. None can fully tell the great value of all these appliances.

Our congregation continues to take a great interest in the cause of missions. We observe the Monthly Concert regularly, and the great difficulty is, it does not give us time enough to impart the great fund of missionary information we receive. Our church members do not take the Herald as much as I wish they did, consequently they lack much information.

At all our Monthly Concerts, the cause of Home Missions is remembered with great affection; and on our subscription list it finds more names and money subscribed than all the other benevolent institutions.

---

*From Rev. A. B. Pratt, Genesee, Genesee Co.*

#### Gratitude in Success.

The first year of my connection with the American Home Missionary Society has closed, and with gratitude would I acknowledge the kindness of my Heavenly Father, manifested to me during the whole of it; for, though it has been a self-denying toil, yet I can truly say it has been one of the happiest of my life. God has seemed to smile upon my poor efforts and crown them with a degree of success, at least, by advancing the outward prosperity of the church to which I have been permitted to minister. The congregation have been steadily increasing, till for a few Sabbaths past the places of our meeting, especially one of them, have become too straight for us.

#### Supply Creates Demand:

The churches in Genesee, with which I

have labored for half the time, during the past six months, desire and need my whole time; and I have engaged, hereafter, to confine my labors to them. I have been induced to do this, not with a view of lightening my labors, but because I wish to concentrate them. Hitherto they have been spread over so much ground that much of the fruit of my exertions has been lost, through not being able to follow up any good impressions made until they were nearly effaced. But my heart yearns over those who, by this arrangement, are left destitute. Oh, may the Great Head of the Church be merciful to his flock, and send them an under shepherd to watch over and feed them. To the north, east and west of me, great destitution prevails. To the north and west there is not a Presbyterian or Congregational minister within thirty miles; to the east not one within twenty miles; and the Macedonian cry comes to me from various places, "Can't you come and preach to us?"

---

#### KENTUCKY.

*From Rev. George W. Nicolls, Mercer Co.*

#### A Faithful Experiment.

I became convinced in the spring that it was not my duty to stay at New Market and Bradfordsville, when there were so many fields around me, where, to all human probability, I could accomplish much more for the cause of Christ. My brethren who were acquainted with the destitutions of this country, and who have the responsibility of preaching the Gospel resting upon them, advised me to select some other field. I had felt a strong desire to gain a complete victory over the powers of darkness there, and had labored for it almost three years, with anxiety and much sacrifice; but I saw at last, with deep affliction, that the current of worldliness was too strong for me. While I saw many improvements, of a general nature, proposed and carried forward for enhancing physical conveniences; while I saw schools established in almost every neighborhood in my county; while I saw much of the abuse of, and swindling in, the elective franchise corrected; and while it was my privilege to see very favorable changes in all points of morals in the community, and even some radical changes and reforms; still it was with much regret that I was forced to the con-



viction that, for the present generation, the hope was exceeding small that there ever could be gathered there a church sufficiently large to support a minister of the Gospel. If I have understood the object of the American Home Missionary Society, it is to assist the churches, with the hope and expectation that they will one day be able to sustain the Gospel without such aid. I saw no very encouraging prospect that this would ever be the case. And this was not a hasty conclusion with me. For twelve months it was a subject of prayer and anxious reasoning.

The field I now occupy is more encouraging, from various reasons. There are many more persons under our influence, or else under none; so that we may reasonably hope to do them good. Other denominations are professedly Protestant, and appear to be orderly and pious. The Gospel is better appreciated by those without.

#### Commendable Decision.

At Mount Pleasant, where I am preaching half the time, the people had been obliged to go six miles to meeting. The consequence was, they were not regular, and some of them were very seldom there. Their children did not enjoy the benefit of the Sabbath school; and it was only to a very limited extent that the benevolence or christian feeling of many were cultivated, and religion was fast losing its influence upon the morals of the community. Under this state of the case, the people determined to have a church at home. They first commenced by building a meeting-house; which they completed, and *paid* for, in one season. It is a nice, convenient house, and sufficiently large for their accommodation. They then took measures to become organized into a church; which, I think, numbers about sixty. The next step was to obtain a minister. I commenced preaching here, the first Sabbath in May. We have since organized a Sabbath school, which numbers eighty members. We have a prayer-meeting established. Our congregations are large and interesting.

One fourth of my time I spend at a little village, six miles from this place, a very destitute region, I assure you. It is missionary ground indeed.

#### A Colored Congregation.

One fourth of my time I devote to a colony of free colored people, six miles

from here. There are some twelve or fifteen families in the settlement. I preach to them under the shade of some large oaks, in the woods; they sitting on logs, laid parallel with each other, and myself standing on a platform of logs, elevated a little, and flattened on their upper side, making what we call a "woods pulpit." My congregations there are large and attentive. There are many white people in the neighborhood, who will be regular attendants there; and who would not get to meeting at all, or but seldom, if it were not for this preaching place or stand. Sometimes two thirds of the congregation is composed of white persons.

It does my soul good to mingle and worship with these Africans, here in the woods. Their piety is humble, and their daily walk commendable. They are to commence in a few days to build a meeting-house; which, they say, they will have completed before cold or rainy weather sets in this fall. I think they will accomplish it, if prospered in their undertaking.

---

### TENNESSEE.

*From Rev. H. F. Taylor, Madisonville, Moore Co.*

#### Communion Seasons.

According to the long established usage of some of the Presbyterian churches of the Middle and Southwestern States, the Ordinance of the Lord's Supper is celebrated at more distant intervals than is common in our churches generally. These, however, are made very solemn occasions; and are often accompanied, both before and after the administration of the Ordinance, with religious services which give to them a prominence and interest not unlike to that of a "protracted meeting." Especially is this the case in the more sparsely settled and destitute sections of the back country, where the inhabitants, for a considerable distance round, look to these opportunities chiefly for their religious privileges of a public nature.

Including the second Sabbath in April, I held a Communion of two or three days at this place. The attendance was good and the Communion, on the Sabbath, large and interesting. On Sabbath night a degree of solemnity pervaded the large

assembly in attendance, which encouraged me to propose the anxious seat,—a measure that has been greatly abused in this country,—but without the success that I hoped. We sometimes mistake our own feelings and desires for those of others. Still I am not without evidence that the word preached, on these occasions, is of profit to those who hear. Christian families, in some instances, attend the preaching from a distance of eight or ten miles. Evening appointments in the neighborhoods are well attended. The solemn mien and stealing tear occasionally encourage your hopes.

Including the third Sabbath in May, I held a Communion in the new Bethel church. Several persons from the church at Athens, a distance of seven miles, were with us, and many others from a like distance, were present. The Communion, on the Sabbath, was particularly solemn and pleasant. Christians of different denominations sat down and wept and rejoiced and feasted together. All were cheered, and felt "strong in the Lord and in the power of his might."

With us these Communion Sabbaths, coming at distant intervals, are "high days." Large assemblies convene. The attention to religious truth is quickened. Christians whose infirmities, or whose distance from the house of God, or the state of their families, keep them away, on ordinary occasions, are here, if possible, to greet others and to gain new strength for their journey. Ministers are more deeply impressed, themselves, and are enabled more deeply to impress others. Vice and immorality are held in check. The good seed of the kingdom is sown broadcast. The ungodly have confidence in these meetings. They believe that God is with his people at such seasons, and that we are laboring for *their* good. Here, more than any where else, they expect, if ever, to be impressed. And here, in point of fact, more than anywhere else, they *are* impressed. We would not, however, give to these meetings an undue prominence over the ordinary means of grace; but would improve them as adapted to the present state of our population.

---

## Miscellaneous.

### Missionaries for the Pacific.

It is stated in a former article that *eight* missionaries have recently been commissioned for the Pacific Coast. It is presumed we shall not be thought to attach undue importance to this event, if we give some additional particulars respecting this company. So large a reinforcement of missionary laborers has rarely, if ever before, left our shores; the stations to which they are destined, are among the most remote yet occupied by the American churches; and there are few other fields, the cultivation of which awakens a deeper interest among Christians, or involves more sacrifice on the part of the missionary. It may be gratifying to our patrons to know the names of those who compose this missionary band. They are as follows:

Rev. EDWARD B. WALSWORTH, for the last four years Pastor of the Presbyterian church in East Avon, N. Y.; Rev. SILAS S. HARMON, for the last year and a half Pastor of the Presbyterian church in Liverpool, N. Y.;

Rev. SAMUEL B. BELL, recently Principal of a Female Seminary in Shelby Co., Ky.; Rev. JAMES PIERPONT, and Rev. THOMAS CONDON, from the Theological Seminary at Auburn, N. Y.; Rev. JOHN G. HALE, and Rev. OBED DICKINSON, from the Theological Seminary at Andover, Mass.; and Rev. WILLIAM C. POND, from the Theological Seminary at Bangor, Me. Messrs. Dickinson and Condon are designated for Oregon—the other six for California.

These gentlemen are all married, and are accompanied by their wives—two of them by three children each—to their distant field of labor. It is an interesting circumstance, that in this company are a brother and two sisters, who, in their new home, will be brought into the neighborhood of a third sister, the wife of a missionary of the A. B. C. F. M., at the Sandwich Islands. Another lady is a native of those Islands—being the daughter of a former missionary there—and is now to make her fourth passage around Cape Horn.

The party, consisting of twenty two persons, including children, expect to sail from New York, for San Francisco, in the "Trade Wind," Captain Webber, about the 12th of November; and before this notice reaches the eye of our readers, they will doubtless be on their way. The "Trade Wind" is a first class clipper ship of 2,000 tons burthen, and has just completed, successfully, her first voyage to San Francisco. She has unsurpassed accommodations for passengers, and we are happy to assure the friends of the missionaries, that every possible provision has been made by the agents to secure their comfort and safety. Seldom has a more precious freight been borne from our shores. May they be remembered at the family altars and in the closets of those in whose behalf they go forth to their distant fields of labor and trial.

A public service, in reference to their departure, was held at the Fourteenth Street Presbyterian Church, in New York, on Sabbath evening, November 7th, a report of which will be given in the Home Missionary for January.

#### **Missions of the Free Church of Scotland in Australia.**

The remarkable similarity in the events and circumstances, which, on the part of the churches in America and of Great Britain, have created, almost simultaneously, a sudden and extraordinary demand for the extension of Home Missions, cannot fail of exciting in every reflecting mind, a most profound admiration of the manner in which Providence is now directing the energies and resources of the christian world toward the enlargement of the Redeemer's kingdom. The discovery of immense golden treasures in California and Australia,—two remote dependencies of the two great Protestant countries of Christendom,—points of incomparable importance, in their relations both to the enlightened and the unenlightened portions of the human family,—occasioning an unexampled rush of population thither, the majority of whom must almost immediately demand christian institutions,—is an event in history in which the voice of God is heard, as

plainly as though it were uttered from the heavens, saying to the people of these two christian nations, "Go up and possess the land which I have given you," to be added to that dominion of righteousness which I am extending "from sea to sea, and from the river to the ends of the earth."

The following brief extracts from an article in the Home and Foreign Record of the Free Church of Scotland, under the title of "Additional Ministers for Australia," is in pleasing coincidence with the facts and views which we have had occasion to present, in the present number of the Home Missionary, in reference to the corresponding portion of our own extended field.

We are very happy to announce, that a large number of most respectable ministers, probationers, and students, impressed by the great emergency which has arisen in Australia, have formally tendered their services to the Colonial Committee. It will be remembered that, a few months ago, the Rev. Mr. Macintyre was appointed to Ahaltou, in Eastern Australia. He will very soon proceed to the scene of his labors. The Committee have within the last few weeks made the following additional appointments, viz: the Rev. Allan Macvean (recently ordained by the Presbytery of Paisley), to labor among the Gaelic-speaking population in Victoria, referred to in the deliverance of last Assembly, and the Rev. A. Macintyre, of Paisley, to Eastern Australia.

This is a gratifying commencement of earnest and vigorous efforts to meet the spiritual necessities of the vast population that is so rapidly flowing in upon the plains of Australia. But it is only the commencement. For "what are these among so many?" It is difficult to realize to our imagination the stern and undoubted facts which are presented to our eyes, as to the numbers who are leaving our shores for this distant land. Familiar as we have been with extensive and enterprising emigration for many years, the statement looks more like the vision of a romance writer describing the attractions of some fabulous El Dorado, than the actual events of present history. Six months ago, the arrivals at Melbourne alone were 3,000 a week; and at a later period as many as 1,800 have been known to land there in a single day. The stream has been constantly flowing since, and still its volume seems increasing, so that the rate of emigration from this country

alone has latterly reached the enormous number of 5,000 per week. Among these are men of all varieties of class, profession, and character, from all parts of this country, besides many from other countries also. The sudden conflux of such a multitude cannot but be fraught with many unfavorable influences on their moral and religious welfare, and place in deadly peril the highest interests of that land in present and future generations; and, therefore, it demands the planting of ministers and teachers amongst them in far greater numbers than has been yet anticipated. Instead of ten or twelve, no fewer than twenty ministers would be needed within this very season to be added by us to the small band of evangelical instructors previously laboring there. And, indeed, so manifest is this, that the same generous gentleman who, as announced in the last *Record*, offered a contribution of £100 towards sending out the former number, has subsequently proposed, if twenty are sent, to double this contribution towards an object that must be the earnest aim not only of every right-minded man among the emigrants themselves, but of all who can realize the weight of obligation resting on the Church, to watch for the salvation of souls and to extend the Redeemer's kingdom.

The Committee are at present prevented from sending out this number mainly, if not solely, by want of pecuniary resources; but as rapidly as the "Special Fund" which last Assembly sanctioned, and which they are now promoting, is supplied, they will appoint to this important mission ministers of whom, they are confident, the Church will have no cause to be ashamed. They have many facilities at present for sending forth ministers without entailing any heavy or permanent burden on the Church. Government has agreed to give a free passage to a minister or teacher, appointed by the Committee, in every emigrant vessel of which a great part of the passengers belong to the Free Church, for the sake of those religious and educational services which may be rendered during the voyage. Various private parties have made similar kind offers. There is no fear about permanent support to any able and faithful minister, after he shall have reached these distant shores. But, in the still unsettled condition of the great proportion of the emigrants who have lately landed there, and on account of the time occupied in communication with this country, however zealous and intelligent the christianly disposed portion of them are, delay

would necessarily occur before we could receive from them the means that are absolutely necessary to provide the needed outfit for our ministers. At any rate, all that we are called on to provide is the unavoidable expense of outfit, and of a first landing on an unknown shore. And no time is to be lost. The part of true wisdom is to occupy the ground without delay, and at any cost; assured that, if our ministers are faithful men, he whose are the silver and the gold, will not suffer us to be losers by the necessary sacrifice.

### The Pastoral Relation.

A solemn lesson inculcated by apostolic experience, demands more attention than it receives:—"I have learned in whatsoever state I am, therewith to be content." Modern pastors and flocks may do well to study it for their protection against the sullen murmurs of discontent, and the wild freakishness of caprice; and to master it for the perpetuation of peace, the benefit of posterity, and the honor of their Redeemer.

The pastoral relation has its trials. They are inseparable from the infirmities and obliquities of fallen humanity in all its conditions. Avoided in all shapes, they cannot be; but endured in any shape in which heaven sends them, they may be. If clouds arise, and winds blow, and thunders roll, and storms fall, threatening a general wreck of earthly hopes and prospective quiet, the disturbed elements are not to be hushed by flight, but by simple trust in God, and fidelity in duty. Certain it is, that in one church there may be a Diotrophes, who loveth to have the preëminence; in another an Alexander, the coppersmith, who doth the ministry much injury; in a third, a Hymeneus and Philetus, who err from the faith, and draw disciples after them; but shall they triumph in their wickedness? Shall they drive the man of God from his place, while he is ready to impart to them not the Gospel only, but his own soul? Never! Let his heart be firm as the iron-ribbed oak—let the purpose be steadfastly maintained, to abound yet more and more in the work of the Lord—and the demon of discord will flee, the Holy Spirit will descend like a dove, sweet peace shall supervene upon the terrors of conflict, and heaven's richest blessings shall flow in channels wrought out by the action of the very waters of strife.—*Dr. Storrs.*

*Appointments by the Executive Committee of the American Home Missionary Society during the month of October, 1852.*

*Not in Commission last year.*

Rev. Samuel B. Bell, to go to California.  
 Rev. W. P. Eiler, Wacona and Elida, Mich.  
 Rev. C. B. Barton, Manchester, Ill.  
 Rev. Erasmus Cole, Grafton and Eaton, O.  
 Rev. Augustus Cone, Brighton, O.  
 Rev. Mathews, Sylvania and Whitesford, O.  
 Rev. Marcus Palmer, Ripley, O., half the time.  
 Rev. John A. Seymour, Franklin, O.  
 Rev. Philo Canfield, Edgebury, Ct.

*Re-appointed.*

Rev. George H. Atkinson, Oregon City, Oregon.  
 Rev. Charles Secombe, Falls of St. Anthony, Minnesota.  
 Rev. John C. Ewing, Troy and Shunam, Iowa.  
 Rev. Asa Martin, Bloomfield, Iowa.  
 Rev. John D. Strong, Iowa City, Iowa.  
 Rev. Joseph S. Emery, Paris, Wis.  
 Rev. Lucius Foots, Delavan, Wis.  
 Rev. C. R. French, Newark, Cedar Lake, West Bend and immediate vicinity, Wis.  
 Rev. Israel C. Holmes, Hartford, Wis.  
 Rev. Edward G. Miner, Prairie du Sac, Wis.  
 Rev. Horace N. Parmelee, Oak Grove, Wis.  
 Rev. John Weinmann, Ger. Cong., Racine, Wis.  
 Rev. John Wilcox, Packwaukee, Wis.  
 Rev. Louis Mills, Howell, Mich.  
 Rev. Joseph Butler, Destitutions in Wabash Presbytery, Ill.  
 Rev. Darius Gore, Wethersfield, Ill.

Rev. James Hodges, Elida and Otter Creek, Ill.  
 Rev. Thaddens B. Hurlbut, Upper Alton, Ill.  
 Rev. Eliasa Jenney, within the bounds of Illinois Presbytery, Ill.  
 Rev. Seth Smalley, Chemung, Ill.  
 Rev. James Boggs, Jay Co. and New Corydon, Ind.  
 Rev. Asa Johnson, Miami and Wabash Co., Ind.  
 Rev. Alexander Lemon, Newtown and Robroy, Ind.  
 Rev. N. L. Lord, Plymouth and Hopewell, Ind.  
 Rev. Xenophon Betts, Johnson, O., half the time.  
 Rev. Lewis Godden, Orwell, O.  
 Rev. G. C. Judson, Berlin, O.  
 Rev. William F. Millikan, Avon, O.  
 Rev. H. W. Osborne, Hamblen and vicinity, O.  
 Rev. J. B. Farlin, Vermillion, O.  
 Rev. Alanson Saunders, Rome, O.  
 Rev. John Seward, Solon, O.  
 Rev. B. F. Sharp, Independence, O.  
 Rev. James Shaw, Newburg, O.  
 Rev. James E. Wright, Sheffield, O.  
 Rev. John N. Blackburn, Benton and St. John's, Tenn., one third of the time in vicinity.  
 Rev. J. M. Graham, Shenandoah Co. and vicinity, Va.  
 Rev. A. L. Crandall, Stockbridge, N. Y.  
 Rev. Joseph B. Eastman, Greenfield, N. Y.  
 Rev. Clark Lockwood, Riverhead, N. Y.  
 Rev. Alfred North, Middlefield Centre, N. Y.  
 Rev. D. Stahschmidt, Ger. Evan. Cong., Croghan, and New Bremen, N. Y.  
 Rev. A. O. Wightman, Copenhagen, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of October, 1852.*

<b>MAINE—</b>			
North Belfast, Cong. Ch., by H. Davison,	5 00	Cornwall Bridge, Dorcas Soc., by I. A. Calhoun,	8 00
<b>NEW HAMPSHIRE—</b>		Crownwell, Cong. Ch. and Soc., by John Stevens, to const. Mrs. Mary E. Bryan and Mrs. Cordella Stevens, L. M's,	119 00
Derry, First Cong. Ch. Ladies' Benev. Soc., by Sarah M. Eastman,	8 00	East Hampton, Ladies' Benev. Soc., by Rev. W. Russell,	3 00
Exeter, a friend,	5 00	Fairfield, Sew. Soc., by L. M. Jones,	5 00
Nashua, Oliver St. Ch. and Soc., by J. A. Wheat,	100 00	Greenwich, Stillson Benev. Soc., by Miss Sarah Lewis,	480 00
Portsmouth, North Cong. Ch., Ladies, by Rev. B. P. Stone,	61 00	Haddam, First Cong. Ch., Ladies' Sew. Soc., by Miss Mary Kelsey,	5 00
<b>MASSACHUSETTS—</b>		Middletown, in part of Legacy of Miss Elizabeth Rawson, by H. S. Ward,	1,850 00
Home Miss. Soc., by B. Perkins, Treas.,	1,000 00	Fenn. H. M. S., by Miss Julia A. Russell,	15 00
Conway, Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, to const. Anson Shepherd a L. M.,	80 00	Monroe, Cong. Ch., Mon. Con. Coll., by Rev. L. M. Shephard,	10 00
Hadley, in part of Legacy of Eliasa Dickinson, by Ephraim Smith,	802 85	New Haven,	
Pittsfield, Rev. Dr. Todd's Ch., Ladies' Sew. Soc., by Martha G. Warriner,	5 00	Rev. E. G. Swift,	5 00
South Egremont, Ladies' Benev. Soc., by Mrs. Sophia Goodale,	3 00	West Cona, by A. Townsend, Jun., Treas.,	
South Reading, Burrage Yale, to const. William Stowe Heath and Miss Lucretia Yale Boardman, of South Reading, and Miss Octavia Yale Smith, of Worcester, Life Members,	90 00	Ansonia Cong. Ch.,	24 00
Worthington, Fem. Benev. Soc., by Rev. J. H. Bisbee,	4 00	Mount Carmel, Cong. Soc., to const. Mrs. Sarah Dickerman a L. M., \$20 25; Ladies, to const. Miss Elizabeth H. Dickerman a L. M., \$37 87,	67 63
<b>RHODE ISLAND—</b>		West Haven, Ladies' Benev. Association, to const. Miss H. Louisa Plimpton a L. M.,	30 20
Providence,		Wolcott, Cong. Soc.,	15 00
Benev. Cong. Ch., by B. Dyer,	829 23	Stonington, Aux. H. M. S., by Miss L. A. Sheffield,	21 00
Central Cong. Ch., by Solomon Gilbert, of which \$100 is from Wm. J. King to const. Charles G. King, Lydia G. King, and Elizabeth G. King, L. M's, and \$20 is to const. Mrs. Mary Coe, of Indianapolis, Ind., and George Swain, of Nashua, N. H., L. M's,	401 75	Thompson, Miss Sally Brown a L. M., by J. B. Gay,	30 00
<b>CONNECTICUT—</b>		Vernon, Young Ladies' Benev. Soc., by Miss Jane Hunt,	3 00
Clinton, Benev. Assoc., by S. L. Stevens,	30 00	Watertown, Miss Lucy S. De Forest to const. Mrs. Juliette M. Lyman, of Goshen a L. M., \$30; Sab. Sch. Assoc., by H. H. Clark, \$6 08,	28 08
Columbia, Cong. Ch. and Soc., by Rev. F. D. Avery,	27 00	<b>NEW YORK—</b>	
		"An ex-missionary,"	70 50
		Albany,	
		Fourth Presb. Ch., Mrs. Henry W. Dwight,	5 00

First Cong. Ch., by Rev. Dr. Palmer, Brooklyn,	36 59	Noblesville, Presb. Ch., by Rev. W. H. Rogers,	2 50
<i>First Presb. Ch.</i> , Fisher How, \$50; A. Weason, \$25; J. W. Spencer, \$5; J. W. Judson, \$10,	90 00	Plymouth and Hopewell, Presb. Ch., by N. L. Lord,	11 30
<i>Clinton Av. Cong. Ch.</i> , Ladies' Miss. Sew. Soc., by Mrs. B. A. Davenport,	56 00	<b>ILLINOIS—</b>	
<i>Fulton Av. Cong. Ch.</i> , Coll., \$25 68; Mon. Con. Coll., \$10, by William Gill; Sab. Sch., by Mr. Horsey, \$20,	55 68	Algonquin and Huntley, Cong. Cha., by Rev. N. Shapley,	19 87
<i>South Presb. Ch.</i> , Mon. Con. Coll., by W. R. Dwight,	101 95	Chicago, Third Presb. Ch., by G. W. Southworth,	10 00
Buffalo, a friend,	9 00	Concord, Cong. Ch., by Rev. E. H. Gil- bert,	50 00
Calra, Presb. Ch., Coll., by Rev. S. W. Roe,	15 00	Morris, Rev. A. W. Henderson,	5 00
Chaumont, Sally McPherson,	2 00	Richmond, Cong. Ch., by Rev. Russell Whiting,	8 58
Danville, Legacy of Mary Shephard, by her husband, Endress Faulkner, Esq.,	101 50	Sharon, Presb. Ch., by Rev. E. R. Martin,	6 00
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	14 35	Shirland and Newark, by Rev. H. Taylor,	8 80
Haverstraw, First Presb. Ch., Mon. Con. Coll.,	23 00	<b>MICHIGAN—</b>	
Hudson, J. W. Benton,	2 00	Armada, Cong. Ch., by Rev. S. A. Benton,	25 00
Jamestown, Isaac Carr,	1 00	Detroit, First Cong. Ch. Fem. Benev. Soc., by Rev. H. D. Kitchel,	12 00
Jefferson, Presb. Ch., by R. Merchant,	10 89	Dundee, Cong. Ch.,	1 75
Knowlesville, Ladies' Miss. Soc., by John Wilson,	1 00	Howell, Presb. Ch., by Rev. Louis Mills,	20 80
New York, John McComb, to const. Mrs. Malina A. Darling, of Madisonville, O., a L. M., \$30; a Lady, \$9 50; do. \$3; A. Merrill, \$3,	50 50	Raisinsville, Cong. Ch.,	3 00
<i>Allen St. Ch.</i> , Mon. Con. Coll., by Rev. G. Thatcher,	10 33	Salem, Presb. Ch., Thomas Wood, \$5 50; Rev. R. Laird, \$5,	10 50
<i>Church of the Puritans</i> , J. Van Buren,	12 50	Yankee Springs, Thorn Apple, Martin and Wayland Cong. Cha., by Rev. E. F. Waldo,	12 80
<i>North Presb. Ch.</i> , by A. Phelps,	30 00	<b>MISSOURI—</b>	
North Hudson, Cong. Ch., by Rev. Loring Brewster,	2 06	St. John's Creek, Ger. Ch., by Rev. Henry Grote,	8 50
Nunda, Ladies' Soc., by S. A. Horner,	4 00	<b>WISCONSIN—</b>	
Poughkeepsie, Rev. Thomas S. Wickes,	50 00	Delafield, Presb. Ch., by Rev. W. J. Smith, Dodgeville and Ridgeway, Cong. Cha., by Rev. A. S. Allen,	6 51 15 00
Prattsburgh, William G. Downs, L. L. D., by Rev. B. C. Smith,	100 00	Fond du Lac, First Cong. Ch., by Rev. L. C. Spofford,	16 24
River Head, L. L. Cong. Ch.,	10 00	Lacrosse, Cong. Ch. Coll., \$5 75; Mrs. Martha Stoddard, \$5; J. M. Leroy, \$2, by Rev. J. C. Sherwin,	12 75
Schoharie, B. F. Pond, by Rev. R. Wells,	5 00	Oak Grove, Coll., by Rev. H. M. Parmelee,	5 50
Troy, First Presb. Ch., Lad. Sew. Soc., by E. Hatch,	20 00	Patch Grove, by Rev. Ira Tracy,	5 00
Vernon Valley, L. L. Presb. Ch., to const. Rev. I. Bryant Smith a L. M.,	30 00	Ridgeway, Presb. Ch., by Rev. D. Jones,	15 00
Victor, Cong. Ch., by A. Simmonds,	28 33	Windsor and Sun Prairie, Cong. Cha., by Rev. C. W. Matthews,	6 00
Walton, Cong. Ch., by Rev. J. S. Fattin- gill, bal.,	14 00	Wyoming Valley, Presb. Ch., by Rev. A. D. Laughlin,	7 25
<b>NEW JERSEY—</b>		<b>IOWA—</b>	
Mendham, Presb. Ch., by W. L. Douglass,	70 25	Dubuque, Rev. A. Van Vleet,	2 50
Parsippany, Ladies, by Eliza Beach,	2 00	<b>MINNESOTA—</b>	
<b>DISTRICT COLUMBIA—</b>		D. L., by Rev. R. Hall,	5 00
A friend, by J. Corning, \$50; Margaret W. Tincham, \$15,	65 00	<b>NEW GRENADA—</b>	
<b>GEORGIA—</b>		Panama, Rev. James Rowell, to const. Mrs. Hannah Rowell a L. M.,	30 00
Athens, Luther Clark,	10 00	<b>SANDWICH ISLANDS—</b>	
<b>TENNESSEE—</b>		Kohala, Ch., by Rev. E. Bond, to const. a. ev. G. W. Field, of Brewer, Me., a L. M.,	80 00
Chatanooga, A. M. Perrine,	1 50	<b>\$4,618 34</b>	
Madisonville, Presb. Ch., by Rev. H. F. Taylor,	7 20	<b>JASPER CORNING, Treasurer.</b>	
Mount Bethany and St. Johns, Presb. Cha., by Rev. J. W. Blackburn,	8 50	<b>Donations of Clothing, &amp;c.</b>	
<b>ARKANSAS—</b>		Albany, N. Y., Lucie W. Thomas, a bundle.	
Crooked Creek, by Rev. J. McMillan,	10 00	Ashfield, Mass., Ladies' Benev. Soc., a bar- rel, \$45; Mrs. Alvin Perry, a set of Barnes's Notes on the New Testament.	
<b>OHIO—</b>		Brattleborough, Vt., Un. Miss Soc., by Miss C. L. French, a box.	
"Muskingum," by J. Corning,	500 00	Candia, N. H., Benev. Circle, by Mrs. Nathan Carr, a cask,	84 13
Huntington, Presb. Ch., by Rev. H. R. Howe,	17 00	Colbrook, Lad. Sew. Soc., by L. R. Bass, a barrel.	
Liberty and Concord, Presb. Cha., by Rev. W. H. Brinkerhoff,	5 00		
Marysville, First Presb. Ch., Mon. Con. Coll.,	12 00		
Salem, Presb. Ch., Portage, by Rev. F. Muzzey,	2 00		
Wayne, First Cong. Ch., by C. C. Wick,	4 00		
<b>INDIANA—</b>			
Blackford, by Rev. P. Anderson,	75		
Clinton and Toronto, Presb. Ch., \$3 05; Rev. John Gerrish, \$5,	18 05		

Concord, N. H., North and South Cong. Chs., Ladies, by Rev. N. Bouton, D. D., two boxes,	176 78
Conway, Mass., Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, a barrel,	38 09
Cornwall Bridge, Conn., Dorcas Soc., by A. I. Calhoun, a barrel,	25 12
Derry, N. H., Ladies' Benev. Soc., by Sarah M. Eastman, a box,	45 70
East Haddam, Conn., Ladies' Benev. Soc., by Rev. Wm. Russell, a barrel,	30 40
Fairfield, Conn., Sew. Soc., by S. N. Jones, two barrels,	98 00
Fair Haven, Vt., Ladies' Benev. Soc., by W. C. Kittredge, a box,	30 93
Haddam, Conn., First Cong. Ch., Lad. Sew. Soc., by Miss Mary Kelsey, a barrel,	47 52
Knowlesville, N. Y., Lad. Miss. Soc., by J. Wilson, a barrel,	30 87
Lyme, Conn., Lad. Read. Soc., by Rev. D. S. Brainerd, a barrel,	
North Cornwall, Conn., Ladies, by Martha E. Scovill, a box,	40 02
Parisspenny, N. J., Pr. Ch. and Cong., by Eliza Beach, a box,	59 00
Pern, Vt., Ladies, by Rev. A. F. Clark, a barrel,	29 28
Pittsfield, Mass., Dr. Todd's Ch., Lad. Sew. Soc., by Martha G. Warriner, a box,	75 00
Seekonk, Mass., Lad. Sew. Circle, by Abner F. Whitaker, a barrel,	23 87
South Egremont, Mass., by Mrs. Sophia Goodale, a barrel,	25 05
Vernon, Conn., Young Ladies' Benev. Soc., by Jane Hunt, a box,	23 17
Worthington, Mass., Fem. Benev. Soc., by Rev. J. H. Brisebee, a box,	35 00
Two boxes of books for Missionaries, and one box source unknown.	

*Receipts of the Western Reserve Agency at Hudson, O., from May 10, to Sept. 16, 1852. Rev. MYRON TRACY, Secretary.*

Atwater, Cong. Ch.,	32 51
Aurora, bal.,	1 50
Bath,	9 60
Bazetta,	10 82
Brecksville,	25 43
Brownhelm,	2 50
Burton,	1 00
Claridon,	4 88
Cleveland, in part of legacy of P. M. Weddell, \$151 91; James Root, \$50; Second Presb. Ch. Coll., \$125 25; Sab. Sch. Second Ch., \$69 75,	306 91
Ouyahaga Falls, by Deac. J. Hamlin,	68 00
East Cleveland, Cong. Ch.,	2 00
Elyria,	38 00
Fowler,	9 17
Fitchville, bal. of Coll., \$1; L. M'ead, \$5,	6 00
Franklin,	5 50
Freedom, to const. Rev. A. L. Fuller, a L. M.,	30 00
Freemont, First Presb. Ch.,	6 00
Geneva, Coll., \$11 78; Ladies' Assoc., \$2 27,	14 00
Gustavus,	6 58
Hamden,	5 00
Hudson, First Calvinistic Ch. and Soc., \$22 78; Western Reserve College Ch., \$12 50,	36 28
Independence,	3 75
Johnson, in full to const. Rev. O. S. Eels a L. M.,	4 00
Kinsman, bal. of Coll.,	7 50
Orwell,	10 37
Palmsville,	3 00
Parma,	8 85
Peninsula,	9 00
Randolph,	7 07
Reverna,	14 25
Ridgeville, Cong. Ch. Coll. \$14 45; Mon. Con. Coll., \$5 55,	20 00
Rome,	8 00
Rootstown,	10 80
Sheffield,	15 00
Solon, Coll. \$10; Rev. J. Seward, \$10; in full to const. Deac. Asa Stevens a L. M.,	30 00
Streetsboro, Cong. Ch.,	12 00
Tallmadge, Benev. Assoc.,	42 85

Twinsburgh, Coll., \$25; Deac. Z. Parmelee, \$5, to const. Deac. Josiah Redfield a L. M.,	30 00
Vermillion,	1 00
Vienna,	2 00
Windham, Cong. Ch. Coll., \$60 33; Rev. H. Bingham, \$10; Deac. Earl, \$10; S. Wales, \$5,	85 33
Home Missionary,	2 50
	\$1,018 90

*L. M. GLOVER, Treasurer of the Illinois Presbytery acknowledges the receipt of the following sums:*

Carlinville, Presb. Ch.,	17 60
Carrollton, Presb. Ch.,	11 40
Jacksonville, First Presb. Ch.,	200 00
Manchester, Presb. Ch.,	8 25
Springfield, Second Presb. Ch.,	100 00
Winchester, Presb. Ch.,	25 75
Rev. E. Jenney,	50 00
	\$418 40

*Rev. ARATUS KENT acknowledges the receipt of the following sums:*

Freeport, Presb. Ch.,	16 60
Morris, Cong. Ch.,	10 68
St. Charles,	20 00
	\$46 68

*Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.*

Coldwater, Presb. Ch.,	21 25
Jackson, Cong. Ch.,	44 71
Mount Clemens, Presb. Ch.,	50
Unadilla, Presb. Ch.,	7 41
	\$78 87

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of September, 1852. BENJAMIN PERKINS, Treasurer.*

Andover, Mrs. Dr. Woods,	5 00
West Parish Cong. Ch. and Soc.,	18 00
Boston, a Friend,	10 00
Bradford, Rev. Mr. Munroe's Soc.,	68 06
Chelsea, Broadway Ch. and Soc.,	35 00
Winnisimmit, Ch. and Soc.,	103 38
Franklin Co. H. M. S., S. S. Eastman, Treas.,	
West Hawley, \$2 50; Heath Cong. Soc., \$4 88; South Deerfield, First Soc., \$34; Greenfield, Second Soc. Mon. Con. Coll., to const. Horace B. Child a L. M., \$41 63;	
Sunderland, Cong. Soc. to const. Martin Hubbard, and Dr. W. Miller, Life Members, \$63 21; Deerfield Orthodox Soc. to const. Deac. Samuel Childs a L. M., \$34 22;	
Rowe Mon. Con. Coll., \$2,	182 39
Greenwich, Ladies' Dom. Miss. Soc. to const. Mrs. Lydia Kelley, a Life Member,	37 00
Haverhill, Center Cong. Ch. Mon. Con. Coll., \$23 54; Special Coll., \$112 21, to const. Rev. B. T. Hosford, a L. D. and Mrs. Harriet West, a L. M.,	125 75
Medford, Mystic Ch. and Soc., in addition,	54 50
Newbury West, Cong. Ch. and Soc.,	25 00
Pembroke, Miss Mary C. Ford,	10 00
Randolph, First Parish,	40 81
East Parish, to const. Deac. Elisha Holbrook, a L. M.,	43 10
Sandwich, Cong. Soc. Ladies' Sew. Circle, Southboro, Ladies' Dom. Miss. Soc. to const. Mrs. Rachel A. Hunt a L. M.,	32 30
Stoneham, a Friend,	11 00
Templeton, Rev. Mr. Sabin's Soc.,	75 22
Webster, Ladies' Sew. Soc. to const. Mrs. Warren B. Johnson a L. M.,	54 00
A Friend,	2 00
	\$971 55

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT! . . . *Rom. x. 15.*

---

---

Vol. XXV.

JANUARY, 1863.

No. 9.

---

---

## Departure of Missionaries for California and Oregon.

THE *Home Missionary* for December, contains an account of the origin and progress of the missions of the American Home Missionary Society on the Pacific coast. It was also stated in the same connection, that *eight* missionaries had recently been appointed and were about to sail for that field. A public meeting, in reference to their departure, was held at the Fourteenth Street Presbyterian Church, in New York, on Sabbath evening, November 7th, which was attended by a large congregation; and interesting addresses were made by several individuals. The general interest manifested in this missionary movement, as well as the intrinsic importance of many of the facts and views presented, induces us to present a full report of the meeting in our columns:

REV. DR. BADGER, one of the Secretaries of the American Home Missionary Society, commenced the exercises by reading the 35th chapter of Isaiah; after which, prayer was offered by REV. DR. PATTON.

REV. D. B. COE, another of the Secretaries of the Society, made a brief statement of the steps which have been already taken to plant the institutions of the Gospel on our western borders. He stated that eight years ago the Pacific coast of this continent was one of the least known, and, practically, one of the most remote regions of the earth. California was a province of Mexico; Oregon was claimed by Great Britain; and both were inhabited chiefly by Indians, and seemed unlikely soon to attract the attention and interest of the civilized world. It was even a mystery that God had furnished that land with such a magnificent system of mountains and valleys, forests and prairies, rivers and harbors, and one of the most genial and delightful of climates, and then left it for so many ages a perpetual desolation. But the mystery was soon solved. By the treaty of June, 1846, Oregon was acknowledged as a part of our national domain; and it was soon found that, within two or three years, more than ten thousand Americans had settled there, and were needing and claiming the Gospel at our hands.

In addition to its other increasing responsibilities, the Society resolved to enter this new field; and in October, 1847, Rev. George H. Atkinson embarked for Ore-



gon. One additional laborer was sent thither in the following year. During the long voyage of Mr. Atkinson to the mouth of the Columbia, three events occurred which fully committed the Society to the prosecution of this work, and greatly enhanced its importance. The *first* was the abandonment of the mission of the A. B. C. F. M. to the Oregon Indians, in consequence of the massacre of several of its members, by which this Society became the sole occupant of the field. The *second* was the ratification, in May, 1848, of the treaty with Mexico, by which New Mexico and Upper California were ceded to the United States. The *third* was the discovery of gold in the Valley of the Sacramento. Before this discovery was known at the East, two missionaries were commissioned for California, and sailed from New York in December, 1848. The first rush of immigration to the mines produced a state of things unfavorable to the prosecution of the missionary work; but in 1850, a State government having been organized, and society having assumed a more permanent form, three more missionaries were appointed for that field.

Since that time important changes have taken place. California has been admitted into the confederacy, a *free* and sovereign State; gold-getting, from a wild and headlong passion, has become a regular occupation; the frightful prevalence of crime has been arrested; thriving towns and villages have sprung up, and the farming districts are occupied with an intelligent and industrious population; and thousands of young men, reared amid the altars and temples of the East, are living without the restraints, dying without the consolations, and are buried without the rites of religion. Foreigners, too, are flocking thither in great multitudes, from various countries and islands of the Pacific. More than forty thousand Chinese are supposed to have arrived there already.

In view of these facts, the Committee have, for several months, desired to send a large reinforcement to that coast; and after some delay, occasioned by the difficulty of procuring suitable laborers for such a work, they have recently commissioned *eight* missionaries, who are with us to-night, accompanied by their families, on their way to their distant fields of labor. The following individuals compose this missionary party, viz:—Rev. Messrs. EDWARD B. WALSWORTH, SILAS S. HARMON, SAMUEL B. BELL, JAMES PIERPONT, THOMAS CONDON, JOHN G. HALE, OBED DICKINSON, WILLIAM C. POND.

It is believed that a larger number of ordained missionaries has never left our shores at one time, certainly not for a more distant field. Indeed one of the missions to be reinforced is more remote, by the ocean route, than any other under the care of the American churches,—a fact which presents in a striking light the vastness of the field to be cultivated and the work to be done, within our own borders. In behalf of the Society which has the responsibility of sending forth these laborers, we bespeak for them, while on their way, and in their future homes, the sympathies and prayers of all who love the Lord Jesus Christ and look for his appearing.

REV. G. H. ATKINSON, of Oregon, on being introduced, said that the last remarks of Mr. Coe formed an appropriate preface to his own.

Your missionaries do need and do prize the sympathy and prayers of the churches at home; and we entreat you, never to forget us when you remember the cause of Home Missions. Ours is a providential work all over the land, and especially on the western coast. The Lord has opened the vineyard, and called us to enter it. Oregon was almost a *terra incognita*, until a delegation of Indians came over the mountains to Missouri, to learn about the true God; and missionaries were sent among them by the Methodist Church, and the A. B. C. F. M. Mrs. Whitman and Mrs. Spaulding, were the first white ladies who ever crossed the Rocky Mountains.

Their families in the upper country, and the Methodist families in the lower, formed a kind of cordon of posts, by means of which settlement was to be greatly facilitated. Dr. Whitman led the first company of emigrants over with their wagons, and was a chief instrument in settling the country. These missions, as such, may have failed; yet, by this agency, they have accomplished a great work.

The climate of the western coast is mildly tempered and salubrious; the soil is fertile; the surface is finely diversified by prairies, hills, and mountains, with magnificent forests, abundant springs, rapid streams, and beautiful and noble rivers.

The population of Oregon is now about twenty five thousand, living west of the Cascade Mountains, of whom about ten thousand have immigrated this year. A larger number are expected the next season. The large donation of land by the Government to actual settlers,—at first a mile square to a family, now half a mile,—separates the people very widely; and therefore, more ministers and teachers are required, in proportion to the number of inhabitants, than in other States. Emigrants come mostly from the western States, and engage in agriculture, while commercial business passes chiefly into the hands of eastern men. Schools have been established; a number of churches have been formed; several commodious houses of worship have been erected—one at Portland, at an expense of \$6,400, and one at Oregon City, costing \$3,700. One young man gave nearly \$2,000 to the latter, chiefly to liquidate a debt, receiving little available property in return. Feeling that it ought to be paid, and trusting that God would prosper him, he assumed the liability and relieved us. The result, I believe, has justified his expectations. In other respects he has been an active Christian; and we have a few such in all our churches, both from the East and West, whose help at home was little needed or employed, but who are pillars in our Zion. They stay up our hands like Aaron and Hur. We value them more than gold; and we feel that you can do no higher service, than to send a band forth with each of your missionaries.

Our churches and schools justly commend the general character of the people. Yet there are some peculiar difficulties in Oregon, owing to the sparseness of the population, the high price of labor and provisions, our great distance from the older States, and our vicinity to "the mines." We can avail ourselves of no endowed institutions, but must have them of our own at once. In California they have greater facilities, and, it may be, greater immediate responsibilities. The brethren there have been faithful. By their efforts, churches have been organized and houses of worship erected in San Francisco, San José, Nevada, Marysville and other cities.

The causes which have operated to settle the western coast, still act with undiminished power. Your citizens are moving thither not to return. The gates of China are for the first time thrown open, and a stream of living beings is poured out upon us, to gladden or pollute the land. It is estimated that forty six thousand have come already; and the current is deepening and widening every hour. If it is checked for a moment, it is only to rise higher and rush on more mightily. China can lose a hundred millions without feeling the loss. What is to control our own people? What is to control this immense influx of Asiatics? The Gospel, with its institutions, can do it; but we must have more help, more men, more means, and more prayer; and then that coast can be saved for Asia and Mexico, and saved for the world. We rejoice to meet our christian brethren of all denominations. We rejoice in the labors of the Tract and Bible and Sabbath School Societies; but all these agencies must be multiplied, and then, with the divine blessing, the moral aspect of that coast will equal its natural excellence.

REV. A. D. SMITH, D. D., next addressed the meeting as follows:—The occasion which has convened us, must strike the least imaginative as both unique and re-

markable. It is but as yesterday, we heard one of our gifted bards singing of the land—

“Where rolls the Oregon, and hears no sound,  
Save his own dashing.”

It is but as yesterday, California was to us almost an unknown region. A little space on the map it occupied, a few lines in the geographical class-book. It had the slightest possible hold on our thoughts, or our regards. That whole Pacific coast, how strange was it to us—in what dim remoteness; what an air of sad isolation had it! The years have glided noiselessly on, and here we are to-night, to look on the faces of eight chosen men, who to that same far-off region are bound in the spirit and by the commission they bear; and that, not as carrying the Gospel to heathen tribes, or as seeking a foreign shore, but as *Home* missionaries, bearing the ordinances and the blessings of Christianity to waiting thousands who are bone of their bone, and flesh of their flesh. What a broad *home*, my hearers, is ours! What a great heart must there be within us, to embrace as we ought its geographical amplitude, its unfolding and towering destinies! Stand we not here, this evening, at one of the most conspicuous land-marks in the path of our country's progress? He, surely, must be either more or less than human who, amid scenes like this can say without emotion, “I am an American citizen.” A heart sadly torpid must be his who feels not here, more deeply than ever, the responsibilities that press upon him as an American Christian.

But it is not with the audience at large I am chiefly to concern myself. This is a farewell meeting. From our firesides and our altars these young men are to go forth, *our* messengers, in some sense, as well as Christ's. It is meet that we utter kind and heartfelt parting words. Ties tender and precious they are to sever—nay, they have already severed. They go not alone to do the work of Christ. Woman,

“Last at his cross, and earliest at his grave,”

stands not aloof from this self-denying service. From a mother's farewell tears, from a father's parting blessing, from the gush of deep sisterly affection, from the last grasp of a fond and confiding brother's hand, the sister, the daughter has turned away, to brave the perils of the deep, to seek a new home in a strange land, to find a grave, it may be, far from the sepulchres of her kindred. The pastor dearly beloved—for such were two of these missionary brethren—has torn himself from his weeping flock, and from the pleasant places amid which he had loved to guide them, that he might publish the message of salvation where, otherwise, he feared there might be none to utter it. It is fitting, that, in the name of the churches we represent; and in behalf of whom these sixteen servants of Christ go forth, we should, by our ready and fully uttered sympathy, seek to lighten their trials and animate their hearts.

Yet, after all, they have better sympathy than ours—that of him who hath said, “Lo, I am with you alway.” It is not so much needed solaces they seek, as all possible helps to the highest fidelity. They will welcome, then, such parting counsels as we may have to offer—suggestions which their own thoughts may, indeed, have anticipated, but which, as uttered on this occasion, and in the name of the churches, will come home to their hearts with a superadded interest and emphasis.

1. First of all we may be allowed to remind them of the *peculiar importance of their work*. It is a great matter to preach the Gospel in any place. On its promulgation hang always both the interests of time and the destinies of eternity. It is a great work to toil in the well cultivated fields of christian effort, to carry upward the

structure which has risen already far above its well adjusted base. But a greater matter it is to enact well the part of the pioneer—to lay broad and deep the foundations of the edifice. This, mainly, ye missionary band, is your work. How large the demand it makes in relation both to intellectual energy and moral power! Easy is it, comparatively, to run in the old grooves. Swiftly through the tunneled mountain glides the rail car; but to form that passage way, *hoc opus, hic labor est*. Toilers at the foundation—they are below the surface, they are little seen; the work they do is covered up chiefly by the superincumbent structure; they are less observed and spoken of, often, than those who work daintily at the curious adornments of cornice or battlement. Yet on their good judgment and fidelity, on their industry and efficiency, how greatly does the firmness of the whole fabric depend! The storms will come, at length, and it is then manifest whether they digged deep and laid the foundation on a rock, or whether they indolently and unfaithfully trusted to treacherous quicksands. However praiseworthy, they may, indeed, for a time, be mainly forgotten; it may be left to busy annalists or curious antiquaries to preserve their names from utter oblivion. Yet historic justice shall at length be done them; or if not, final justice. Their work shall stand, and they shall be owned and rewarded by the great Master-builder. It is not, however, so much to encourage as to admonish, that I touch on this topic. Let the greatness of your work, dear brethren, call forth all your powers. As you lay the foundations of the church, you are laying, also, the foundations of society, of government, of law, of literature, of science, of all that can adorn and dignify and bless. Think, too, *where* this work is to be done. The fabric to be reared on the Pacific Coast, is to overlook Asia; it is to be an object of curiosity and of wonder, an incitement and a model to all the dwellers there. Whatever rays of the divine glory illumine it, are to be reflected over the broad bosom of the ocean, are to gleam on the palaces and temples of China and Japan. More than forty thousand natives of the Celestial empire are already in California; they have come to see how you build; many of them, we would fain hope, to be themselves living stones in the spiritual temple. Build well; then, build deep; be it a broad, symmetrical, well compacted structure you rear. For it is with your work as with that of the ancient painter, and in a sense, loftier than he imagined; *you build for eternity!*

2. Our missionary friends will not deem it amiss that we further enjoin it on them, to *guard against all diversion from their work*. The great secret of achievement in all departments, and everywhere, is concentration. The great danger as to success, the great source of weakness, lies in side-issues and divergent movements, in an intermittent style of effort, a wasting of time and toil upon minor things. The plain of Ono, so often adjacent to the field of christian effort, is to be found, it is believed, even in distant and partially cultivated Oregon. Nor will those be wanting, who from his great work will bid the missionary come down to it. In California, Demases, as it is said, are not lacking, who if not at a silver, yet at a golden mine, will not scruple to say, as in Bunyan's Dream, even to a man of sable garments, "Ho, turn aside hither, and I will show you a thing." Now, we do not deny that "the gold of that land is good." It may be good, if sought and used with due moderation, for the adventurous miner. It is good for God's purposes, as drawing thousands to the El Dorado; as transferring there, not only our citizens, but our institutions; as opening a gate broad and high to the Pacific and the regions beyond it; as bringing Asia near us, and thus facilitating the triumphs of the Gospel. It may be good for our country at large, as amplifying its resources, as increasing especially its means of diffusing Christianity. But for the christian missionary, it is good only as it may give him food and raiment, wherewith he should be content.

While he sees a passion for acquisition mastering the great mass of men, he should be peculiarly careful to exhibit a loftier spirit. By example, as well as precept, he should bid all around him seek for "durable riches," for "gold tried in the fire," for "treasures in heaven." It is not from the feeling of suspicion or distrust that we offer these suggestions. We do but repeat, for substance, the Apostolic injunction, "Meditate on these things, give thyself wholly to them." Rightly understood, it is wise and salutary counsel to a minister of Christ, that he be "a man of one idea." Not that any real interest of needy and suffering humanity is to be overlooked by him. He may care for the body. He may rejoice in all good culture of the intellectual powers. He may lift the light of his countenance on every praiseworthy institution, educational or reformatory. But it must be all in subserviency to the Gospel—it must be all as harmonizing with, and helping forward, his one supreme, absorbing object, the glory of Christ in the salvation of men.

3. We are brought naturally to a third and final suggestion; in all your labors, *magnify the cross of Christ*. This is the Alpha and Omega of Christianity. This is the fire and the hammer, which breaketh the rock in pieces. This is the magnet which is to draw together and bind together, the multitudes of the redeemed out of every nation. It is quite possible to overcome a secularizing influence, to be constant and instant in our work, and yet fail to know only Jesus Christ and him crucified. We may preach natural theology; we may preach cold and lifeless heathen ethics; we may preach our own dreamy and profitless speculations. In the majestic march of a commanding logic, or in the flashing splendor of a brilliant rhetoric, we may preach our own little selves. Harmful enough is all this amid the old and well established institutions and appliances of the Gospel; but still more harmful where incipient and preparatory work is to be accomplished. Where truth is generally well understood, religion may live on for a while with little of evangelical discourse; just as, when the lower fountains are full, the city may be unaffected for a time by the emptiness of the upper reservoir. But in new regions, like these to which this band of missionaries is destined, if the cross be not preached, nothing is accomplished. The failures of the pulpit; there is little to counteract. In frontier regions, besides, men are wont to deal with stern and massive realities. They are not to be imposed on by dreams and shadows. It is only by those great and stirring verities that cluster around Calvary, you can either arrest their attention or move their hearts. Those stalwart men are to be awed and mastered only by the most stalwart forms of doctrine. Preach the cross then, dear brethren! It shall be life and joy to your own souls; it shall be the word of salvation to those who hear you. Let its music mingle with the dashing of the Willamette and the murmur of the Sacramento; let it float onward, over hill and valley, over village and placer, till its echoes die away amid the Rocky Mountains and the cliffs of the Sierra Nevada. Preach the cross—in field and forest, in cabin and parlor, in hamlet and city; to the rich and to the poor, to the man of honest bearing and to the fierce desperado; to the native of your father-land, and to the stammering stranger from a far country. Preach the cross—in season and out of season, in speech and in life; and "the wilderness and the solitary place shall be glad" for you, and "the desert shall rejoice and blossom as the rose."

With these our parting counsels, which do but "stir up your pure minds by way of remembrance," we bid you God-speed; we commend you to him who, we are well assured, will never leave nor forsake you. On our hearts will we bear you, asking that the winds and the waves may deal gently with you, that you may be brought in safety to your destined haven, and that the work of the Lord may ever prosper on your hands. We part now; yet we part not forever. Be the al-

lotments of our life as they may, we shall meet again. When our work on earth is all done, whether our bones repose amid the snows of New England or of Oregon, amid the shades of Greenwood or the golden sands of California, we shall have one home, and one song of thanksgiving, that of the ransomed multitude which no man can number.

REV. E. B. WALSWORTH then briefly responded:—In behalf of my brethren designated to California and Oregon, I would thank you for this expression of your kindness to us and your sympathy with the work to which we are about to devote the future of our lives. It cheers us to know that you so cordially approve of the step which we are now taking, and to receive the assurances of confidence and support which you have given us. We trust that the event will show that we are worthy of your confidence, and of the work to which we are appointed, and adequate to its responsibilities. The work which we have to do in the distant fields to which we are destined, is indeed a great one. We go forth, to carry to the shores of the Pacific those social, educational and religious institutions, which are the light and glory of the Atlantic coast. We go forth, hoping that by the aid of him in whose name we go, we shall yet see those ancient desolate wastes flourishing as the garden of the Lord. We trust that we may be permitted to lay there the foundations of many generations, and open fountains whose streams shall make glad the city of our God.

Remember us, then, christian brethren, with earnest prayers to the Great Head of the Church, for his blessing to rest upon us and upon this enterprise. Pray that that God who, from the beginning of the christian faith to this hour, has always stood by those who have endeavored to dispense its blessings, would own our humble ministry, and use it to advance the cause which he is building up in the world.

The scenes of this evening shall not be forgotten. We shall remember them when we go out upon the great deep. We shall remember them when we reach our future home. They shall be bonds to bind us to you, and you to us. They shall be links to unite the West to the East and the East to the West. The memories of this evening will not only be gratefully cherished, but they will strengthen and encourage us for our work. They will shield us when we stand in the presence of the great temptations which Mammon will hold before us in the country of our adoption. They will add to the high claims of duty the potential claims of gratitude to you. They will be to us the pledge of your continued interest in the work which God has entrusted to us. As you have rejoiced with us in our going forth to sow the precious seed on that far distant field, so will you, we doubt not, when we come again rejoicing, bringing our sheaves with us.

Rev. R. S. STORRS, Jr., next addressed the meeting. He referred to a remark of the last speaker, as in harmony with the train of thought which had been gathering in his own mind. The God who has been forwarding and protecting and extending the christian faith, from the coming of Christ to this day, has done great things for California and Oregon. Is this an isolated fact? Or is it not a step in the grand movement of ages? And if so, can we locate this phenomenon? Can we calculate its orbit and thus predict the future? There is a philosophy of history; and in that philosophy this is the central fact, that God has a Kingdom in this world, which he is engaged to build up and finally to make universal. All political establishments, advancements and revolutions, are essentially subordinate to this great end of God—are the wheels of his chariot. He who overlooks or leaves out this fact, can never learn the philosophy of history. Why did God allow the Roman Empire to establish universal dominion? The Assyrian Empire had never done this; nor the Greek. How did the Roman? It was so arranged of God, because

he would give to Christianity the arena of the world; so that when Paul was speaking in Cæsar's palace, he spoke in the center of the world; and when the martyr died in the amphitheater, he was a spectacle to all the nations.

The same interests of Christianity afterwards demanded that this system should be broken up, and new centers be formed to break the power of Rome. Civilization required this, and not less Christianity; that error might not have universal domination; that there might be opportunities for reformation and advancement. The grasp of prelacy and papacy over the barbarous middle ages, and the northern hordes, kept society in check while this process was going on. It was, in its place, a great providential fact. 'It may be doubted whether in that surging and tumultuous barbarism the christian religion could have held sway among men without it. If it had its use and its necessities, however, they have long since passed away. Then came the Reformation; the discovery and colonization of America; the sifting of the choice Puritan wheat out of England; the independence and growth of the United States; and now of late has come this vast and sudden and sweeping tide, rushing across to the Pacific. This is but one step in the majestic march of events, under the guiding wisdom of the God of Providence. The first thing to be done was to introduce Christianity; and for that the Jews were set apart and trained. The next was to extend it through the world; and for that the Roman Empire was formed. The next was to reform it of the abuses, doctrinal and ritual, that had been absorbed into it; and for that the Roman Empire was broken into separate nationalities, and France, England, Germany were evolved into being. The thing now to be done for Christianity is to spread and establish it, as thus reformed, all over the earth. And that is our work. It is with reference to that, that this movement towards the western coast becomes significant and sublime.

What is the characteristic of our modern times? Is it not exactly this; the universal facilities for inter-communication? I communed to-day—said he—with members of my church who are to go this week, one to California and two to Australia; and this is only an ordinary occurrence. Into whose hands has God put the power? Who holds the power of steam? Not Spain, or any unreformed country; but England and America, who rule the commerce of the world. A century ago, how stood the map of the world? France had the Canadas; Spain had Mexico, Peru, Chili, the mouth of the Mississippi; Portugal had Brazil, that immense empire in itself. How is it now? The power of England is to-day more controlling in all these than that of the parent countries. Herein then we see the great yet silent operations of God. These are silent successive steps of Providence. Napoleon had galleries covered with pictures of his victories; Borodino, Marengo, the Pyramids, the headlong charge at the bridge of Lodi. These which I have sketched are God's victories. He is carrying the Gospel to universal supremacy.

We who are laboring in this work are in the very poetry of life, then; such poetry as consists not in chiming stanzas or sounding rhythm, but in the contact and communion of the Divine with the human, the eternal with the finite, the supernatural with the soul of man. It is the grand privilege of life, thus to labor with God. It makes us aware of our relations to him. Providence becomes prophetic, and we are sure of success.

And yet we ought to be warned. How full is the whole history of the world of unfulfilled promises! The thought has arisen in my childish studies—What if Joseph and his brethren had succeeded in impressing the knowledge and worship of the true God upon the then powerful civilization? What if that majestic and powerful race that built the pyramids, and reared the long propylon of sphinxes before their temples, had been exalted and renewed through the worship of Jehovah,

and their civilization had been impregnated with the influences of this? Or, what if the Hebrews, when they held that beautiful vantage ground of Palestine, at the head of the Mediterranean, had sent abroad the true religion westward to Greece, and eastward to the ancient realms of the Assyrian Empire? For an eminent example, what if Constantine, when he enthroned Christianity, had sent abroad everywhere, throughout the Roman Empire, the true and vital religion of Christ? How far would the index on the dial-plate of Time have been set forward? But he did not. These opportunities were all lost through the negligence or the unfaithfulness of the people of God. Ours may be so too. There is a sort of parallelism between our position towards the world, and that of Constantine. Our position and powers are far grander than his. His soldiers are our fleets, going to and fro over the whole world. His officers and pro-consuls are our maritime agents, all abroad in the Earth; and there were no triumphal processions coming back to him at Rome, so rich and wonderful as those that every week come to us from the golden land to which our brethren are bound. What would we have done for Constantine, if we had had the power, and could have forecasted the Future? We would have filled his heart with the true Puritan zeal. Exactly that we must do for our own country. That it is, which this Home Missionary Society is aiming to do; which these brethren are going forth to do in their measure.

We need this for our own security and prosperity.—He was impressed again, the other day, with the force of that illustration which likens the States of the Union to the sister stars of a constellation, “mingling in a common beam, and swelling a common harmony.” And the thought arose to him, What holds the stars so steady in their courses? The astronomer goes up from sun to sun, and system to system, to find the center of the Universe, on which all is poised. And when he gets there, what does he find? Is it a vast majestic orb, sustaining all others by the infinite attractions that sweep from it through the Universe? No such thing. It is a merely imaginary point of space. There is nothing apparent there. The point around which the Universe revolves, and on which it is hung, is simple vacancy. And the astronomer pauses, baffled and overwhelmed; and it is not till he goes to the Apostle, and hears him speak of Christ upholding all things by the word of his power, that he learns the Deity of the Lord and the security of the Universe. And so, it is not great capitals, and august and splendid seats of government, nor the attractions of great men, that are to keep these States of ours from flying into anarchy. It is, if it is anything, the Word of Christ’s power; the Gospel of his Redemption, which these brethren go to preach, and to establish in California and Oregon. It is a noble work for which they are engaged; noble in its nature, and noble in its history. They do not need our sympathies, as of pity. He was glad there had been nothing of that in the tone of the meeting. A mighty company of witnesses encircle them, as they go to these new fields, Apostles, Fathers, Reformers, Puritans, who preached from the high pulpit on human dependence and God’s decrees, all had been in the same grand enterprise. And when these brethren had done their work they should ascend to a great company gathered before them; to enter the fruition of the promise, “Thou has been faithful over a few things,” over a few truths, and a few powers, and a few opportunities; “I will make thee ruler over many things,” over the truths, and the powers, and the ages of Eternity.—He closed by suggesting that all, in whatever department of life and action, might be engaged in the same essential work; and might aspire to the same consummation.

On Friday, P. M., November 12th, the missionaries were accompanied by a party of friends on board the “Trade Wind,” where, after a brief interview, they took leave of each other, and the ship anchored in the stream for the night. In the



evening, the missionary families, with most of the other passengers, and the officer in command, making a company of about fifty souls, assembled in the main cabin for religious worship, thus commencing their voyage with a united recognition of their dependence upon him who rules the raging of the sea. On Saturday morning, at seven o'clock, the Secretaries of the Society, with the owners of the ship, again repaired on board, and accompanied the party out of the harbor, where the final parting took place, and the ship, bearing her precious freight, was wafted rapidly on her course with a favoring breeze.

All the circumstances attending the embarkation of this missionary band were highly auspicious. During their sojourn in the city, and at their departure, they received many expressions of interest from the friends of missions; the ship in which they embarked is unsurpassed in her structure and accommodations; her commander is a skillful navigator, and an exemplary Christian; her crew are select and trusty men (spirituous liquors and oaths are not used on board); the owners and agents were considerate and liberal in all their arrangements; the missionary families were in excellent health, and happy in view of their work; the wind and weather were propitious;—everything conspired to give a cheerful aspect to the parting scene, and the promise of a pleasant and prosperous voyage. The sympathies of many hearts, we doubt not, will go with this missionary company; and many petitions will ascend to him who heareth prayer, that he will prosper them in their way, and in their efforts for the salvation of those who sail with them; and that, in the field of their future labors, he will crown their ministry with his blessing, till "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

## Anniversaries of Auxiliaries.

### VERMONT DOMESTIC MISSIONARY SOCIETY.

The Thirty-fourth Anniversary of this Society was held at Castleton, June 16, 1852,—Hon. ERASTUS FAIRBANKS, President of the Society, in the chair.

An abstract of the Annual Report of the Directors was read by the Secretary, Rev. JOHN F. STONE. The audience was then addressed by Rev. DAVID B. COX, one of the Secretaries of the American Home Missionary Society; Rev. JOHN H. WORCESTER of Burlington; and by the President of the Society.

The following extracts from the Report will exhibit a view of the operations of this Auxiliary during the year, and the principal points of interest relating to the prosperity of the cause in Vermont.

#### The Treasury.

When the account for last year was closed, there remained in the Treasury \$614 71, and there was then due to missionaries whose drafts had not been pre-

sented, \$600 56. The amount since received is \$5,804 53, making, with the balance (\$614 71), \$6,419 24. Sums amounting to \$649 95 have been sent to the Treasurer of the American Home Missionary Society, without passing through our Treasury.

The amount of expenditures, including what was due to missionaries for services performed during the previous year, and what is now due on drafts which have not been presented, is \$6,516 71; so that there is a deficiency of means to meet all liabilities, of \$97 47. This deficiency is much less than was anticipated, in consequence of a larger amount than was expected being received upon a legacy near the close of the year.

#### Summary.

The number of ministers in commission the whole or some portion of the year is 54, and the number of fields occupied, 62,—embracing 58 churches and 4 communities without churches.

Forty four of the aided churches have arrangements for preaching every Sabbath; 2 are supplied three Sabbaths out of four, 13 every alternate Sabbath, 2 one

Sabbath in four, and the remainder have been supplied but a few Sabbaths during the year. In 45 of these fields the commission embraces the whole year, in the proportions above stated.

Six fields have been added to the list this year. Most of these had been previously under the patronage of the Society, but had been destitute for a year or more, some of them for several years, previous to the present arrangement.

Of those on the list of the previous year, there are 11 which do not appear on the list for this year.

It is much to be regretted that arrangements cannot be rendered more permanent than they have been in some of the aided fields. The changing of ministers, though sometimes necessary and even unavoidable, is generally attended with considerable disadvantage, even when another equally desirable minister succeeds. But for a field to be left destitute, for months and years, after a temporary supply, is still worse. It is as if one, having sown the seed, should leave it to the fowls of the air and the beasts of the field.

Complete statistics have not been received from all the fields. In general, the attendance upon public worship is said to have been quite equal to that of the previous year. In some of the fields, the congregations are said to have increased, and in a few, owing to sickness and other temporary causes, to have been seriously diminished during part of the year.

#### State of the Churches aided.

As to external prosperity, the reports, on the whole, do not differ widely from those of the previous year. A few of the churches have passed through scenes very trying to their faith and patience. But, with few exceptions, their prospects have again assumed a cheering aspect, and are at the close of the year more encouraging than they were at its commencement.

Many of the reports, as in former years, speak of the church and society being diminished by removals; and many of the churches entertain no expectation of being able to maintain the preaching of the gospel without aid, so long as this emigration continues, and the removals not only equal but often exceed the accessions. Yet this does not diminish at all the importance of keeping up the supply; and should not diminish, but rather increase, our interest in missionary operations in such fields. For though the good done soon passes to other parts, it is not lost. Though the souls that are converted and

gathered into these churches do not long remain in them, they are employed by the Head of the Church to constitute or to strengthen churches in other parts of the great field. The pastor of one of the aided churches, after alluding to various discouragements, and expressing the hope that this Society will not abandon that church in this time of darkness, adds the following very just remark, which might be made with equal propriety of many other fields:—"The importance of this station consists not so much in the prospect of building up a large and permanent society here, as in preparing the rising generation for going forth, with a healthful influence, to the West and South, to which a large proportion of them emigrate almost as soon as they are of age."

In eleven fields there is reported to have been some special religious interest. But in most of these, this has been limited to a few, and of short continuance. Eight of these report twenty six hopeful conversions; and two others, "quite a number of hopeful conversions," without stating the number.

#### Churches Weakened by Emigration.

The Directors would again call attention to the subject of emigration, and its influences upon the churches of Vermont, and upon the religious interests of other parts.

The statistics of one of our churches, not as yet an aided church, however, may serve as an example of what will be found essentially true of many. This church was organized in 1796. From that time till 1830, there had been added 195, more than three fourths by profession; yet, during that period of thirty four years, only 22 had been dismissed. From 1831 to 1851, the additions were 186, more than two thirds by profession; and during this period of only twenty years, 117 had been dismissed, and 22 other names are marked as dismissed, the date of whose dismission is not noted. Probably most, if not all, of these were dismissed during that period. And 38 are permanently non-resident. So that while 177, including the permanently non-resident, have gone out,—of which all but 44 are understood to be still living, and of which 6 are active ministers of the gospel, 2 are candidates for the ministry, and several are teachers in other States,—there remain, as resident members, only 101. The whole number that have removed is nearly twice as great as the present number of resident members, and three times as great as the number that have died in town. The number that have removed within twenty years,

inclusive of the permanently non-resident, is once and three fourths as great as the whole present number of resident members, and eight times as great as the number that were dismissed during the previous thirty four years.

Such has been the effect of emigration upon many of the aided churches, that, instead of having increased in number and strength so as to be able to assume the entire support of their minister, as they had hoped by this time to be able to do, they find themselves seriously diminished, and must have increased appropriations of aid. Without such aid, they will be constrained to let their minister go; and their decline will be likely to be more and more rapid, and after a season of destitution, it is to be feared, many of these will become extinct, and their fields be added to the already too large number of waste places. Such are the grounds we have for the apprehension, that unless more shall be done in the religious cultivation of our State, our churches in the aggregate will ere long be weaker than they are now.

#### Destitute Fields in Vermont.

There are more than thirty fields now destitute, which ought by all means to be occupied without delay. In most of these there is a small church, a remnant of a church at least; but in some, the church is no longer to be found. A few of these were supplied during the previous year, but have been destitute during the last. Most of them have been destitute of stated Congregational preaching nearly all the time for many years. These thirty fields embrace only the more important and promising of the vacant places. Another class equally numerous, but of somewhat less promise, still remains, which ought to be supplied would our means permit.

While the churches have delayed to cultivate these fields, the enemy has been sowing them with tares. Infidelity, and the various forms of error, have overspread them. The wild fires of fanaticism have swept over them; and multitudes, excited by such means, have been led to suppose themselves the subjects of religious experience. And the result of such delusion is, with many, utter scepticism in regard to the reality of experimental religion. "We have had religion once," they say; "we know all about it; it is nothing but excitement." Thus many have learned to despise the Bible, and the Sabbath, and to treat the whole subject of religion as a thing in which they have no concern, and which has no claims upon their regard.

#### How to Repair the Breach.

The remedy for all these evils is the pure gospel. They need the strong doctrines,—*the unadulterated gospel of Jesus Christ, "with the Holy Ghost sent down from heaven."* But in order that the gospel may be preached throughout our waste places, it is evident the heart and the hand of God's people must be yet more widely opened in their behalf. There must be more earnest, self-sacrificing benevolence—more of the spirit of Him "who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works.*" There must be more earnest personal effort in all appropriate evangelical labors for bringing men to Christ, and building up the kingdom of God. And last, and most, more prayer. "God will be inquired of." Success in any field, and in any branch of our efforts, depends upon God. He can renew the hearts of sinners, through his word, and replenish the diminished churches, and make every feeble tribe in our Israel strong. While, therefore, we increase our efforts, let us cherish a deep sense of our dependence upon God for success, and "continue instant in prayer."

---

### NEW HAMPSHIRE MISSIONARY SOCIETY.

The Fifty-first Anniversary of the New Hampshire Missionary Society was held at Pittsfield, on the 26th of August, 1852,—Rev. JONATHAN FRENCH, D. D., of North Hampton, presided.

Extracts from the Annual Report were read by the Secretary, Rev. BENJAMIN P. STONE; and addresses were made by Rev. HENRY E. PARKER, of Concord; and Rev. WILLIAM R. JEWETT, of Plymouth.

We present the following extracts from the Report:—

#### Missionaries Employed.

The whole number of missionaries who have been in commission, a part or whole of the year, is forty five. Of this number eleven were pastors, twenty six stated supplies, and eight were employed on short missions, from three to seven weeks each. Three have been settled as pastors, and two have been dismissed. Six stated supplies have changed their fields of labor.

## Churches and Congregations Aided.

The whole number of congregations and churches that have enjoyed the benefactions of the Society during the year is fifty-two. Six of these congregations contain no Congregational church.

The whole number added to the churches aided during the year, is ninety-five. Of this number, forty were added by profession, and forty-five by letter. The whole number of removals is sixty-six, viz: thirty-one by death, thirty-three by emigration to other parts, and two by excommunication. Net gain, twenty-nine.

Of the forty-six churches aided, twenty-seven contributed \$403.97 to the cause of Home Missions, and twenty-three contributed \$442.67 to other objects, in all, \$846.64; and nineteen churches contributed nothing.

## Youth in the Congregations.

Sabbath Schools, generally, are represented to be in a prosperous condition. Many of our congregations contain a large proportion of children and youth—the hope of the church, and one of the greatest encouragements we have in our enterprise. The whole number connected with these schools, including teachers and bible classes, is 2,816.

## Receipts and Disbursements.

The balance on hand at the close of last year's account, was \$2,693.01. The receipts of the year have been \$6,157.65, making the available resources of the Society \$8,850.66. Of the receipts, \$726.10 were directed by the donors to the American Home Missionary Society, leaving \$5,431.55 for the use of the cause in New Hampshire. Of this sum, the Trustees and their Committee have appropriated to the American Home Missionary Society \$1,500, making \$2,226.10 paid out of our treasury for general purposes of the cause, beyond our limits. The amount sent directly to New York from this State is \$1,738.85, of which \$1,250 were legacies; making \$3,964.95 contributed in New Hampshire for the West; and \$7,896.50, the whole amount received in the State for the cause of Home Missions during the year.

The disbursements of the Society during the year have been \$7,250.79, leaving a balance on hand at the close of the account, the 15th of August, of \$1,599.87.

The portion of the receipts of the Society contributed by the Cent Institution is \$1,728.01, which is \$217.34 in advance of last year.

## Unoccupied Field in New Hampshire.

The Report goes into a detailed survey of that portion of the Home Missionary field in New Hampshire, which is at present unsupplied with the preaching of the word by Congregational or Presbyterian ministers. It shows that there are forty-six towns, containing a population of 30,338, in which there has never been a Congregational or Presbyterian church formed. Of these, there are twenty-six containing a population of 11,805, which have in them no church of any denomination. There are seventeen towns in which Congregational churches have once been formed, but in which none now exist; among which there are three which are not known to contain churches of other denominations. Besides these, there are thirteen towns in which there are Congregational churches which are so small and feeble as to be "pronounced nearly extinct." After making liberal allowance for the occupancy of other denominations, the Report says:

If the fifteen destitute churches of the more feeble class, and the nearly thirty towns that never contained churches of our order, and which were never occupied except to a limited extent with other denominations, are ever to be supplied with a devoted and able ministry of the word, it must be done by our Society. No other agency or organization will do it. In supplying the destitutions of the field, and in the general prosecution of our work, no departure from the long established order and principles of the Society is demanded. We only need an ability, an energy, and a spirit adequate to the emergency.

Though it be true that our field as a whole was scarcely ever better supplied than at the present time, yet we could increase the number of laborers, could the proper men be found, willing to enter our service. \* \* \* To employ such men as God and his church approve, is our anxious care. But where are we to find them in sufficient numbers for our necessities? This inquiry has been long propounded, and yet no response has brought them to light. At whose door, then, shall the charge of delinquency be laid? What human influence shall be made responsible, that the "laborers are few"? Who but the "Lord of the harvest" can *raise up and qualify* the messengers of his word, and give them hearts to answer when he calls, "Here am I, send me"?

## Missionary Intelligence.

### CALIFORNIA.

*From Rev. S. H. Willey, San Francisco.*

#### Calls for the Missionaries.

Mr. Willey writes under date of Sept. 15, 1852. At his last previous advices from the Society, the Executive Committee had succeeded in obtaining only three of the six missionaries who have now gone out into that field :

It is of the greatest importance to the cause of Christ in this region, that you adhere to your purpose of sending three more men at once, beyond the three you name, if they can possibly be found. The three looked for will be joyfully received. One is very much needed to go to Sonora, a place from which we have had much importunity used to induce us to do what we could to get them a minister. Sonora has some four or five thousand inhabitants; and within twenty miles of Sonora, there ought, by all means, to be two more men at once.

Another is wanted to go to Placerville. This is a town of six thousand inhabitants, and rapidly growing. Many christian people there are in earnest expectation of the arrival of one of the three.

For the third, some six places, of at present less size and importance, but permanent and growing places, will call. Which of them will be selected will depend on information yet to be received. But the importance of having men for such towns promptly cannot be expressed! Could the energetic and noble minded of our younger ministry at home see this field growing, and ripening, and settling so rapidly, I know you would never have to inquire long for, or call in vain upon the churches for the means of sending forth, as many as you wished.

#### Catholic Schools.

The Catholics are making a concentrated effort toward educating the young. There are some native Californians who have a desire to educate their children. There are many old settled foreigners, who married Californian wives, who have children to educate; and there are many Westerners, who do not know one thing from another, who can be duped; and from all these the Jesuit schools in Santa

Clara and San Jose are drawing large numbers of pupils. We tried to awaken some Protestant young men at the East, years ago, to come here and do good, while they would make money, by starting the best schools first. They might have done it, and completely anticipated the Jesuits and the nuns, who did not come till 1851. But they could not be awakened. None came. The field remained open till the Jesuits, by and by, came, and have taken all these chance pupils, who might, as a mass, have been secured to Protestantism, if we could have had schools soon enough.

This only illustrates the absolute necessity of doing *promptly* what we do for California. Governor Slade sent out some ladies, who are likely to be eminently useful. And this, in the way of education, is all we have to oppose to the influence of the nuns and Jesuits.

In the ministry, we are encouraged, indeed, by the prospect of the three whom you will be able to send; but we can but devoutly cry, O, thou divine Dispenser of Good, let the number be multiplied! We can only leave the matter there, and, through you, with the young men who may come, and who ought to come. To a man of any energy and firmness, there is nothing here to fear; and, on the contrary, everything to do, and everything to hope for.

### OREGON.

*From Rev. Horace Lyman, Portland.*

In reference to our church affairs, and the religious aspect of things generally, there is not any marked change from the last quarter. Our congregation has been about the same as then, usually from sixty to a hundred. Our Sabbath school and Bible class have been about the same, though the Bible class has rather increased in interest. There have been no additions to the church, either by profession or by letter. We expect some by letter, to be received at our communion.

#### Church Members Scattered.

Our church has become somewhat scattered, during the quarter and some little

time previously. One member is now in California, one in the mines in the southern part of Oregon; three have removed to the valley of the Chahalas, bordering on the Puget's Sound country; and one, to our great loss, has bid us adieu, as we believe, for a happier world.

#### First Death in the Church.

In this sad dispensation death has made its first inroad upon our little precious number. Mr. Seth Warner, a native of Sunderland, Mass., who joined us by profession last Autumn, and who has ever since been a faithful and consistent member and an ornament to our body, died suddenly of dysentery, in the latter part of July. There was no relative nor early friend of his, to follow the bier, as his remains were carried to their last resting place. But there were members of the church to follow as mourners; and the tear of sorrow from many an eye, fell to moisten the grave of our departed brother, as we stood around performing the last offices for his remains. And again, on the next Sabbath, as I preached from the text, *Blessed are the dead that die in the Lord, &c.*, many an eye paid the same tribute to his memory, when his graces as a Christian were referred to, and we considered our great loss as a church. The number of the church was few, and they scattered; and it could not but sadden us, to bury such a member, and that, too, in the prime and strength of life. But our loss we believe is his gain.

The religious aspect of things is in some respects still more encouraging than heretofore. The Sabbath is better observed, and intemperance and gambling somewhat checked.

---

#### MINNESOTA.

*From Rev. J. C. Whitney, Stillwater, Washington Co.*

#### Marked Changes for Good.

Having completed the last quarter of my third year of missionary labor, I would take this opportunity of expressing my satisfaction and gratitude, toward the Society which has so nobly sustained me, and hundreds of others, in the great work of Home Missions. This Society is among the greatest instruments of saving the West, both morally and politically. The

Home Missionary, it is true, cannot estimate the good he is doing. But he may see the state of society changing for the better. He may be sure that his efforts are not lost, since they tend manifestly for good. He is permitted to witness the evident triumphs of truth over error.

Since I first entered upon the work of Home Missions here I have witnessed a very marked and obvious change for good. The first Sabbath I spent in the Territory, every grocery store and public house in the place where I stopped, was kept open; every billiard table, card table, and bowling alley was occupied upon that day as upon other days of the week. The last Sabbath I spent in the Territory, every grocery-store, tavern, saloon, and ten-pin and bowling alley in the same place were closed. The largest grocery has been turned into a dry goods store, and a sign by the door of the same building, reads, "Bible Repository." This is what I call routing whisky by the word of truth.

---

#### IOWA.

*From Rev. J. R. Upton, Tivoli, Dubuque Co.*

#### Encouraging Progress.

Next sabbath closes my third quarter of Missionary service in this State. I confine my labors statedly, now, to three places. At Bankson (Tivoli Congregational Church), I conduct two services on each alternate Sabbath. My congregation there is about three times as large as when I first went there. The sympathies of the young are now with us, whereas, at first none comparatively were to be seen in our meetings. Good attention is given to preaching, and I see many signs of encouragement.

We have this season been erecting a neat little framed house of worship, which is now inclosed and nearly ready for the lathing. We expect to have it all finished before winter, except the pulpit and seats, which we shall procure the lumber for, but not finish it until another year.

The church consists of but few members, and those not wealthy; but they have been willing to make considerable sacrifice in order to procure for themselves and families a comfortable house of worship.

**A Roman Strong Hold.**

The position we occupy is near one of the strongest holds of Romanism, where the "Man of Sin" is doing his utmost to intrench himself. There are, within eight miles of me, including one in contemplation to be built this season, on this prairie, four Catholic churches—one German, one French, and two Irish. Twelve miles distant is a Monastery of La Trappe Monks; and within twenty miles there are, probably, about a dozen Catholic churches. The importance of having the good seed early and bountifully sown in such a field, will be readily seen.

At Durango, appearances are brightening, and the little churches there are becoming quite encouraged. I preach at Durango once in two weeks in the morning; and then, on the evening of the same day, after riding eight miles, I preach to a congregation at Cook's settlement, at which place I see much to encourage me. I have uniformly a full assembly, whatever may be the weather.

The Sabbath school is flourishing, and some are expected to unite with the church soon.

**Power of the Confessional.**

At this place an Irish Catholic girl who had attended our singing school last winter, met with the choir one Sabbath morning a few months since, attended the Sabbath school at two o'clock, P. M., and at half past four o'clock, came to my place of preaching, listened attentively, and returned to her father's house in the evening. When she came to meet the priest at confessional, this sin she did not confess, so it passed unnoticed for a time. But, at length, a rumor of it came to the ears of the priest, who, at the confessional, inquired of another young girl if it was true. The girl had not the moral courage to refuse an answer, but informed him of the fact. The priest then sent word to the offender, threatening that if she should ever be known to attend a Protestant meeting again he would publish her at five different Catholic Chapels, naming the places, and threatening if she should persist in it, a more dreaded punishment. This is the kind of bondage the Irish Catholic Priests endeavor to impose on the minds of their people. The Irish generally dare not have it rumored among their countrymen, that they have been at a Protestant meeting. Many would be glad to come were it not for this slavish fear.

**A Cheerful Zeal.**

You will see that I have curtailed the limits of my field considerably. Not for want of having good congregations at all the places, and several others, where I have preached and might preach, have I done this; but from the full conviction that more could really be accomplished by concentrating my efforts upon a few places, than if I continued to scatter them over so wide a field.

I have good health and am pleased with the country, have no desire to return to reside in New England, or to leave my present location, so long as I may have a prospect of usefulness. The people have done nobly at Banksen, in the work of completing their little church, and I expect to employ a part of the appropriation I now ask for, in assisting them to go on with the work. Externally we may be said to be prosperous, but we have much need of a refreshing from above.

---

From Rev. G. C. Beaman, Croton,  
Lee Co.

**Traces of Abner Kneeland.**

We have our meeting house, *alias*, school house, done, and have worshiped in it three Sabbaths. The people attend well. We have preaching three Sabbaths in four here, and within three miles twice every Sabbath; have four Sabbath schools, and one weekly prayer meeting, all well attended. These means of grace are in the very midst of Pantheism, within two and a half miles of the former residence of Abner Kneeland, who came out here in early times, and designed to make this rich and beautiful valley the theater of his fatal errors. He labored with a zeal worthy of a better cause, and with no little effect; but he is now gone (having died some six or seven years ago), and his influence is diminishing. A few of his followers have been hopefully converted—many of them hear the Gospel, and not a few of their children are in our Sabbath schools. We hope and pray that, through the blessing of God, many of these deluded souls may be saved.

Once in four weeks I visit the Pleasant Grove Church (organized last March), twelve miles from this place. It is a very different field from this here. Instead of infidelity, Sabbath desecration, intemperance, profaneness, gaming, and idleness, all of which abound here, there are found

industry, temperance, order, morality, thrift, and different denominations of Christians. The point where I preach is between three and four miles from any other preaching place, on a large prairie, containing some of the most beautiful and splendid farms in Iowa. The title at that place is good, and consequently the improvements are greater and more permanent than they are here on the *half breed tract*. The nature of the title to the soil here, and the doubt which yet hangs over the public works, on the Des Moines slack-water navigation, render everything more or less fluctuating and uncertain, at least, for the present.

---

### WISCONSIN.

*From Rev. Christian Zipp, Delavan, Walworth Co.*

#### Report of a German Missionary.

The state of things in my field of labor is still progressive. My church at Sharon, is growing in numbers and in grace, and in the knowledge of Jesus Christ. Four persons were admitted to the church at our last communion. Three of them were formerly dead Protestants, and one of them a deluded Roman Catholic.

#### Experience of Converts Related.

Before their admission they were examined before the church, in regard to experimental religion; and from the following particulars you can see, that they have been received as *newborn children*.

This is an allusion to the special instructions of the Executive Committee given to German Missionaries; enjoining it upon them, in all cases, to require credible evidence of regeneration by the Holy Spirit in those whom they may receive into their churches.

The first said, "I thank God that he led me and my family into this land where we can hear the preaching of the Gospel in its purity; I was a good church-goer in my country, but I never have been bettered by it, I never heard anything said by our ministers about our wicked and depraved hearts, and that a man must

be born again before he can think of going to heaven. Lord!" said he, "how many there are who have been led thus, and still are led by blinds!" This man prays much for the people in his native country. He often says in his prayers, "Destroy those wicked men, and give them men after thy own heart!" meaning that God should destroy the wickedness of his country's ministers, and give to the people there a converted and truly pious ministry.

The second said, "I see and feel that I am a sinful being. I understand now when I read of '*poor*,' of '*naked*,' and of '*lost sinners*;' but I thank God for his Gift, the Gift of Eternal Life, and know now, that Jesus came to save just such as I see and feel myself to be."

The third, a woman, said, "I can not say much; but I know that I am alive; I now can see that I was dead—far away from God, and likewise far away from the knowledge of my ownself,—of my sinfulness. But now I can say that I know what I am; I know God as my Redeemer in Christ Jesus."

The fourth said, "I am a poor ignorant man, I have not received an education as I should have had. My parents were poor; and in the Roman Catholic church, you all know, an ignorant person is not made wise. Some twenty years I have been a member of the Roman Catholic church, and I never have learned to know myself. But since I came to your meetings I have learned to know myself as a poor sinner, and I have learned to know Jesus as my Saviour."

Not only the church has increased, but also the society. We have had several families added to our settlement, and we want very much a meeting house. The school houses where I have to preach are too small for the number of hearers I begin to have. But "How can we get a house of worship?" is the question at present among the members of the church. There is not a single one among them who is out of debt; and some of them were not able this year to pay the interest on what they are owing. At their last meeting I told them that I saw no other way for them, than to trust in the Almighty God, to whom nothing is impossible; that the gold and silver belongs to him; and that he can bring it about, and give it to whom he pleases. If ever they shall succeed in getting a meeting house, it will be indeed a house of prayer.

"Thy Kingdom come, and thy will be done on earth as it is in heaven," is the prayer of your Missionary.



From Rev. Milton Wells, Troy, Walworth Co.

Andrew Jackson Davis.

The greatest obstacle to the success of the Gospel in this, and many other communities here in the West, is the influence of that system of Infidelity propagated by Andrew Jackson Davis. It absorbs every other system that has ever existed here before it, including Universalism, and every other *ism* of a kindred nature. It is the very *rankest kind* of Infidelity, as any candid and *discriminating* mind may see by reading his works. And yet, with the *undiscriminating* mind (and how many such have we!) its *apparent* candor, its *show* of benevolence, the *style* of its language, and the *mystery* which hangs about it and its author, are wonderfully calculated to make it take. Especially is this true in respect to the *depraved* heart, which is "*enmity against God*," and opposed to his righteous law. The many large volumes which Davis has written, compose the chief part of the library of very many of our western families. And I need not say, that where they are found the *Bible* is *not* as a general thing; the two cannot dwell together, so dissimilar are they. Neither is it necessary for me to say that where these works are read, they will leave their characteristic impress, especially upon the *unsanctified* mind; if not, as I have too great reason to fear, upon the minds of many of our *backslidden professors*.

I fear that our American ministry has slumbered over this subject too long;—that while they have rested under the belief that it would work itself out, if left alone, it has been all the while *working itself in*.

It is a humiliating lesson, which every minister of the Gospel has to learn in a great measure, as he advances in life, that nothing which comes up, either in the form of opposition to the divine doctrines of the Bible, or under the plausible guise of promoting the same good ends for society in a more acceptable way than the word of God propounds, can be too absurd or ridiculous to draw after it a host of infatuated disciples, and work out the ruin of a multitude of souls for time and eternity. We remember what were the first impressions of many good men among us, when the Book of Mormon was published; and how certain it seemed to them, that few, if any, would be found among the American

people, silly enough to be duped by the fooleries of so shallow an imposture. But we too much forget that human reason is not likely to be left entirely to the exercise of a calm, unbiased discernment in such matters. We continually give men too much credit for an intelligent superiority to the seductive power of bewildering and degrading passions. Some tempting bait to the love of lucre, sensuality, or other vicious indulgence, is held out under all these forms of *akeptical* or *fanatical* imposition. This spreads around them a charmed circle for multitudes who can be brought within their sphere; and is the secret of their strange potency over minds which, in other relations, may appear to act under the dictates of common sense. If it is nothing more, at first, than some greater freedom from the moral restraints, or religious apprehensions, with which early education and habit have associated the belief of the Bible, even this alone, to more persons than any one would suspect, will prove a sovereign recommendation of their claims.

It is not always easy to determine when, and how far, such insidious influences may be permitted to extend themselves without demanding an express, public exposure from the ministers of the Gospel; how long it may be duty to act upon the advice of Gamaliel,—*refrain from these men, and let them alone*,—being sure that the event will issue in their perdition, and that "all, as many as obey them," will be "scattered and brought to nought." Yet it is to be borne in mind that such an event, though certain, is not ordained otherwise than in connection with appropriate means; and likewise, that many individuals may be involved in the catastrophe, who would have escaped had they received distinct and timely warning at the watchman's hands.

## ILLINOIS.

From Rev. William H. Collins, La Salle, La Salle Co.

### Important Post of Usefulness.

La Salle is situated at the head of steam-boat navigation on the river Illinois, at the

western terminus of the grand Canal, connecting the navigable waters of that river with Lake Michigan, at Chicago. At Peru, only about one mile further down, is to be the point of junction for the three great lines of railroad now in process of construction, to connect Chicago, on the east, and Galena, on the west, with Cairo, at the confluence of the Ohio and the Mississippi rivers; and thence, by a contemplated southern continuation, with the city of Mobile, Alabama. Whether the continuation south, of this magnificent system of railroads, shall be carried into execution speedily or not, is of comparatively less consequence to the interests of the upper portions of the Mississippi Valley; since the Illinois Central Railroad, with its branches above described, having its southern terminus at Cairo, will establish an easy and expeditious communication from the great Lakes, and the whole extensive region of the North West, to New Orleans and the Gulf of Mexico, *during all seasons of the year*; in as much as it will come down to a point on the Mississippi, which lies below all obstructions to the navigation, either from freezing in the winter, or from low water in the severest droughts of summer. La Salle is a place of recent origin, created suddenly by the demands of these important internal improvements; and, in connection with Peru, from which it can scarcely be separated in its future growth, is destined to contain a large population in itself, and to be a place of crowded and continual concourse for the multitudes employed in doing business on each of these great thoroughfares of land and water communication. This explains some features of society at present existing there.

Mr. Collins had been located at La Salle only three months previous to the date under which he writes :

It is probable that you have already received information of the organization of our church. This took place on the thirteenth of June. The whole number who at that time joined, by profession and by letter, was thirteen. More than this number have already received letters (for which they were waiting at the time of the organization), and intend to unite with us formally, on the occasion of our next communion.

### The Great Hindrance.

There is not that warmth of feeling, and vital glow of piety in the church, which would be desirable; though, so far as the eye can see, the professors here are practicers of religion. The great hindrance is the money-making spirit of the place. We have congregated here, men from all parts of the Union, burning with a feverish thirst for gain. Most of them are poor, and enterprising; the facilities offered are favorable; and consequently the thoughts of all are engrossed in this one thing. Flowing out of this, there are many to be found here who once enjoyed a degree of christian feeling, and were connected with the church, but have since "given up all claim or pretense to religion." Almost all who are members of the church are advanced in life, and this is one of the discouraging features.

### "Some of Every Sort."

My congregation is generally composed of a very miscellaneous collection of people. I preach to Baptists, Unitarians, Universalists, Moralists, Infidels, and Skeptics; to men glorying in their shame, distillers, bar tenders, who say that they "like to hear a good string of common sense, well *fixed up*;" to careless believers, and to earnest, serious men. Generally there is a number of strangers present. After I had been holding meetings for a few weeks, men began to come to church who had never gone before, and many of them have become my most regular hearers. I am told that the ministry of the word is having a good effect, and that the people "talk about the 'sermons' during the week." The average attendance, in the morning, is one hundred and twenty five or thirty; in the afternoon, somewhat less. We have organized an interesting Sabbath school, and have a library, sent to us by friends at the "East."

Though the interest on the Sabbath is so promising, and all are attentive (I do not recollect to have seen but three sleeping adults during all my ministry here), still it is almost impossible to secure any attendance on the weekly prayer meetings. One reason is, extreme fatigue after the ardent pursuit of business during the day; and another is the distance at which many live, who would attend if we had good walks.

We have a comfortable church building, capable of admitting 275 or even 300 persons, and almost all the pews have been rented.

## Miscellaneous.

**Misstatement Corrected.**

In a report of a recent meeting of the Presbytery of Fort Wayne, Ind., signed by the Stated Clerk, and published in the Central Christian Herald, of November 11th, the following account is given of the action of that body in reference to Home Missions and Education:

The following paper on the subject of missions and education was adopted, after remarks contemplating the fact that very little had ever, as yet, been effected on this field through the agency of the societies entrusted with these objects, upon whose agency the churches have hitherto, perhaps too much, relied, viz:

*Resolved*, That a missionary agent be employed to labor within the bounds of this Presbytery, at a salary of \$500 per annum, who shall take the general supervision of these objects, and who, together with what voluntary agency he may be able to secure, shall endeavor to have all parts of the field thoroughly explored, and all these interests duly presented, and the results faithfully reported to the next meeting of the Presbytery.

The American Home Missionary Society is one of the Societies by which it is here said that "very little has as yet been effected on this field." As this statement has been published, and made the basis of ecclesiastical action, it is due to the American Home Missionary Society that the errors it contains should be corrected. For this purpose we state the following facts:

Previous to the division of this Presbytery, within the last year, it contained nine ministers, and nineteen churches. These ministers were all missionaries of the American Home Missionary Society, and its appropriations in their support were, for that year, *fourteen hundred dollars*. All the churches of the Presbytery were at that time, and it is believed had been from their formation, dependent upon the Society for aid in the support of their ministry. During the last ten years, the Society has expended on the field covered by this Presbytery, more than \$11,500, or an average of \$1,150 a year; while the amount contributed by these churches to its funds, has been, during the same period, less than \$600, or \$60 a year. The state-

ment, therefore, is not correct, so far as it relates to the pecuniary outlays of the Society on this field. That not a "little has been effected" by these outlays, the existence of these churches, and of the two Presbyteries which they now compose; their continued progress and growth, as reported at the recent meeting above referred to; and the harvests gathered by missionaries in many destitute districts, where churches have not yet been gathered, afford a sufficient proof.

As this statement is erroneous, it cannot fail to be injurious to the Society. Its patrons are induced to continue their support, in the belief that it enjoys the favor of Heaven, and is yielding abundant fruit; and to depreciate the value of its services, is to weaken its claim to be sustained. When, therefore, an ecclesiastical body whose ministers have been laboring for years under its commission, in churches reared by its funds, gives no intimation of the amount of its outlays, but publicly declares that "very little has as yet been effected" through its agency, the result must be, so far as the statement has weight, to impair the confidence of its supporters, and dry up its sources of supply.

We must add that the action taken by this Presbytery, as well as the statement on which it is based, is unjust to the Society and inconsistent with its relations to missionary churches. The Executive Committee have pledged for the current year, \$1,150, to aid the feeble congregations within the bounds of this body. This aid is granted, as in all other cases, on condition that the churches in return contribute such missionary funds as they are able to raise, to the treasury of the Society. The contributions from the churches of this Presbytery, for the last year, have been \$64 75. The fact, therefore, that they are able to pledge \$500 for a missionary agent, implies that they have not complied fully with this condition heretofore; and the resolution to conduct their missionary operations independently of the Society, while they are themselves sustained by it, seems to us to indicate a purpose not to act in good faith with it, in the future.

### Death of a Missionary.

The following brief notice of the decease of Rev. CHARLES L. ADAMS, for some time a missionary of the American Home Missionary Society, in Wisconsin, has been communicated in a letter from Rev. S. S. Emery, of Yorkville, in the same State :

I have but little of special interest to convey to you, except the afflictive intelligence that another watchman upon the walls of our Zion has fallen. The Rev. CHARLES L. ADAMS, recently of Neenah, is no more. Some time in June last, his health became such, that he was induced to take a journey East, into the State of New York. There he received an invitation to take the charge of a church, I am not informed at what place. Seven or eight weeks since, having left his wife and child at the East, he returned to his people at Neenah, and was making preparations to go again to the State of New York. Almost as soon as he landed upon the shore of Lake Michigan, his disease, a bowel complaint, returned upon him. He came to Racine, to attend the State Convention, was taken more unwell there, and was conveyed to his father's house, in Paris, from which he never departed until we bore him to the grave. On Saturday, October 23d, after an unusual rest during the night previous, an ulcer in the stomach broke, and he expired, about eight o'clock in the morning. Early in the morning, his father, who is a physician, told him that he thought he must soon die. Well, he said, I have a little business to do for my family. He gave his father what directions he wished to give respecting them, and then turned away from earth, as though its scenes were no longer of any interest to him. From this time, though the period was short, he evinced a most triumphant faith. But

few ever pass from time to eternity in greater peace.

On Monday the funeral exercises were attended at the church, and thence we conveyed his mortal remains to the silent grave.

I have given you this brief notice of the death of our dear brother, because I suppose he was one of your Missionaries. Doubtless a more extended obituary will, ere long, be prepared and published.

The period of this devoted Missionary's labors has been brief. He graduated at Auburn Theological Seminary in 1850, and, about two years since, received a Commission from this Society, and began his labors at Neenah, Winnebago Co., among the northern settlements of Wisconsin. He was animated from the first by an eager desire to win souls to Christ; but his labors were seriously interrupted by sickness, which fell heavily, first upon his wife, and afterwards upon himself. Yet he was permitted to see the work of the Lord prospering in his hands. "During much of the last winter," writes another of his brethren, Rev. W. A. Niles, of Beaver Dam, "he labored in his own and a neighboring field with great assiduity. Night and day, for a time, he besought men to come to Christ. He loved to labor *from house to house*; and in this he was blessed by his Master, for souls were given him for his hire." He seems to have earnestly obeyed the injunction implied in the words and example of his Master,—*I must work the works of him that sent me, while it is day*; even as though he had anticipated for himself, a like early fulfillment of the added declaration,—*The night cometh, in which no man can work*.

### Appointments by the Executive Committee of the American Home Missionary Society during the month of November, 1852.

#### Not in Commission last year.

Rev. W. P. Wastell, Manchester, Mich.  
Rev. Jacob Chapman, Marshall, Ill., and Cedar Creek, Ind.  
Rev. George C. Wood, Greenville, Ill.  
Rev. Francis S. McCabe, Peru, Ind.  
Rev. Henry Bushnell, Marysville, O.  
Rev. B. O. Springer, Harrison, O.  
Rev. William H. Smith, Newport and vicinity, Tenn.  
Rev. John Campbell, Varna, N. Y.  
Rev. William R. Downa, Hornby, N. Y.  
Rev. D. S. Morea, Collins, N. Y.  
Rev. Daniel C. Tyler, Naples, N. Y.

#### Re-appointed.

Rev. Milton B. Starr, Moscow and Silverthorne's Settlement, Iowa.

Rev. Ira Manly, Grandville and vicinity, Wis.  
Rev. John Reynard, Shullsburg, Wis.  
Rev. Loren Robbins, Onro, Wis.  
Rev. Oliver W. Mather, Paw Paw, Mich.  
Rev. W. C. Smith, Sharon, Mich.  
Rev. Frederick Starr, Weston, Mo.  
Rev. George J. Barrett, Wythea, Ill.  
Rev. Hope Brown, Napierland, Ill.  
Rev. H. H. Hayes, Rock Island, Ill.  
Rev. Enoch R. Martin, Sharon, Ill.  
Rev. Levi R. Booth, North Madison and destitutions in Madison Presbytery, Ind.  
Rev. Walter Mitchell, Boonville and Ohio Township, Ind.  
Rev. J. H. Newton, Perryburg, O.  
Rev. G. W. Nicolla, Mercer and vicinity, Ky.  
Rev. C. H. Baldwin, Napoli, N. Y.  
Rev. J. A. Canfield, Chaumont, N. Y.

Rev. H. Doane, Carthage, N. Y.  
 Rev. G. T. Everest, Woodhull and Troupsburgh,  
 N. Y.  
 Rev. John B. Fish, Hunter, N. Y.  
 Rev. William Hunter, Springwater, N. Y.  
 Rev. C. L. Knapp, Lancaster, N. Y.  
 Rev. Robert McMath, Millport and Catlin, N. Y.  
 Rev. Louis S. Morgan, Gowanda, N. Y.

Rev. Gilbert S. Northrop, Strykerville, N. Y.  
 Rev. Zenas Riggs, Worcester, N. Y.  
 Rev. N. C. Robinson, S. Wales and Holland, N. Y.  
 Rev. Edward F. Ross, Morrisania, N. Y.  
 Rev. James H. Thomas, Yorktown, N. Y.  
 Rev. Henry Toelke, New York, N. Y.  
 Rev. L. R. Waldo, Centerville and Eagle, N. Y.  
 Rev. Reuben Torrey, Cranston, R. I.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums during the month of November, 1852.*

## NEW HAMPSHIRE—

Farmington, D. D. T., 10 00

## VERMONT—

Brattleborough, Laura F. Booth, 5 00  
 Middlebury, in part of legacy of Jerusha  
 Friebe, by Ira Allen, 100 00

## MASSACHUSETTS—

Home Missionary Society, by B. Perkins,  
 Treas., 2,000 00  
 Cummington, First Cong. Ch., 5 00  
 East Hampton, Williston Sem. Miss. Soc.,  
 by W. M. Pratt, to const. Miss Maria  
 Ely, Lyman R. Williston, and Edward  
 Hitchcock, Jun., Life Members, 90 00  
 Oxford, Ladies' Sew. Soc., by Elizabeth F.  
 Bardwell, 5 00  
 South Egremont, Cong. Ch. and Soc., to  
 const. Deac. Andrew Bacon a L. M., by  
 Rev. E. Clark, 37 00  
 Stockbridge, Legacy of Mrs. Abigail Wil-  
 lard, by B. C. Wells, Ex'r, 50 00  
 West Hampton, Young Peoples' Sew. Soc.,  
 by F. C. Davenport, 14 00

## CONNECTICUT—

Higganum, Cong. Ch. Fem. Benev. Soc.,  
 by Rev. S. A. Loper, 80 00  
 Lebanon, South Society, by Rev. J. C.  
 Nichols, 15 00  
 New Haven, J. Y. Leonard, in part to  
 const. Miss Harriet S. Leonard a Life  
 Member, \$10; P., \$1, 11 00  
 Chapel St. Cong. Sab. Sch., by G. Olm-  
 sted, 20 00  
 Third Cong. Ch., by Rev. E. L. Cleave-  
 land, 156 00  
 Norwalk, E. W. S., 10 00  
 Salisbury, Mrs. M. S. Lee, 2 00  
 Southington, Bequest of Mrs. Laura A.  
 Lowry, by Romeo Lowry, \$50; Bequest  
 of Miss Lois Pratt, by T. Higgins, \$10, 60 00  
 Southport, by Rev. S. J. M. Merwin, Z.  
 B. Wakeman, Life Director, \$100; F.  
 Marquand, of which \$80 is to const. Miss  
 Maria Gorham Perry a L. M., and \$70  
 is in full to const. Rev. S. J. M. Merwin  
 a Life Director, \$100; Mrs. Abel Sher-  
 wood, \$10; others, \$57.16, 267 16  
 South Woodstock, Ladies H. M. S., by  
 Frances M. Lyman, to const. Jesse L.  
 Davenport a L. M., 30 00  
 Stamford, First Cong. Ch., by T. Daven-  
 port, 70 00  
 Warren, in part of Legacy of Abner Welch,  
 by George Starr, 450 00  
 Westminster, Ch. and Cong., by G. Dan-  
 ielson, 25 00  
 Wilton, a Friend, 5 00  
 Willimantic, Cong. Ch., bal., \$1; Ladies  
 Miss. Soc., \$12; by Rev. S. G. Willard, 13 00

## NEW YORK—

Baiting Hollow, Cong. Ch., by Rev. C.  
 Young, 10 25  
 Bethlehem, Presb. Ch., bal., by Rev. J. N.  
 Lewis, 4 62

Brooklyn,  
 First Presb. Ch., Mon. Con. Coll., by R.  
 J. Thorne, 26 87  
 South Presb. Ch., J. M. B., \$20; L. Wy-  
 ant, \$5, 25 00  
 Harperfield, Mrs. L. Hotchkiss, 3 00  
 Kingsborough, Bequest of Susannah Giles,  
 by A. Beach, 10 25  
 New Road, Second Cong. Ch., by D. Weed,  
 New York, Legacy of G. G. Howland, by  
 W. H. Aspinwall, \$1,000; S. B. Birdsall,  
 for California, \$200; L. S. W., \$5; a  
 Friend, \$5; M. Merrill, \$3; Miss Cath-  
 erine Beekman, \$1 50, 1,213 50  
 Allen St. Ch., J. W. Lester, Life Direc-  
 tor, \$100; E. C. Chapin, Life Mem-  
 ber, \$30; M. T. Hewit, \$30; others,  
 \$65 12, 315 12  
 Eleventh Pres. Ch., by E. B. Littell, 38 12  
 Houston St. Ch., by D. Stevens, K. H.  
 Burger, to const. Mrs. Rebecca C.  
 Burger a L. M., \$30; others, \$41 44, 71 44  
 Mercer St. Ch., W. G. Rule, 5 00  
 Pearl St. Ch., by E. F. Shepard, 40 00  
 University Place Presb. Ch., F. H.  
 Wolcott, 100 00  
 Northville, Cong. Ch., by Rev. C. Lock-  
 wood, 10 00  
 Onondaga Valley, Mrs. Harriet Bodwick,  
 in part to const. Mrs. Parthena Baker a  
 L. M., 25 00  
 Rockland and Shavertown, Presb. Ch., by  
 Rev. T. Laroom, 5 00  
 Troy, First Presb. Ch., Ladies Sew. Soc.,  
 by Mrs. M. C. Edwards, 3 00  
 Walton, Thaddeus Fitch, L. M., 20 00  
 Waterford, Stephen Munson, 2 50  
 Yonkers, Presb. Ch., Mon. Con. Coll., by  
 D. McFarlane, 40 00  
 Yorktown, Cong. Ch., by Rev. J. H. Thom-  
 as, 10 00

## NEW JERSEY—

Elizabethtown, S. P. Britton, 10 00  
 Mendham, Ladies, by W. L. Douglass, 3 00  
 Orange, Rev. Dr. Fisher, 1 00  
 Parsippany, Fem. Evan. Soc., by Rev. R.  
 Adair, 15 00

## VIRGINIA—

Fluvanna County, Gen. John H. Cooke, to  
 const. Dr. Carey C. Cooke a L. M., by  
 S. Beeve, 50 00  
 Leesburg, by Rev. H. R. Smith, 5 63

## ARKANSAS—

Choctaw Nation, a Friend, by Rev. C.  
 Kingsbury, 5 00

## KENTUCKY—

Cynthiana, Presb. Ch., by Rev. David  
 Mower, 10 00

## OHIO—

Received by Rev. W. Nichols,  
 Genoa, 25  
 Kingston and Porter, 19 73  
 A Friend, 25  
 Ellsworth, Lynds Lord, 18 00

Millgrove, Presb. Ch., by Rev. J. McCutchen,	25 00
New Carlisle, by Rev. E. B. Johnson,	17 00
Perryburg, Presb. Ch., Mon. Con. Coll., by Rev. J. H. Newton,	14 55
Temple Bar, Cong. Ch., by Rev. D. Davies,	9 50

## INDIANA—

Clinton, a Lady, by Rev. John Gerriah,	00 25
David and Union Cha., by Rev. A. H. Scherer,	8 00
Evansville, Ger. Ch., by Rev. C. Schrenck,	7 00

## ILLINOIS—

Chicago, Second Presb. Ch., by S. L. Brown,	129 00
Edwardsville, Gent. Miss. Soc., by Rev. J. C. Campbell,	22 00
Elkhorh Grove, Rev. Silas Jessup,	10 00
Marshall, Cong. Ch., by Rev. Dean Andrews,	6 50
Mount Sterling, by Rev. L. W. Dunlap,	31 66
Quincy, Presb. Ch., by Rev. H. C. Abernethy,	25 00
Waukegan, Cong. Ch., by Rev. B. F. Parsons,	12 00

## MICHIGAN—

Almont, First Cong. Ch., by Rev. C. Kellogg,	10 68
Barry, Cong. Ch., by Rev. H. Elmer,	5 50
Detroit, Rev. H. D. Kitchell, a New Year's Gift to const. Mrs. Ann S. Kitchell a L. M.,	30 00
Jonesville, Presb. Ch., by Rev. H. L. Stanley,	10 00
London, Presb. and Cong. Cha., by Rev. O. M. Goodale,	3 00
Long Lake, Cong. Ch., by Rev. J. B. Jewel,	6 00
Nankin, Cong. Ch., Coll. \$17 84; Rev. Reuben Armstrong, \$5; Mrs. Achsah Armstrong, \$1, by Rev. S. Cochran,	22 84
Saginaw City, Ger. Evan. Ch., by Rev. J. Ehrhart,	5 00
Schoolcraft, Presb. Ch., \$30; Rev. A. L. Payson, \$10, to const. Mrs. Mary Ellen Payson a L. M.,	30 00

## MISSOURI—

Fair Mount, Presb. Ch., by Rev. T. Hill,	4 50
North Prairie, Presb. Ch., by Rev. L. E. Morrison,	11 75
St. Louis, French Presb. Ch., by Rev. F. Michel,	10 25
Salem, Presb. Ch., by Rev. W. H. Smith,	10 00

## WISCONSIN—

Appleton, Presb. Ch., by Rev. C. W. Munroe,	4 05
Burlington, Presb. Ch., by Rev. C. C. Odwell,	8 62
Elk Grove, Cong. Ch., by Rev. Calvin Warner,	13 40
Geneva, Presb. Ch., by Rev. H. H. Benson,	11 87
Kenosha, Rev. Mr. Gridley's Ch.,	27 00
Lebanon and Brookfield, Cong. Ch., by Rev. A. Clark,	15 00
Platteville and Rockville, Ger. Evan. Cha. by Rev. J. Bantly,	17 10
Potosi, Presb. Ch., by Rev. E. Morris,	5 00
Rochester, Cong. Ch., by Rev. R. E. Snow,	8 75
Sharon, Ger. Ch., by Rev. C. Zipp,	2 00
Strongsville, Cong. Ch., by Rev. J. B. Preston,	10 00
Watertown, Cong. Ch., by Rev. N. C. Chapin,	20 00

## IOWA—

Davenport, Cong. Ch., by Rev. E. Adams,	16 25
Farmington, Dr. Cooley, by Rev. D. B. Nichols,	2 50
Fort des Moines, Presb. Ch., by Rev. T. Bird,	8 50

Montrose, Presb. Ch., by Rev. E. D. Holt, \$7; Rev. S. S. Howe, \$1; by Rev. C. C. Beaman, \$1 25,	9 25
Ottumwa, Cong. Ch., by Rev. B. A. Spaulding,	8 00

\$4,146 71

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Mendham, N. J., Ladies, by W. L. Douglass, two boxes,	
Nunda, N. Y., Ladies' Soc., by S. A. Horner, a box,	45 00
Oxford, Mass., Ladies' Sew. Circle, by Elizabeth T. Bardwell, a box,	61 73
Troy, N. Y., First Presb. Ch., Ladies' Sew. Soc., by Mrs. M. C. Edwards, a box,	31 14
West Newbury, Vt., Ladies' Sew. Soc., box,	25 00
Two boxes, source unknown.	

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Ann Arbor, Cong. Ch., \$4 58; Miss Eliza Page, \$2,	6 58
Presb. Ch.,	42 88
Springport and Tompkins, Presb. Cha.,	9 26
	\$58 67

The New Hampshire Missionary Society acknowledges the receipt of the following sums from June 25th to November 25th, 1852. Rev. B. P. Brown, Secretary.

Antrim, Ladies' H. M. S.,	18 47
Bath, Cong. Ch. and Soc.,	20 00
Bedford, Presb. Ch. and Soc.,	100 00
Bethlehem, Cong. Ch. and Soc.,	14 00
Boscawen, East Cong. Ch., \$21 64; Individuals, \$10,	31 64
Center Harbor, Cong. Ch. and Soc.,	6 85
Charlestown, Cong. Ch. and Soc.,	8 50
Chester, Cong. Ch. and Soc., \$88 76; J. W. Noyes, \$10,	48 76
Claremont, Cong. Ch. and Soc.,	18 00
Concord, viz:	
First Cong. Ch. and Soc.,	181 42
East Cong. Ch. and Soc.,	18 73
South, Rev. B. P. Stone, \$10; S. Farrington, \$10,	20 00
West, Mrs. S. Knowlton,	12 50
Coos County, Conference of Churches,	4 11
Cornish, Cong. Ch. and Soc.,	6 97
Derry, Cong. Ch. and Soc.,	31 62
Durham, Cong. Ch. and Soc.,	24 60
Epping, Cong. Ch. and Soc.,	18 62
Francestown, Cong. Ch. and Soc.,	58 78
Gilmanton Center, Cong. Ch. and Soc.,	17 26
Goffstown, Cong. Ch. and Soc.,	20 61
Goshen, Cong. Ch. and Soc.,	14 60
Great Falls, Cong. Ch. and Soc.,	39 02
Greenfield, Evang. Ch.,	10 60
Groton, Cong. Ch.,	8 75
Hancock, Cong. Ch. and Soc.,	7 75
Hanover, Dartmouth College, Rev. Dr. Richards,	2 00
Hillsboro Bridge, Cong. Ch.,	6 79
Hudson, Cong. Ch. and Soc.,	7 81
Langdon, Cong. Ch. and Soc.,	8 96
Lebanon, Cong. Ch. and Soc.,	17 00
Lampeter, Daniel Wheeler, \$20; Cong. Ch. and Soc., \$7 60,	27 50
Littleton, Individuals,	6 00
Londonderry, Presb. Cha. and Soc.,	17 76
Lyndeboro, Cong. Ch.,	71 70
Manchester, First Cong. Ch.,	15 00
Mason, Cong. Ch. and Soc.,	4 00
Meredith Bridge, Cong. Ch.,	18 52
Meredith Village, Cong. Ch.,	15 00
Moultonboro, Cong. Ch.,	8 00
Northampton, Cong. Ch.,	4 22
North Wolfboro, Cong. Ch.,	4 00
Orford East, Friends,	2 00
Ossipee, Cong. Ch. and Soc.,	20 00

Pembroke, Cong. Ch. and Soc.,	21 22
Peterboro, a Friend,	9 00
Portsmouth, North Cong. Ch.,	90 00
Raymond, Cong. Ch.,	11 00
Salem, Cong. Ch. and Soc.,	5 50
Sanbornton, Cong. Ch. and Soc.,	22 00
Seabrook and Hampton Falls, Cong. Ch.,	18 29
Sullivan County, a Legacy,	25 00
Tamworth, Mrs. A. N.—,	8 00
Wakefield, Cong. Ch. and Soc.,	18 00
Washington, Legacy of Ward Samson,	100 00
Wentworth, Cong. Ch. and Soc.,	8 00
Windham, Presb. Ch. and Soc.,	40 74
Income from Permanent Fund,	84 10
Donation from Thomas Berry, 8d, to Perma- nent Fund,	100 00

## Cent Societies.

Andover,	1 00
Antrim,	7 08
Barrington,	9 00
Bedford,	46 50
Bethlehem,	6 00
Bradford,	1 02
Candia,	23 28
Center Harbor,	10 41
Charlestown,	5 50
Concord East,	25 56
Concord North,	25 81
Cornish,	4 00
Danbury,	5 50
Dunbarton,	5 00
Epping,	10 36
Epsom,	6 77
Exeter,	42 26
Francesstown,	46 00
Goffstown,	17 17
Great Falls,	45 00
Hancock,	18 67
Haverhill,	80 00
Hebron,	8 25
Henniker,	9 85
Hill,	8 62
Hillsboro Bridge,	23 31
Hudson,	15 80
Kingston,	15 12
Lebanon,	28 00
Lempster,	18 46
Londonderry,	28 24
Manchester, First Ch.,	69 60
Meredith Bridge,	27 57
Meredith Village,	12 23
Milton,	18 10
Moultonboro,	8 64
Nelson,	10 00
New Ipswich,	10 00
New London,	2 50
Northampton,	19 24
North Wolfboro,	10 00
Northwood,	7 50
Ossipee,	14 00
Pittsfield,	8 73
Rochester,	18 15
Salem,	18 04
Salisbury,	8 00
Sandwich,	8 00
South Deerfield,	7 00
Stratham,	24 75
Tamworth,	12 00
Tuftsboro,	4 60
Wakefield,	11 60
Windham,	17 42
	<hr/>
	\$2,261 21

*The Massachusetts Home Missionary Society ac-  
knowledges the receipt of the following sums dur-  
ing the month of Oct., 1852. BENJAMIN PERKINS,  
Treasurer.*

Ablington, in part of Legacy of Edward Cobb,	125 00
Ashburnham, G. Rockwood, \$3; Anna B. Rockwood, \$1,	8 00
Attleborough, Fem. Benev. Soc.,	38 53
Boston, Mrs. Joanna Ryan,	10 00
Braintree, Rev. Dr. Storrs's Soc. Quart. Coll.,	19 00
Chelsea, Broadway Ch. and Soc., bal.,	4 00
Cohasset, Rev. Mr. Reed's Soc.,	12 00
Danvers, Ladies' H. M. Soc., in Rev. Mr. Fletcher's Soc.,	48 15

Dartmouth, Cong. Ch. and Soc., in full, to const. Capt. James Ryder and John South- worth, Life Members,	50 00
Essex, Cong. Ch. and Soc.,	25 00
East Bridgewater, Rev. Mr. Sanford's Soc.,	15 00
Hamden Co. H. M. S., H. Beeve, Junr., Treas.,	
North Wilbraham, Lad. Benev. Soc., to const. Mrs. Chloe Kibbe and Mrs. Eunice Kilburn, Life Members,	60 53
Springfield, Rev. Dr. Osgood's Soc., Lad. H. M. Assoc., to const. Mrs. Samuel Osgood, Mrs. John Mills, Mrs. Albert Morgan, Mrs. Harvey Bliss, and Mrs. Henry Fuller, Life Members,	161 00
Others,	878 47
Lawrence, G. H. Bailey,	5 00
Lincoln, Rev. Mr. Jackson's Soc.,	17 10
Medway, Rev. Mr. Sanford's Soc. Coll., \$23 08, to const. David Daniels a L. M.; J. C. Hurd and Mrs. Hurd, to const. Dr. A. L. B. Munroe a L. M., \$30,	62 08
Norfolk Conference, Coll. at a meeting at South Weymouth,	71 53
North Bridgewater, Porter Evan. Ch. and Soc.,	174 23
North Brookfield, Cong. Ch. and Soc.,	23 00
Plympton, Cong. Ch. and Soc.,	18 34
Quincy, Ladies H. M. S.,	11 00
Rochester, Ladies H. M. S., to const. Henry M. Adams a L. M.,	40 00
Raynham Center, Ladies' Sew. Circle, to const. Deac. Samuel Jones a L. M.,	20 00
Salisbury and Amesbury, Union Ch. and Soc.	20 00
South Deerfield, Monument Ch. and Soc., to const. Dennis Arms a L. M.,	20 00
Starbridge, a Friend, by D. E. Porter,	3 00
Uxbridge, Evan. Ch., to const. John C. Chap- in a L. M.,	30 00
Walpole, Mrs. O. W. Allen,	1 00
Woburn, Fem. Char. Soc., to const. Mrs. Mary C. Eager a L. M.,	20 00
A Friend,	5 00
	<hr/>
	\$1,519 89

*The Connecticut Missionary Society acknowledges  
the receipt of the following sums to Oct. 1, 1852.  
E. W. PARSONS, Treasurer.*

Colebrook, Cong. Soc. Coll., by S. P. Bolles,	25 05
Collinsville, Coll. by Rev. O. B. McLean,	21 53
East Granby, by Rev. F. F. Babson,	21 50
Everest Fund,	200 00
Hartford, Timothy Williams, to const. Pau- line Williams, of East Hartford, a L. M.,	30 00
Harwinton, Coll., \$6 50; O. Barber, \$2, by Deac. Clarke,	9 50
Hebron, Cong. Soc. Coll., by E. J. Doolittle,	24 06
Litchfield Co. H. M. S. Annual Meeting,	41 12
Litchfield, First Cong. Soc. Coll., by S. P. Bolles, \$184 07; W. Deming, \$3,	187 07
Middletown, Fourth Cong. Ch., by Mr. Washington,	29 25
Milton, Coll., by Willis Gibbs,	6 00
New Milford, Cong. Soc.,	55 15
New Preston, Coll., \$39: Martin Camp, of Ohio, \$20, by D. C. Whittelsey,	59 00
North Canton, Ladies' Miss. Soc., for library for Western Missionaries,	10 00
North Coventry, Coll., by G. Talcott,	38 20
North Madision, Coll., by Rev. H. Hooker,	24 00
Plymouth, First Cong. Ch., by Rev. S. P. Warren, to const. Miss Julia M. Terry a L. M.,	106 68
Portland, Coll., by E. Strong,	24 25
Simsbury, Cong. Ch. and Soc.,	48 27
South Farms, Coll., by Mr. Waugh,	4 25
South Killingly, by Rev. H. Hooker,	25 00
South Windsor, First Cong. Ch. and Soc., by Charles Willey,	28 16
Torrington, by Rev. J. A. McKinstry, Lad., \$24 29; Gent., \$23 13, to const. Dea. L. Hinsdale a L. M.,	46 47
Union, Ch. and Soc., by Rev. S. J. Curtis,	18 00
Warren, Coll., by Rev. Mr. Keep,	64 50
West Avon, Coll., by Rev. J. Grant,	30 00
	<hr/>
	\$1,160 01

# THE HOME MISSIONARY.

---

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT! . . . *Rom. x. 15.*

---

---

Vol. XXV.

FEBRUARY, 1853.

No. 10.

---

---

## Pastoral Visitation.

THIS important auxiliary to ministerial usefulness, is never rightly employed without great and happy effect. While it is not the leading, nor the most essential, among the responsibilities with which the minister of the Gospel is charged among his people, yet its benefits, direct and indirect, both to him and them, are so great that it will never be neglected without a serious loss of power from every function of the sacred office.

Something more, of course, is intended here by pastoral visitation, than what can be included in the ordinary forms of social intercourse. Social calls and visits, in the friendly interchanges of good neighborhood, and as a relaxation from exhausting mental occupation in the study, are not indeed to be prohibited to the pastor among his people. Nor will these be found without their characteristic benefit, in reference to the minister's grand aim; provided he is one whose professional character sits easily and naturally upon him in all appropriate situations, being never either disguised or obscured on the one hand, or rendered unnecessarily obtrusive on the other. Yet, social visits, however useful in their place, cannot serve the purposes of pastoral visitation; by which is intended, *visits from house to house, of a strictly religious aim*, so arranged and conducted as to bring the pastor acquainted with the spiritual state of the individuals and families of his flock, and to give them the opportunity to confer with him in the freest and most confiding manner respecting their religious experiences and hopes. It is the preaching of the Gospel, after apostolic example, "*from house to house, warning and exhorting every man with tears.*" Its effect can never be reached through the medium of the ordinary social intercourse of life; and that minister does but impose upon himself, and rob his ministry of some of its choicest fruits, who thinks by this to satisfy the claims of such a solemn duty.

Yet the temptations to a substitution of this sort, in practice, are not few. The liability, also, to rest in the more vague and general forms of religious conversation, is one which easily besets the pastor, even in the discharge of this more private and familiar duty. Pastoral visitation, though it be a change, and in that



sense a relief, from the severer occupations of the study, is no mere recreation for an idle hour, to be entered upon or prosecuted in a wearied, listless state of mind. It demands the living energies of the entire man, and will often make as exhausting drafts upon them as any other kind of ministerial labor. Yet it is never without an adequate remuneration. While it brings along with it a large reward, in the secret satisfaction accompanying the duty, there are obvious and abundant fruits which afterwards appear, securing to all the other forms of effort their appropriate success.

But it is to the duty of pastoral visitation on the *Home Missionary field*, that we wish, in these remarks, more especially to call attention. From the incidental notices contained in the communications of the missionaries, we are often deeply impressed with the peculiar felicity and value of such labors in promoting their success. The circumstances of the Home Missionary, whether in a new field like that at the West, or among the waste places of our older states, are such as must create a peculiar demand for this kind of labor. One of the first things to be done for such a people, is to gather them into the house of God on the Sabbath. To accomplish this what more kindly and effectual means can be employed, than that of a well conducted pastoral visitation? This will not, of course, in such communities, be limited to the families whom the minister may already number in his congregation. But looking upon the entire population around him, who are scattered abroad as sheep not having a shepherd, the faithful missionary will, in the spirit of his gracious Master, deeply compassionate their spiritual state; and will regard himself as being sent to all those within his reach, to whom the Gospel is not carried by some other hands. In respect to this large portion of the people, especially in our new states, too great importance can scarcely be attached to this branch of missionary labor. It is only second to the public preaching of the Gospel. It is, indeed, as just intimated, directly subservient to this, by securing to the preacher a better congregation, and more effectually preparing the way for the truth to the conscience and the heart. In some conditions of society, we apprehend that such personal and private labors may constitute an *indispensable preliminary* to every other means of success. "Go ye out," says the Master of the Gospel feast, "into the highways and hedges, and compel them to come in, that my house may be filled." Little delicacy need be felt, on the part of the servants of Christ, in those communities where all the institutions of society are new, in rendering an energetic obedience to the spirit of this injunction. It is always surprising to perceive how many, even after the Gospel has been brought within their reach, seem disposed to wait to be invited, persuaded, and even compelled by our persevering kindness, to make themselves partakers of its benefits.

Pastoral visitation must not, it is true, be allowed to engross the time of the Home Missionary, to such an extent as to keep him from the studies which are necessary to furnish his mind for the stated instructions of the pulpit. Having gathered around him an auditory, he is then to bring forth to them, out of his treasure, things new and old, according to the demands of their intellectual and spiritual state. He must declare to them all the counsel of God. It is never to be forgotten that the minister's great power lies in his pulpit ministrations; and that this is a power which requires to be ever replenished and sustained by incessant study of the word of God. Yet nothing will afford him greater encouragement and help, in supporting this main burden of his calling, than a diligent and systematic employment of a suitable portion of his time, in pastoral visitation. By bringing him into intimate communication with his hearers; by making him thoroughly acquainted with their thoughts, opinions, and feelings in reference to matters of religious doctrine and experience, it serves to stimulate and guide his own mind in the study of the word of God, and to open

more distinctly to his apprehension its endlessly diversified, but yet specific points of application. It enables him to wield the weapons of inspired truth with a more definite aim, and to do much greater execution in the pulpit.

The man of God, in order to be thoroughly furnished unto every good work, must gain a thorough knowledge of the work he has to do. There is an instructive analogy in this respect between the work of the ministry and the healing art. The successful practitioner is not the man of *theoretical science merely*, but the man who unites with this, accurate and extensive *observation*,—observation both of the phenomena of diseases and of the actual operation of his remedies. No degree of proficiency in the *materia medica* will suffice, without the corresponding branch of knowledge. Without this union of attainments, there is no such thing as *skill* in the medical profession; and no such thing as *success*, justly attributable to the practice.

The same principle of reasoning, under proper limitations, is applicable to the work of the ministry. Theology needs to be regarded less exclusively as a theory, and more in the light of its practical application. Its field of operation is the mind and heart and soul of man, in all the intellectual and moral aspects of its condition. There is a real correspondence between the ever varying shades of character, opinion, and experience, with which the preacher has to deal, and the manifold appliances of that inspired truth which is given him to employ in turning men to God. To the discovery of this correspondence, both the study of the Bible and the knowledge of the human heart are equally essential. In the happy unison and use of these attainments, so far as human attainment can avail, is found the proper *skill*, so important to the *true success* of every minister of the Gospel. *He that winneth souls is wise*. In connection with entire dependence on the blessing of the Spirit, there is the fullest scope, and the most absolute demand, for energy and wisdom in the application of every human instrumentality. To this a true spirit of dependence and of prayer invariably leads.

We scarcely need to add that, if the foregoing remarks have a more special appropriateness to one portion of our country than another, we think it is to our Western Home Missionary field. The condition of society there requires to be studied in a great measure by itself, and in its individual elements. It bears but an imperfect resemblance to other and older communities of the land; neither is it extensively characterized, as yet, by the prevalence of general laws and habits of its own. Brought together from widely different sections of our own country, and from various nations of Europe, there is almost endless variety in character, opinions, and habits of thinking, among the people of the West. Society there is a hurried aggregation of unquiet elements, not yet moulded into one homogeneous mass. Even those influences which are already common to the people in their new state, have had too little time to produce a mellowing and harmonizing effect. Their idiosyncracies, eccentricities, provincial and national peculiarities of character, have not been abraded and worn away by long attrition with each other. By knowing one man you do not know another. A few families may not, as in some of our older states, be taken as a specimen of the whole. Diversities of moral training; strange and peculiar types even of religious experience; errors, objections, prejudices, and subtleties of philosophy falsely so called, to which it is necessary that the missionary should adjust his public teachings, exist in all imaginable variety and confusion. The preacher who would secure for his labors, in such a field, the advantage of any special adaptation to the moral necessities of the people, must bring himself, as much as possible, into close and frequent contact with families and individuals. In no other way can he hope to meet the peculiar difficulties of his work, so as both to save himself and them that hear him.

## Record of Missionary Experience.

## MINNESOTA.

*From Rev. Richard Hall, Point Douglass.*

## Temporary Hindrances.

My Sabbath labors, during the last quarter, have been expended at five different preaching points; the plan being to supply two of them, one in the forenoon and the other in the afternoon, on each Sabbath. I have to say, then, that, contrary to my wishes and differently from what I have hitherto done, during the last three months I have performed very little missionary labor, except to meet my Sabbath-day appointments for preaching; and these have been attended with more frequent interruptions, and performed with less efficiency than heretofore. I have been entirely laid aside two Sabbaths by fever and ague, and for some weeks have been obliged to limit myself to preaching once a day, in consequence of the debility which this disease has occasioned. Heretofore, so far as I can learn, cases of fever and ague have been very rare in our Territory; and this year, I believe, there have been more cases at Point Douglass, Prescott, and vicinity, than in all Minnesota besides.

Another cause, also, has withdrawn me more than usual from my pastoral duties the past quarter. The scarcity and the very high price of labor has obliged me, in building my house, to labor at it a good deal with my own hands. But, by the blessing of God, it is now finished, and we are about moving into it. I desire to rejoice and bless God that he has thus given us a comfortable *home*, and in it a *study*—the minister's work-shop; and although the completion of it has occasioned a temporary diminution of pastoral labor, yet, with God's blessing, I feel that this will be more than counterbalanced by the advantages it will give me for increased efficiency in future.

O, that I had now a *house of worship*! But it will not do to talk of this as yet. I must content myself to labor on as I now do, for I know not how long a time.

*From Rev. E. D. Neill, St. Paul.*

## The "Whisky Influence."

The annual political election, which is just over, has caused a good deal of excitement, because the "whisky influence"

strained every nerve to elect those who would vote to repeal the law passed at the last session of the legislature, prohibiting the sale of intoxicating liquor. The friends of temperance have been much pained to see politicians fall down and almost worship groggery keepers and groggery patrons, for the sake of obtaining their votes; yet they hope that there will be virtue enough in the next legislative assembly to frown down all attempts to make void a law which is agreeable to almost every man of moral principle in the Territory.

A few weeks ago a number of persons, who could hardly speak the English language, made threats of resistance against the sheriff, and endeavored to create a riot, while he was about to seize some liquors deposited in one of the warehouses.

## Divine Influences Withheld.

At present there are many things to stir up a minister to pray for a revival of religion. The Lord has granted unto many of my people their heart's desire, and prospered them since they came into this new land; and yet they appear to be afflicted with leanness of soul. While there continues to be a good attendance upon all our meetings, Christians do not "pant as the hart after the water brooks" to see the wicked turn from the error of their ways.

## IOWA.

*From Rev. A. L. Leonard, Burlington,  
Des Moines Co.*

## A Missionary's Prayer Answered.

Trusting in the Lord, and, as I hope, loving his blessed cause, and having continual sorrow of heart for the multitudes that are perishing, I begged for a providential direction to an open door; and that, relying on the promise, "My grace is sufficient for thee," I might do all that one so unworthy and sinful could do. The Lord has opened a door, so wide that I can by no means fill it. Many applications for meetings in destitute places I have been compelled to decline or postpone, for want of time and ability to en-

dure the fatigue. As to pecuniary compensation, that being a secondary consideration, and most of the people being not only poor but unaccustomed to such things, there is little or no burden of this kind to bear. Within the quarter I have preached about fifty regular discourses, besides as many or more informal addresses; I have visited seventy families, earnestly and instantly pressing the claims of the Gospel on them, collectively and individually, in many instances where it seemed to be necessary, repeating the same efforts day after day and week after week.

#### Great Change in a Family.

I have witnessed many most interesting seasons in such circumstances. Sometimes *whole families* (where the tear of contrition had never been shed, the voice of prayer had never been heard, and the name of God was not uttered, except in vain), would, in broken attempts, unite their sighs and tears and prayers, while we all seemed to pour out our souls before the Mercy Seat.

I will mention one case rather remarkable, of a family of eight persons, composed of the father and mother near sixty years of age, two sons recently married, with their wives, and two daughters unmarried. During the previous winter regular balls furnished scenes of weekly dissipation in this vicinity. They were frequently held at the house of these eight persons, and the aged father was said to have been one of the gayest participators, actually reeling and stamping, and leading the young in the rustic dance. About the time the effort commenced in that neighborhood, the old man returned home on the Sabbath, just at the preaching hour, with the results of a bee hunt, and his sons with him. Of course none of these could well be at meeting. Some of the females were there, however, and God found them out. The father finally began to attend; at first rarely, but then more and more regularly, and after some threatening as to what he would do with the minister, &c., became deeply interested, and at length inquired, with a meekness of spirit that was lovely, "What shall I do to be saved?" He was answered, and as we hope, followed the directions given. Now he is rejoicing in God with all his house. His whole family, of eight souls, are rejoicing with him, in the hope of an interest in the Savior. Some of the family have told me that they all, in rotation, pray sometimes in their family worship.

They feel that God has done great things for them, whereof they ought to be glad.

From Rev. W. I. Coleman, Bellevue, Jackson Co.

#### Retrospect of Five Years.

This quarterly report closes the fifth year of my Missionary labors, under the patronage of the American Home Missionary Society, on this field. The question naturally arises, What has been done since the Gospel has been regularly proclaimed on this moral waste? The tittle that has been accomplished, compared with the moral and spiritual necessities of the people, may serve to humble him to whom the work of the ministry has been committed here, and, in future, to urge to greater diligence and self-denial in bringing this field under christian influence and culture. Yet, through the abounding grace of God, the external religious aspects at least, of this town and region, have improved, within five years, more than one hundred per cent. And we fondly trust, that a few souls have been led to embrace the Gospel as a vitalizing power, the means of a new life of spiritual enjoyment and usefulness. For the good thus accomplished let God be praised. The agency of the American Home Missionary Society seems to have been owned of God in effecting here his purposes of grace.

#### Meetinghouse Dedicated.

On the 15th of July we dedicated our new meeting-house to the service and worship of Jehovah. Rev. J. C. Holbrook preached the sermon on the occasion. Our house, costing about \$1,150, besides the lot on which it stands, for which we paid \$70, is capable of seating 258 persons, and, by filling the spaces about the pulpit and the door, about 50 more. The church feel very grateful to our friends at the East for their timely aid; as also to friends in Galena and Du-buque.

Besides the \$100 given, as a stimulus to build, by a benevolent gentleman in Connecticut, we have received aid from abroad to the amount of about \$250. We now have a debt, resting upon three individuals (who agreed to assume it), of about \$225, which we hope to meet in the course of a year. The congregation has obtained lamps and stoves, and are making arrangements for obtaining a bell.

*From Rev. Reuben Gaylord, Danville,  
Des Moines Co.*

### The Youth Remembered.

The state of things here is at present somewhat peculiar. We have in the place a large class of youth, from the age of 15 to 21, who have not received the benefits of a religious education, but who are in the habit of attending meeting *somewhere* almost constantly. They are influenced greatly by the love of novelty, and will go to hear any new preacher. They frequently attend with us in the morning, and quite regularly at night. We hope to do them good. There is a good deal of interest felt in their behalf among the members of the church. I feel that now is the seed time for them; and I hope some precious fruit will yet be gathered from among their number.

How suggestive to a benevolent mind is this short communication! There is hope of the young, even from the vivacity and curiosity natural to their period of life. The Sabbath and the christian assembly have an interest to their minds, through the intellectual and social excitement they awaken, if for nothing more. The moral depravity of those young persons who can habitually and contentedly absent themselves from the places of public worship on the Sabbath, has grown to a kind of monstrous maturity, beyond their years. But where this privilege is improved by the youthful portion of a community, with any good degree of sobriety and self-respect, a door of peculiar encouragement is opened to the preacher. The most negligent and Godless families may, in their children, furnish subjects for the victories of truth, through whom a change shall come over the whole aspect of the house. How important that the Home Missionary at the West should be able to gather the young of every class into his congregation, and offer to them instructions which will profitably interest their attention! How important everywhere!

*From Rev. Thompson Bird, Fort Des  
Moines, Polk Co.*

### A Moral Convalescence.

The state of things described in my last report relative to California, Oregon,

the gold mines, &c., &c., has in some degree passed away. The people are becoming more sober minded, and are occupying themselves with the ordinary pursuits of life. There is a perceptible increase of "hearers of the word." The Sabbath schools in my field of labor are better attended, and far more interest is taken in them by the parents than heretofore. Each of the schools is supplied with a good library. One school organized in a neighborhood prepares the way for another; prejudice is giving way; each school organized and sustained, creates, at that point, a desire for the preaching of the word; and the missionary finds, before he is aware of it, that he has more places to preach at than there are Sabbaths in the month. There are now four such points in as many counties adjacent to this, where a minister might be employed with a hopeful prospect of success, and where small churches could be organized.

### Wanted, a Minister to stay.

In a recent tour through an adjoining county, I found a neighborhood, composed in part of various shades of Presbyterians, who would unite in a church organization, if a suitable man would come and take up his abode with them. The prominent man of the neighborhood said they would contribute of their means to the minister's support. But, said he, "We wish the minister to come and live with us—not only preach to us—but also to assist us, by his counsels, in managing the schools, both the Sabbath and common schools, and in promoting the moral and intellectual improvement of the community." Can you send the man to do this important work?

---

### WISCONSIN.

*From Rev. Edward Brown, Wautoma,  
Waushara Co.*

### Narrative of Three Months' Labor.

I arrived here on the sixth day of May last, and commenced preaching to the people on the ensuing Sabbath. I found several members of churches of our connection in the vicinity, and made arrangements to supply them a part of the time, for one year. From this point I have been exploring the country around. At Neshkoro, ten miles south of this place,

I found a settlement of intelligent people, mostly from New York State, who had never had religious meetings among them since the commencement of their settlement, three years ago. They were very desirous of having stated meetings there, though but few of them are professors of religion. I have divided the labors of the Sabbath between this place and Neshkoro, riding from one to the other every Sabbath. Within the bounds of my two congregations, there have been four Sabbath schools organized and kept in operation. At Wautoma, the number of scholars is about twenty five; at one of the intermediate points, called Bridgewater, sixteen; at another, called Lincoln, twenty; and at Neshkoro, thirty five. The congregation at Wautoma usually numbers about forty persons, and at Neshkoro about fifty. I have found within an area of ten miles, twenty two of our church members, of whom two are from Presbyterian, and twenty from Congregational churches, mostly from New York and Maine.

#### Important to begin Early.

I find that, in this country, the missionary is wanted to go in with the first settlers, and lay his foundations in the first beginning of the new settlements. Much is lost by delay, as a thousand bad influences are at work to mold and fashion society at its incipient stages. In this region, known as the "Indian lands," the whole country is open before us; there is scarcely a point of importance where Congregational or Presbyterian churches might not be formed, and maintained, were there a minister on the ground. In every neighborhood I find some members of those churches,—some alive and active, some languishing and ready to die, and others far gone away from duty. Of the twenty two members to be found on my field, perhaps sixteen or eighteen might be formed into one church at a proper time. I do not think it prudent to hasten.

#### Fields Ready to be Entered.

In respect to this part of the State, embracing the Indian lands, or Menomonic Purchase, and the Pinerias of the Upper Wisconsin, I have taken considerable pains to ascertain the wants of the people, and the prospects for missionary labor. In each of the following counties, Adams, Portage, and Marathon, Home Missionaries are wanted, would be sustained in part, and could collect churches. At Warsaw (Big Bull Falls) a few days since, the traveling agent of the Bible Society was told, by some of

the leading citizens, that they would pledge \$300 toward sustaining a Home Missionary.

#### The Missionary must offer Himself.

From my knowledge of the country, I feel warranted in saying, that missionaries here must precede churches, or not come at all. Most of those who settle in the country are poor, and know not what measures to take, to secure the privileges they desire; and the missionary must go and offer himself to the people, or not find his way at all. If the Presbyterian and Congregational churches do not extend themselves all over these lands, it will be their own fault. Almost anything that pretends to preach, can get willing hearers; from the great dearth of the word of life. As far as I can learn, there are, preaching in Waushara County, besides myself, one Baptist, one Episcopal Methodist, one Wesleyan, one *Christian*, one Adventist, one Sabbatarian, or Seventh Day Baptist, and one Irish Catholic. The county of Waushara was set off from the north part of Marquette County, and is thirty six miles long by eighteen broad. The people are mostly from New England and New York. There is but little foreign population in the county. There is one small settlement of Irish Catholics, and one of Norwegians. There are also a few Welsh, who are intelligent and religious people. The country is very healthy, has a good soil, abounds in water privileges, and will soon be filled with inhabitants.

I have, thus far, had to struggle with many disadvantages, and, with my family, endure many privations; being twenty miles from a market town, among a poor, though liberal and willing people, and as yet without means to procure many things necessary. But I feel cheered in the work by the favorable appearance of the field, and by the promises of the Great Head of the Church, who has, as I believe, a numerous company of his elect to be gathered here.

---

*From Rev. S. S. Bicknell, Fort Atkinson, Jefferson Co.*

God is dealing with us in great mercy; for though we have not the luxuries, and scarcely the conveniences of life, still we have the necessities. These, with good health and the consciousness of doing some little service in the vineyard of the Lord, call forth our gratitude; and we labor on, looking for our full reward in heaven.

The following source of trial is, we apprehend, but too common among missionaries who are struggling with the inconveniences of the new settlements.

### Privations of the Mind.

Our greatest domestic trial is the want of means and facilities properly to educate our children. It takes all our little income to furnish them food and clothing; so that we have nothing left with which to send them to any other seminary than that of the district school.

Another sore privation is the want of money with which to purchase such books as I need for my study. All the books I have, treating, in any way, upon theological subjects, stand upon the back of the table upon which I now write. Most of my brethren around me, have better libraries. But with my lot, in this respect also, I try to be content, asking God, to whom all the wealth and knowledge of the world belong, that this my want may be supplied.

### Wisdom of Home Missions.

More and more am I impressed with the wisdom of the Home Missionary Society's efforts to introduce the Gospel early into Wisconsin. Already are blessed fruits, resulting from these efforts, beginning to be manifest. Though there is much wickedness, and there remains still much work to be done, still a marked and visible progress is made, from year to year, among our people in their social and moral condition.

### Honorable to all Concerned.

Our new house of worship is to be dedicated to-morrow. It is finished and furnished, with the exception of the bell, which is sent for, and will, in a few weeks, send its thrilling notes over this valley, and gladden many hearts. The ladies of the place took in hand the matter of raising funds for the purchase of the bell, and for the furnishing of the house, and have been completely successful. The contractor, too, who had agreed to have the house finished by the first of October, has completed it about the first of August; and has, moreover, remitted to the Society \$100 of the debt due him. God be praised for his great mercy to this people! May his presence be mani-

fest, and his power felt among us on the morrow!

On the morrow the Missionary thus concludes his letter:

Our house of worship is dedicated. We have had an interesting day. God's presence seemed to be indeed with us. Many were present, and all seemed to rejoice in what the Lord hath wrought for us. We will praise his holy name, and pray for his Spirit to accompany the word to be proclaimed in this his house. Brethren, pray for us!

### *From a Missionary in the Interior.*

#### In Perils among False Brethren.

I entered upon my second year's labor in this place, under very embarrassing circumstances, and with little expectation of remaining to the present time. The opposition, which had been directed against the church, by men who were unsound in doctrine, was brought to bear against the minister. You know something of the withering, blighting influence of professors who stand aloof from the church; and you can appreciate the discouragements of this little flock, surrounded by a number of professors who took no interest in the organization of the church, or its prosperity, but who constantly complained of its "too rigid" rules and "iron" creed, and have labored directly to weaken the church, crush its energies, and destroy the influence of the minister. All was for the purpose of forcing it to a reorganization, on a union plan, with no creed but the Bible; or with one which should not recognize the divinity of Christ, the sovereign purposes of God, the perseverance of the saints, or the baptism of the infant seed of believers. This church, from its organization, has been united in the defense of sound doctrine, and was unwilling to yield to any such compromise. At their earnest request, and on individual pledges "to do all they could for my support," and "to sustain me by their prayers and sympathies," I have continued to preach the Gospel to them.

#### Prayer Heard and the Spirit Given.

The brethren appointed, in addition to the Thursday evening prayer meeting, a

weekly meeting, to pray for their minister, and for a blessing on the preached word. Those meetings have been well sustained. Soon after they were established, we began to see indications of good. The Spirit of God was evidently with us. The church seemed to be reviving. The standard of piety was elevated. Deep humility and a fervent spirit of prayer prevailed in the church.

We have occasion for devout gratitude for what God has done for us. He has heard our prayers and granted us a little reviving. He has owned us as his covenant people, and we take courage. We have seen sinners inquiring the way of life; and we trust that about twenty have found the Saviour.

A weekly prayer meeting has been sustained by the young converts during the past three months. Six united with the church at our last communion. Others will join us soon.

The building which we occupy for a house of worship, has been enlarged one half; so that we are much more comfortably provided for than we have been. Yet we need a church edifice.

The opposition to the church has been overruled for good, and is fast disappearing.

---

*From Rev. Hiram Freeman, Oshkosh,  
Winnebago Co.*

#### **Exciting Trial.**

Our village has been the theater of various excitements, but none of them were of a religious character. A child, which was lost nearly two years ago, has been found among the Indians, but having been colored, and in other ways disfigured, it was difficult fully to prove its identity. The Indians refused to surrender up the child, and consequently a legal process was instituted; and this being the county seat, the trial came off here, which threw the whole town, and, I may say, the whole county into a high state of excitement. The trial itself lasted more than a week, while the preliminaries, together with the movements which followed the decision of the court, occupied public attention more than a month.

The decision was in favor of the Indian claim; but public opinion was, nevertheless, strongly opposed to the surrender of the child to the demands of the law. The child was, however, *in form* delivered up, and the bonds released; and then the neighbors interfered and took the child from the sheriff; who, seeing their

numbers and their determined spirit, retired, intending, no doubt, to return with a posse and retake it. But before his return the child had been removed, and was on its way to one of the eastern states. During the period when these things were transpiring, I preached a discourse, in which it was my endeavor to illustrate truth by the events occurring; and I hope that a good impression was produced.

General attention has been awakened to the subject of temperance, and we think the public mind is becoming ripe for the passage of a law which shall suppress the liquor traffic entirely. Such a law is very much needed in this state. Our villages are suffering beyond expression from intemperance. In Oshkosh alone the round sum of one thousand dollars has been paid, the last year, for licenses to sell liquors. We think, however, that the temperance movements now in progress are doing something to curtail this great evil.

#### **Public Worship and the Sabbath.**

We find our little house of worship a great assistance to us, in securing a congregation, and in promoting the order of society and religious advancement. The Sabbath is very much better observed than it was one year ago. The Sabbath convention, held in this section of the state, to promote Sabbath observance on Lake Winnebago and Fox River, has contributed to this result. A steamboat seldom enters our port now on the Lord's day; whereas, two years ago, the quiet of the day was almost invariably destroyed by their frequent coming. I have seen three hundred people at a time, on the docks and boats, and about them, as I have passed to my appointment for preaching. Then it was not unusual to hear the report of firearms within the precincts of the town; and the streets and all places of public resort were thronged more than on other days. The Sabbath had not then come to our place; at least so far as the majority of the population was concerned; the multitude did not acknowledge its presence. Now, our streets are still on the Lord's day, and there is very little riding or walking out to be seen in the village or about it.

It is painful, however, to think that the work of iniquity and death is going on more silently, in saloons and secret places. These dens and strongholds of sin are, to be sure, becoming less in number; and those that remain, are not pouring out such a tide of ruin as formerly.



## MISSOURI.

*From Rev. Christopher Bradshaw, Little Osage, Bates Co.*

### External Hindrances.

The field which I occupy is beset with many and peculiar difficulties. The country is very level. Three small rivers, the *Marais des Cygnes*, *Little Osage*, and *Marmitan*, coming in different directions, meet near the center of Bates County, and form the main *Osage River*. These rivers rise to an enormous height, covering the country with their back-water, from eight to ten miles. On these streams there are no bridges, and only three ferry-boats; and these are out of the way of my missionary traveling. These streams are for weeks, and sometimes months together, past fording. The prairies lying between them are very extensive, and contain the finest pasturage and farming land in the world.

### A Sacred Spot.

I live on the *Little Osage river*, in sight of the church; and I can see, with ease, the marble slab that marks the resting place of *Rev. NATHANIEL B. DODGE*, one of the first missionaries at the *Harmony Mission*, among the *Osage Indians*.

I preach stately at *Little Osage*, *Marmitan*, and *Papinville*. I have preached from sixteen to twenty funeral sermons within the last thirteen months. On the evening of the second Sabbath of April last, I preached at the funeral of *Miss ETRIS*, one of the first missionaries at the *Harmony Mission*, and the only one that remained upon that consecrated ground.

The mission to the *Osages of Missouri*, here referred to, was established in 1821, by the *United Foreign Missionary Society of New York*. It was the second of the missions sent forth by that Society; the first having been established the year before, among another branch of the same tribe of *Indians*, about one hundred and fifty miles farther south. In 1826 these, with the other missions of that Society, were transferred to the *American Board*, in pursuance of the union then consummated between the two Societies. At this time there were only eleven persons connected with the mission at the *Harmony station*. A number of families, from among the agricultural and lay members of the

original establishment, had already left, in consequence of the many and peculiar difficulties attending the enterprise; among which, though not the chief, were the inundations by which their property and the products of their labor were repeatedly destroyed. The Report of the Board for 1827, says, in reference to this mission, that "no modern effort among the *American Indians* has been attended with more trials of various kinds."

Several of the missionaries, however, continued their patient and self-denying labors at the *Harmony station* until 1836; when, owing to the removal of many of the *Indians*, and other causes, this mission was given up. *Rev. Messrs. Dodge and Jones*, two of the ordained missionaries on the ground, were commissioned the same year, by the *American Home Missionary Society*, to preach in the white settlements which had begun to be multiplied in the vicinity; and henceforth this spot, so lately buried in the deepest recesses of the *American wilderness*, hallowed by the prayers and tears and sleeping dust of some of our early missionaries to the heathen tribes, became a portion of our great *Home Missionary field*.

---

*From Rev. H. C. Werth, Herculeum, Jefferson Co.*

### Germans in St. Louis.

The time which I was able, I have mostly occupied in domiciliary visits, and in preaching to the *Germans and Dutch* in *St. Louis*. But I find my labors there connected with many disadvantages. The intelligent part of the *Germans* there, are too much darkened by infidelity, to be willing to come and hear the preaching of a *revealed religion*. These are, properly speaking, the *German business men* in the city. The middle class of society are constantly pressing into the country to settle there. Thus only the well educated classes, who are competent for mercantile affairs, and the most common people, who have no means to settle in the country, stay in the city. Those who are religiously disposed, are mostly found among the latter. But the lack of their education and of intellect, constitutes them so unfirm of character, that even the best of them, who see it to be wrong

that, in the German churches, believers and infidels are joined together as one mystical body of Christ, will continue in the old German system, against the instruction of the Lord.

Among such Christians I have never liked to labor, wherefore I did not before take the city as my field. At last I yielded to the urging of my brethren in the ministry there, who were so kind as to give me a free use of their church buildings, for public worship with the Germans. But my apprehensions have only been confirmed. The attendance has been too small to warrant a continuation of the station. My friends say that they are confident, if I could preach at my new station regularly every Sunday, the churches would soon be full of hearers. But, in order to do that, I should require to reside in the city; which, at the present rate of my income, is impossible.

#### Visit to Germans in Illinois.

During the past quarter I have also made an excursion through that part of Illinois which is situated east of Herculaneum. There I explored a better field for the work of the Lord. A territorial circle of about nine miles diameter, near Columbia, is thickly settled by Germans, where I know of none but a St. Stephanian preacher. These people seem to be of a different disposition from the city Germans, and showed a great desire after the ministry of the Gospel. After my visiting them and preaching to them, they convened a meeting of about twenty heads of families among them, in which they made up a petition, begging me to come and instruct them and their children in the way in which they must be saved. They also promised that they would not persist in any ecclesiastical *usage*, which is not in accordance with the principles of Christ for his church; but that, in every respect, they would submit to the word of God.

On the occasion of a spiritual conversation with a company of them, they asked me what the difference was between the German — and the Presbyterians. I answered: "There is no material difference in *doctrine*. The only difference is in the *principle of church fellowship*. They say: 'The Christian Church consists of all those who have been baptized.' And the Presbyterians say: 'The Christian Church consists of all those who have been regenerated.'" When I answered them thus, they declared that the Presbyterian principle was

the truth, and that they wished to stick to it.

#### MICHIGAN.

From Rev. Elizur Andrus, Keelersville,  
Van Buren Co.

#### The Power of Truth Prevailing.

I can record nothing especially remarkable during the last quarter. A few questions and texts of Scripture were presented in writing to your missionary, by a very warm Universalist; which were answered mildly, but in such a manner as to put an effectual quietus, I trust, upon all questions of that character hereafter.

A general solemnity pervades the congregations on the Sabbath, and a fixed attention indicates an interest in the truth which is very encouraging. The means of grace are exerting a powerful influence in society, which, to all appearance, is coming fast into a better state. The houses in which we meet on the Sabbath are frequently crowded. Our prayer-meetings are very well sustained and profitable. A number are expecting to unite with the church, at our communion on the next Sabbath.

#### Gratitude for Books Received.

I have the pleasure to acknowledge the receipt of an order for Dwight's Theology, for which I cannot sufficiently express my thanks, and only say, the books came like cold water to a thirsty soul.

I never felt so strongly called upon for thoroughness and sound argument in my pulpit efforts as here; and never felt as much the need of all those helps which are found in a good library. Could I meet other necessary expenses, and do so, I should order books to the amount of my quarter's commission, and more; but I must content myself to do without until more able to buy.

How many could be found who feel as I do in this western country; how many who have struggled hard to obtain an education, exhausted all their means, and perhaps incurred some debts, and must then go forth and labor for two, three, or four years with very few books!

None can realize or estimate their value as he who, feeling his responsibility as a minister of Christ, is pressed to the task of meeting minds of every cast, from that of the judge and senator down to the most humble capacity.

*From Rev. John Monteith, Blissfield,  
Lenawee Co.*

**A Western Parish no Sinner.**

My labors have been rather more arduous than usual, as I have undertaken to preach in three extra places, by preaching three times a day, and traveling some twenty miles between the places. It is doubtful whether a dollar more will be raised for the support of preaching, by those thus added to the number of my hearers. Most of these destitute people have been in the habit of hearing, as preachers, those who labor with their hands six days in the week. Nor am I very sanguine about doing much good to the older class of hearers, whose reformation and conversion seems not very hopeful. But it is very desirable to throw an influence around the rising generation, who must ere long constitute the chief population of the country. I am sowing the seed, though no fruit manifestly appears. My best hearers, during the season of heat and constant labor, often sit before me with languid eyes and dull perceptions; which is not very pleasant to the preacher. I endeavor to overcome this by presenting interesting subjects and easy trains of thought. We are favored with a diligent attendance on public worship, and at our weekly prayer-meetings. The attraction, I trust, is chiefly the power of God's truth, which interests the awakened conscience.

**Hopeless Characters, how Formed.**

But the reflection is painful that numbers keep themselves out of the way of hearing. I try to reach them in private; and, in this way, I am learning, almost daily, what are the influences which have formed these apparently hopeless characters. They are mostly backsliders and apostates, not well informed; but, in some cases, the children of good people—of deacons, or of ministers, of some denomination or other. Some have thought they were converted, but by and by became "offended;" others once belonged to a class, or to a church, but now keep their distance from such things, and if they hear preaching at all, prefer hearing an illiterate man, or one who uses little moral discrimination. These persons are generally prompt in slander and censorious remarks against the religious. The influence of truth upon their children is the best hold, I believe, that we have upon them. We must bring these into our Sabbath schools, and bring good influ-

ences to reach them in their daily schools; and thus they will be prepared to hear with more profit, and when they are converted, will be more useful. A number of such are now members of our church, and are increasingly thoughtful and intelligent. But it is a great trial to labor among such a people, who have every thing to learn, and to whom it is often so difficult to communicate your thoughts. Were it not for the results to be hoped for in this world and in eternity, the task would be intolerable. But in this work I am only paying a debt. To every poor wandering soul that comes within my reach, "I am a debtor." I would not, therefore, shrink from duty, nor from the most self-denying labor.

---

*From Rev. Harvey Hyde, White Lake,  
Oakland Co.*

**Eleven Years of Missionary Labor.**

This day completes my present missionary year—the eleventh which I have spent in laboring under a commission from the American Home Missionary Society, in this state. In looking back over these eleven years, I see much, very much to be humbled for. O, how much more did I think might be done for Christ and his church, in eleven years, than I seem to have done! And when I compare what has actually been done, with what needed to be done, it does indeed seem small. Yet I have been endeavoring to use opportunities as they occurred, and as God gave me ability, and hope that something has been done, which he will own in the great day as for his glory.

In closing another year of my labors, I cannot but give expression to the deep gratitude I feel, for the timely and needed aid rendered to me in this field these many years. The Society has been truly a succorer of me, and of many in like circumstances. How any one can look at the religious wants of our country, and lightly value the American Home Missionary Society, I cannot understand.

---

*From Rev. J. H. Hard, Laphamville,  
Kent Co.*

**Awakened Religious Interest.**

With thanksgiving to God for his mercy, we can report an improved state of religious feeling in both of the

churches of this mission. An addition of three has been made to the church in Cannon, and of five in Plainfield; four of the whole number being by letter, and four by profession. Within a few days three have hopefully embraced the Saviour; and, as there is an increasing state of seriousness upon the minds of the impenitent, we are hoping that there are better times for us yet to come. The people are beginning to see and to acknowledge the excellence of the system of Home Missions which is blessing this wilderness land.

We have visited from house to house, all it has been in our power consistently to do; and have found that this has brought a blessing to our own souls, and we trust has, in some degree, been blessed to those whom we have visited. Many of our church members are beginning to feel deeply the importance of greater holiness of heart, and to desire earnestly the conversion of impenitent sinners around them. These encouragements, you may be assured, lead us to labor in hope. We are expecting, one week from next Sabbath, the Lord willing, to have a communion season at Plainfield; at which time a number propose to unite with the church.

## ILLINOIS.

*From Rev. W. C. Merriitt, Montebello, Hancock Co.*

Since my last report, my labors have been chiefly devoted to this field, which I call Montebello, and which covers an indefinite number of square miles in the region round about. On this area I have three principal points for preaching. There are a few things discouraging, and many favorable, as regards my work here. Of the first, I may say, they belong to the temporal, and of the last, to the spiritual.

### Temporal Difficulties.

Should I mention my temporal discouragements, it would be but a repetition of what you so often hear from the missionaries in the new settlements,—of despairing hearts, because of pecuniary embarrassments, resulting from *dry* seasons, or *wet* seasons, and short crops. So here; last season the wet, this season the dry, have greatly cut short the expectations of many, and the hearts of

some are failing them for fear. It is part of the missionary's business to sympathize with his flock in their temporal embarrassments, which, indeed, his usually abundant experience prepares him to do. How often, on this account, are the prospects of a church overclouded, and the hopes of the missionary, as to its prosperity, deferred, by the sudden resolution of some five or six of his church members, to sell out and emigrate to some place of better promise; when, too often, alas! it is distance only which "lends enchantment to the view"! Such, I have reason to fear, will be the case with some of this little church, who are going from us, and whom we are very unwilling to spare.

### Spiritual Encouragements.

But of the many things favorable in our prospects, it is more pleasant to speak. First, then, I may say that in the four months just past, our numbers have so increased, that we may now multiply our original number, eight, by three; and, after our communion next Sabbath, four more may be added to the product, to make up the full number of the church. The attendance on public worship is good, I might say, very good; and our Sabbath schools, two in number, are very interesting, and will show Bible classes of young people, in numbers, not equaled in many of the Sabbath schools of the land, in proportion to our aggregate population. Mrs. M. has charge of a Bible class, in one of our schools, of twenty two young persons of both sexes; all of whom, perhaps, are destitute of hope in Christ, and yet they are apparently earnest and deeply interested students of the word of God. May we not have hope?

Skepticism, in its multifarious forms, I found pervading the hearts, and to some extent the heads, of many of those even, who are among the liberal contributors for my support, and who are, I may hope, my personal friends. I announced my purpose to preach a series of discourses on the divine authority of the Scriptures, as the only and sufficient rule of faith and practice in spiritual things. Many old things, have been new to my hearers; and I have reason to hope, that the convictions of some of those who before were doubting, are fast settling on the side of truth.

Since my last, I have spent all the time I could possibly spare in visiting from house to house among the people.

*From Rev. Charles R. Fisk, Little Rock, Kendall Co.*

### Morals and Religion Low.

On coming to this field of labor, I found the state of morals anything but desirable. The sound of the axe and the hammer, the report of the gun, and the common hum of business, were nearly as extensively heard on the Sabbath, as on other days. Stores were not as fully open, nor wares as ostensibly exposed for sale, as at other times; but a door was partly open, and one blind thrown back, so that any one who chose, could purchase an article, at any hour on the Sabbath, as on the other days of the week. As a matter of course, and as natural accompaniments of such practices, profaneness, neglect of public worship, and other immoralities were prevalent. The church consisted of but thirteen members, and these were scattered over an area of nine miles in diameter, with this place for a center. Four only of this number are males. The remaining nine are the wives, either of members of the church, or of men who profess no religion. No young or unmarried persons are connected with the church. Two, a physician and his wife, have recently been added to the church on profession; and three others, at least, are expecting soon to be added by letter.

On my publicly announcing an appointment for a prayer meeting, no little surprise, I afterwards learned, was expressed; as no such meeting, it was said, was ever known in the place. But the meeting was held, and has been regularly sustained, by an attendance of from two to ten persons. Considerable interest has at times been manifested at these little gatherings, and particularly at the last. One of our male members spoke and prayed with much feeling; and expressed a willingness to lay himself anew upon the altar of God. No Sabbath school was in existence here previous to my arrival, but the children and youth were seen playing in the streets, or engaged in fishing and other sports. A portion of them, however, were soon collected into a school on the Sabbath, and this number has been gradually increasing, till it has reached more than forty.

### A Perfect Gift.

One circumstance I must not forget to name, through the benevolence of an individual in your city, some hundreds of

elegantly bound copies of the Bible, with gilt edges and a clasp, were sent to the care of Mr. C. A. Spring, to be donated to such children and youth, as would recite from memory, the Assembly's Shorter Catechism. On learning this fact, I immediately purchased catechisms, and received a half dozen of said Bibles. These were all soon taken by members of our Sabbath school, on the terms proposed, and as many more will soon be needed. They take a great interest in it, and have repeated the catechism with great accuracy and readiness. The seed thus sown, I doubt not, will take root, and the benevolent originator of the plan, will find himself abundantly rewarded in the conversion of many.

### Written Sermons Popular.

I preach regularly in this place, every Sabbath in the forenoon, to an increasing and apparently interested congregation. Having found that written sermons "take" best with those who attend my preaching, I have been in the habit of writing one sermon regularly every week, for several weeks, recently; and believe it to be best for my own profit and of them that hear me. Most of our population are from the East, and are judges of preaching; and the idea once so prevalent, and even now too much so, that "any kind of talk," however unstudied, will do for the West, is fast losing ground. It still remains a truth, that "oil for the sanctuary," to profit, must be "beaten."

*From Rev. L. P. Esbjorn, Andover, Henry Co.*

Mr. Esbjorn is a Swede. He preaches to the Swedish Lutheran churches at Andover, Galesburg and vicinity, and occasionally at other places. He writes our language with a good degree of accuracy and freedom, as is shown by his communication, which is given here almost verbatim.

### Death of Mrs. Esbjorn.

Another quarter of my time of grace and labor is gone, and it has been more eventful to me and to our people than all others. It has added one more to those wives of missionaries whom the Lord has been pleased to call from struggle and hardship, to their eternal rest and

rest. On the 11th of July, my dearly beloved wife, the faithful companion of my joys and sorrows, departed this earthly life. I need not say, how she had abandoned the comforts of her home, friends, and relations, and come with me to the far, rough West, in order to help me to build up the kingdom of Christ among our countrymen; how she always stood faithfully at my side in all trials, and often had faith and strength enough to keep me up, when I felt depressed by labor and difficulties; how she took a most active part in all those missionary labors, which ought to be, or could be done by woman. Neither need I tell the feelings of sorrow that have filled the hearts of myself and five motherless children. The six missionaries have said it all in your September number of "The Home Missionary" better than I ever could do it in a foreign language. Their sorrows are mine, their feelings mine, their words mine, and their hopes mine.

My dear wife had received faith in Christ many years ago, and had walked in his footsteps. She had borne the burdens of her situation, and in delicate health, wonderfully. In her last illness she felt resigned and content with the will of her Heavenly Father. Only when her sufferings were exceedingly hard, she cried, "My God, my God, why hast thou forsaken me?" But as soon as they abated, she relied firm on the merits and atonement of Christ. At last she fell asleep exclaiming, "Lord Jesus, receive my spirit."

#### **Sickness among Emigrants.**

Beside this bereavement, the cholera has been raging among us during this quarter. Large companies of emigrants have arrived one time after another, almost every one of them very poor, and very many sick with diarrhoea and cholera. It is impossible to tell what difficulties arise from such arrivals, in a country settlement; what pains it costs to provide dwelling, food, medicine, nursing, &c., for them all. They have been lodged in the church, in barns, in cabins, &c., and in the midst of my own distresses, I have had four families of them in my house, every person, but three, of them sick; and, at last, three of them died with cholera. We have, in all, buried at least forty persons. Finally, I had an attack of the sickness myself, which left me in a feeble state for a long while. It is easy to understand, that I have been able to travel very little during this quarter under such circumstances;

especially as I have not been able to purchase a horse before now. But I have done all in my power to preach the Gospel, exhort and comfort the sick and dying, and admonish the living, in this place.

#### **Swedish Christians in Bureau County.**

In June I made a visit to Princeton, Bureau County, where some Swedes reside. They had many times begged me to come over and break the bread of life to them. Before I came, another Swedish minister had been there, and had a communion. But those among them, who were pious, had not communicated, because they considered him an unconverted man. With great rejoicing, therefore, they received me; and I had a refreshing season among them, being comforted together with them by the mutual faith both of them and me.

Notwithstanding all trials, our churches here increase, and not a few very valuable members, of eminent piety, have been added from among the new comers.

---

*From Rev. George B. Hubbard, Lamoille,  
Bureau Co.*

#### **An Installation at the West.**

The quarter covered by this report, has not been marked by any special interest in spiritual things in this community. Yet it has not been without transactions of great interest and importance to ourselves—transactions bearing upon the spiritual welfare of this people and the objects for which the American Home Missionary Society was instituted. A little before the date of my last report, the subject of my continuance here, began to be agitated. As the result, the church, at their stated meeting, on the 15th of May, voted to extend to me an invitation to become their pastor. This invitation, after serious and prayerful consideration, I felt it my duty to accept. In conformity with New England usage, a Council of the neighboring ministers and churches was called; and at the time appointed, I was publicly instituted the pastor of this church. The day was pleasant, and an interested congregation assembled. To many it was a season of great interest, for it recalled old associations, in connection with such occasions at their New England homes. To some

it possessed the charm of novelty. To all, I trust, it was an occasion of profit as well as pleasure.

The church of Lamoille have not taken this step because they felt strong in resources or numbers. In both respects there has been but little change during the year. But they felt that their prospects of a healthy growth, and of a really valuable and effective influence were, under God, far more favorable in connection with a settled ministry, than on the plan pursued to so great an extent in this region. It is still a feeble church, and must depend upon those agencies which the churches at large have provided, for assistance in sustaining among themselves the ordinances of the Gospel. The church have nearly completed paying for their house of worship.

## OHIO.

*From Rev. Hugh C. McBride, Roseville, Muskingum Co.*

### Refreshing Communion Seasons.

Having spent another three months in laboring to extend the kingdom of Christ in this part of the Lord's vineyard, your missionary would report that he has held two communion seasons, one at Unity and the other in Roseville, which have been seasons of special interest. At the former place we had no accession to the numbers of the church; but the Lord, in his rich mercy, opened the windows of heaven, and poured out his Spirit abundantly upon his own people, while surrounding his table on the Sabbath, spread in the beautiful woods adjoining our house of worship, in the sight of between eight and nine hundred spectators. Truly, the place was to us none other than the house of God and the gate of heaven, while the Lord poured out living waters upon our thirsty souls, filling our hearts with joy, and causing each of us to say, Surely this is like unto the years of the right hand of the Most High. To his great name be all the praise!

In Roseville the Lord added to the church eleven precious souls,—nine on profession, and two by letter. The Lord was in our midst of a truth, causing our hearts to rejoice, while we called to mind that at every communion season we have held in this place since we organized our little church, in October, 1849, there have been converts added to our number,

amounting in all to forty six, on profession of their faith, which, added to twenty, the original number at the time we organized, would make our present number sixty six, had not eight been taken away by removals and two by the hand of death. We have now fifty six communicants in this church.

Our new church edifice, finished last December, is a neat, comfortable, and commodious house, with a good bell of about 250 pounds weight, which is sufficient to collect our people from between three and four miles distant. The whole—building, lot, etc.—has cost about \$1,000; all of which, with the exception of about \$200 subscribed by the members of the church, I have been obliged to obtain, by my own individual effort, in four of the adjoining counties, during the past year, besides attending to my regular appointments. I do not mention this as one who would desire to be the hero of his own history, but simply to show the labor and difficulty which we have had to surmount in getting a church edifice.

### Insufficient Support.

Yet, after all my exertions in planting this church, and in helping them to build a sanctuary, I shall be obliged to leave this field, on no other ground, and for no other reason, than that, notwithstanding the liberal aid our people have received, and do yet receive, from your benevolent society to aid in my support, I cannot derive from them what would even be the remainder of a scanty support for myself and family. To leave a field in which we have labored hard for four years, watching over it night and day with tears of solicitude, is a trial which no one but those who have endured the hardships of the West, can feel so sensibly as we do.

*From Rev. Franklin Putnam, Greenville Darke Co.*

### Death of a Godly Man.

Since my last report, one of our most godly, devoted men has been removed by death. On his death bed he remarked, that he had not those lively feelings that he desired, yet Christ was never more precious to him, and he had never loved him more, since he professed to be a Christian. At the last, unable to speak, five of his children standing by his bed, he raised up his arm, and pointing upwards to heaven, died.

He had been a professor of religion forty five years, and during all that period the fire that burned upon the family altar in his dwelling never went out. He was one of the most gifted men in prayer I ever heard. No doubt the closet and the family altar contributed essentially to make him such.

---

### KENTUCKY.

*From Rev. David Mower, Cynthiana, Harrison Co.*

#### The "Back Woods."

Early last Spring, I took an excursion to the mountainous part of this county, that I might know something definite of its moral and religious condition. This part, called here the Back Woods, comprises quite a large portion of the county. I found the people generally simple, uneducated, and skeptical on the subject of religion; very few schools among them, and those taught by persons who are themselves ignorant and dissipated. In many districts, all which the people know of the Christian religion, they have learned from preachers of the lowest grade of intellect, without education, and often guilty of gross immorality. Under such circumstances, it is easy to judge, what must be the morals of the people, and their ideas of the religion of the Bible.

#### Scattered Sheep Folded.

In the neighborhood of Colemansville, a little town of about sixty inhabitants, and twelve miles from this place, I found two Presbyterian families, who had moved there a few years since. Five members of these two families, including the heads of both, had been members of the Presbyterian church previous to their removal. They are persons who have some wealth, and considerable influence in their neighborhood. One is a very respectable physician. I appointed a two days' meeting at their little town. The people attended very well and listened attentively, while I tried to explain and enforce the doctrines of salvation. They were very desirous that I should come and preach to them as often as I could; and I have occasionally held a two or three days' meeting there. The last time I was there, they wished me to organize a Presbyterian church in that

place. We, therefore, organized a church of seven members, and ordained two elders. Before we went into the organization, in order to ascertain the feelings of the community in regard to the movement, we requested all the congregation who wished a Presbyterian church to be organized in that place, to come forward and give us their names. About twenty, and among the number, a justice of the peace, who has, heretofore, been a Deist, but is now a regular attendant at our meetings, came forward and gave their names in its favor. We then proceeded to the organization and administered the sacrament there for the first time according to the Presbyterian form. I have no doubt that a firm and energetic man might build up a good church at this place. The railroad passes within a half a mile of the little town.

---

### NEW YORK.

*From Rev. S. H. Williams, Peru, Clinton Co.*

#### Revival.

At one of the places where I have, for the last four years, preached at 5 o'clock on the Sabbath, there has been a very pleasing revival of religion. The Baptist and Methodist churches, as well as our own, have been refreshed. In connection with a preacher of each of these denominations, I assisted in holding a series of meetings, which resulted in the hopeful conversion of a number of persons, both old and young. One very interesting case of conversion, was that of a *deaf and dumb* girl. She appeared extremely well.

---

*From a Missionary in Cataraugus Co.*

#### Universalism and the "Rappings."

We have a Universalist preacher among us at present, visiting friends; he has been preaching a few times, and stirring up some excitement. We are also favored with the "rappings" at present. What mischief they will do remains to be seen. Since this Universalist has been here, a miserable debauchee died instantly, at a game of cards, with the cards in his hand. The Universalist preached at his funeral. Since that, the rappers have called him up, and find him progressing among the spheres. Another blas-



phemous wretch was found dead on his blacksmith forge, after a drunken frolic, early last Spring. Him, too, they have found, getting on finely among the spheres. I took occasion to say in a funeral sermon, last Sabbath morning, that "the heaven we aspired to, is not the heaven of the drunkard and debauchee;" but in general I avoid any allusion to them. I think it the best way to take no notice of them in any way. They very kindly

furnish me with the "Spiritual Telegraph" weekly. One member of my church has been drawn into it, though she was off the track before.

This is a very hard field. I do not despair of the ultimate triumph of truth, and the downfall of Satan's seat; but how long first I cannot tell. I have long been doing, and am still doing what I can, to hasten that time.

## Miscellaneous.

### Emigrant Church Members.

A Missionary of the American Home Missionary Society in Oregon, speaks as follows, in reference to the church under his care, as being unfavorably affected by the unsettled state of society in that territory:

The breaking up process, to which I alluded in my last report, has been still going on since. Substantial members of the church and society have removed, leaving us in a weakened and uncertain state. Three members, one male and two females, have been added to the church; and *certificates of good standing* have been presented by several others. They will not at present join us, owing to uncertainty of residence. These additions fill the places, in part, of those who have left, but only in part; for they are new persons, and we do not know how much to rely upon them. On account of these changes, this is a hard field. The building up of yesterday seems not good for to-day. I sometimes feel myself to be wearing out under it.

I hope, so far as you can have an influence in the matter, you will exert it to lead ministers and pastors at the East to advise their members, when they leave for California or this country, if they expect to be here for a space of time as long as *one year*, not only to bring their certificates of good standing, but immediately when they arrive here, *actually to join our churches*. This would prevent great evil to them, and would give our churches strength.

A Missionary from the Mississippi Valley thus writes, presenting other and still more affecting aspects of the subject.

I can fully testify to the truth of what is so often said by missionaries at the West, and what a distinguished preacher at the East has said, that frequently "no sterner foes of Christ are found in the West, than some who, in the East, professed to love him." In the language of Rev. Dr. A——, "the greater number of eastern men who migrate, rather sink than rise." I have already found this to be the fact in this place, to a lamentable extent. I have entered the dwellings of such. I have talked faithfully to them. I have heard confessions from their lips, of their wide departures from God. I have seen floods of tears flow; and have had the joy of seeing some mend their ways, and return to the fold, and, I trust, to the Shepherd and Bishop of their souls.

The subject adverted to in these extracts, is one which, in all parts of the West, is felt to be of great importance. We have often directed attention to it, in the pages of the Home Missionary, in connection with the publication of facts illustrating the painful consequences of negligence on this point, which come to us continually through the correspondence of the Missionaries. With how large a number of the emigrating members of our churches, the change of a few degrees of longitude in their earthly habitations, with a corresponding difference in the estimate which the world affixes to the value of a religious profession, appears to be a test of their sincerity fatal alike to their principles and their hopes as Christians! "If these things are done in the green tree, what shall be done

in the dry!" What, we are often led to ask, may be the revelations of the final day, in regard to multitudes here, who, being subjected to no such temptation now, pass on through life with a fair standing in our churches?

Of many of our emigrating church members, it would seem probable that it is never known at all at the West, that they have once professed to be the subjects of religious experience. And it might be better for the honor of religion, in a majority of such cases, if the fact were never to come out; since they have so long abandoned every other distinguishing mark of the christian profession. But what a significant comment is this upon the danger, in a community like ours, of a superficial and erroneous judgment in respect to the evidences of conversion! What an admonition should it be to every spiritual watchman, that he cannot be too faithful and discriminating, especially when the attention of his people is aroused to the concerns of the soul, in bringing home to the conscience the most searching truths and doctrines of the word of God! It is not enough to remember that "*other foundation can no man lay than that which is laid*" in the Gospel; but every one is to take the most careful heed *how he builds* upon this foundation. Sooner or later, the fire will try every man's work. The object is not to see how many we can gather into the church on earth; but how many we can so gather in, that we may bring them along with us, through every trial of their faith and virtue, into the kingdom of heaven at last.

The state of society in this country is one which creates a peculiar call for *pastoral vigilance* in this matter. Unquestionably, many church members who have been truly converted to God, have fallen into great delinquency in respect to all their social and public duties, and into sad declension and darkness in their spiritual state, in consequence of inattention, in such a crisis, to the proper means of transferring and preserving their church relations. If their removal be to a very distant part of the country, and into a new and unsettled state of society, the exposure to this neglect, and its consequent evils, is

well nigh inevitable, unless special precautions are used to prevent it. Some degree of irregularity or suspension of church privileges, in such circumstances, is often quite unavoidable for a season. The habit of omission may grow, at length, into one of indifference; and opportunities, which should have been promptly embraced, for resuming a place among the visible followers of Christ, are suffered to pass unimproved, under the poor apology of not being furnished with the customary letters of recommendation. One false step here is likely to lead to another, until the benefits of a public profession of Christianity, whether personal or social, so far as such individuals are concerned, are in a great measure, if not entirely forfeited.

Now, it is made the duty of pastors, to whom the care of souls is never so solemnly committed as when they are brought into the church, to see to it, as far as in them lies, that no member of the flock is permitted thus to wander away and be lost from the fold. His being far out of sight, is no reason why he should be willingly left out of mind; so long as it is not known but he may remain in the wilderness or upon the mountains, uncherished and undefended by the care of some other faithful shepherd. Let it be sacredly enjoined upon all church members removing into our new settlements, to carry along with them from the first, their testimonials of good standing in the church at home. Let them not wait for these until they know where they are to be located; but rather let them be commended at once to the temporary enjoyment of christian ordinances wherever they may be cast, until such time as they can unite in full with a church in the community where they expect to live; it being further expressed, that, upon information from such a church that they have applied to be received by them, they will be considered as dismissed from their former relation. And let it be sacredly enjoined on them, at the time of their removal, to make faithful use of these letters, according to their full intent, in either of the situations contemplated.

This rule is sufficiently simple; yet all experience demonstrates that its effectual application will require the vigilant attention of the churches and their pastors in

both sections of the country. At the West as well as at the East, there must be great diligence in this matter, otherwise through the remissness of the individuals themselves, connected in many cases with several successive removals at the West, it cannot be otherwise than that numbers should be lost to the knowledge of those with whom they were formerly connected. Let the example of faithful, individual effort presented in one of the foregoing extracts, for the recovery of those who have gone astray, be commended to all, both there and here.

For our special encouragement in duties of this nature, those emphatic words of Scripture were written: *Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*

#### Plans and Means of Enlargement.

The patrons of the American Home Missionary Society have already been apprised, through the columns of the Home Missionary, that the Executive Committee have undertaken to send a large missionary reinforcement to the Pacific coast. For more than two years they have received from brethren, in that field, frequent and urgent appeals for additional laborers; and they have not felt at liberty to decline, nor longer to postpone the undertaking. Accordingly, eight missionaries have been commissioned, who sailed with their families, on the 18th of November last, for Oregon and California. To remove so large a number of families from their homes in different parts of the East, to these distant fields of labor, and to sustain them where all the means of sustenance are so expensive, until the congregations which they shall gather can assume their support, creates a necessity for a large increase of the Society's resources. The drafts already made for this purpose, in addition to the other increasing demands upon the treasury, have been such that the balance in the hands of the Treasurer is insufficient to cancel the

claims of missionaries for labor already performed.

The Executive Committee hold themselves responsible for the wise and economical distribution of the funds of the Society; but they can distribute only what they receive. They have considered it their duty, and have, therefore, made it their rule, as a Committee, to owe no man anything but love. Consequently, unless the friends of Home Missions shall increase their contributions in the same ratio with the increase of the work to be done, the Society must soon suffer great embarrassment, its missionaries serious disappointment and privation, and the cause itself delay and injury.

In undertaking this reinforcement of the Pacific Missions, while they were extending their operations in other portions of the field, the Committee have acted, as they believe, in obedience to the will of Providence, and of the churches they represent. They appeal, therefore, with confidence to their patrons for the means of fulfilling their pledges, and executing their plans of enlargement. The present aspect of society on our western borders, especially in California, encourages the vigorous prosecution of the missionary work; the condition of hundreds of thousands of our countrymen who have already found a home there, imperatively demands it; the abounding worldly prosperity with which God is now visiting the country manifestly warrants it.

When this new State is pouring her treasures upon our shores—\$4,000,000 a month—is it a great thing that she should ask us to contribute as many hundreds—one ten thousandth of that amount—to supply her population with the means of grace, and plant christian institutions for the millions who are soon to occupy those shores?

The Committee acknowledge, with gratitude to God and his people, the promptness and liberality with which the claims of the Society, in every former exigency, have been met; and they will only ask that its friends will consider the facts stated above, and adopt a scale of contribution, for the present year, corresponding with the enlarged dimensions of the missionary field and work.

## Notice to Missionaries of the A. H. M. S.

### MARCH REPORT.

Dear Brethren—By the terms of your Commissions, a *Statistical Report* is to be forwarded to the Society, on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We, therefore, make early and earnest request, that you will furnish the particulars named in the following list, in a *special communication*, mailing it as early as the **FIRST DAY OF MARCH NEXT**.

1. Name of the church or churches, with the township, county, and state, and also the post-office address of the Missionary.
2. Number of stations, where you have preached at regular intervals during the year.
3. Number of Church members—male and female.
4. Average attendance on public worship.
5. Number of hopeful conversions.
6. Number added to the Church by profession.\*
7. Number added to the Church by letter.\*
8. Number of Sabbath-school and Bible-class scholars.
9. Number of volumes in S. S. library.
10. Number of Churches organized during the year.
11. Contributions to benevolent objects, such as  
Home Missions, \$———  
Foreign Missions, \$———  
Bible Society, \$———, &c., &c.
12. Other interesting facts, such as the erection and completion of church edifices, number of young men preparing for the ministry, &c.

Affectionately yours,

MILTON BADGER,

CHARLES HALL,

DAVID B. COE,

} *Secretaries.*

\* To be reckoned from March to March, if you have been in commission the whole year; if not, for the portion of the year between these dates, which your commission covers.

### Appointments by the Executive Committee of the American Home Missionary Society during the month of December, 1852.

#### *Not in Commission last year.*

Rev. Evan Owens, Dodgeville and vicinity, Wis.  
Rev. P. B. Parrey, New Buffalo, Spring Creek, Mich.,  
and Terre Coupees, Ind.  
Rev. John Daniel, Big Rock and vicinity, Ill.  
Rev. Joel Grant, Lockport, Ill.  
Rev. Stephen Peet, Batavia, Ill.  
Rev. Jesse Schlosser, Baltimore and Walnut Creek,  
O.  
Rev. A. C. Lathrop, Pompey Center, N. Y.  
Rev. John H. Prentiss, Onondaga, N. Y.  
Rev. Cyrenius Ransom, Moriah, N. Y.  
Rev. Henry Van Houten, New Berlin, N. Y.

#### *Re-appointed.*

Rev. G. C. Beaman, Croton and Pleasant Grove,  
Iowa.  
Rev. Thompson Bird, Fort Des Moines and Three  
Rivers, Iowa.  
Rev. W. L. Coleman, Bellevue and vicinity, Iowa.  
Rev. A. M. Eastman, Jefferson and Tranton, Iowa.  
Rev. S. D. Helma, Cottonville and vicinity, Iowa.  
Rev. W. A. Keith, Clear Creek, Peedee and Roches-  
ter, Iowa.  
Rev. Luther B. White, Le Claire, Iowa.  
Rev. A. S. Allen, Dodgeville, Wis.  
Rev. H. H. Benson, Geneva, Wis.  
Rev. Charles Boynton, Mineral Point, Wis.  
Rev. N. C. Chapin, Watertown, Wis.  
Rev. Luther Clapp, Wauwatosa, Wis.  
Rev. Otis F. Curtis, Emerald Grove and Mount  
Zion, Wis.  
Rev. Hiram Freeman, Oshkosh, Wis.  
Rev. William Herrit, Two Rivers, Manitowoc and  
vicinity, Wis.  
Rev. James H. Kasson, Baraboo, Wis.  
Rev. John N. Lewis, Hampden, Lodi, and vicinity,  
Wis.  
Rev. C. W. Munroe, Appleton, Wis.  
Rev. O. S. Powell, Shopiere and vicinity, Wis.

Rev. J. B. Preston, Berlin, Wis.  
Rev. J. C. Sherwin, La Crosse, Wis.  
Rev. Roswell E. Snow, Rochester and vicinity, Wis.  
Rev. Samuel A. Benton, Armada, Mich.  
Rev. H. E. Eastman, Somerset and vicinity, Mich.  
Rev. Julius Ehrhart, Saginaw City, Mich.  
Rev. Marcus Harrison, Decatur, Mich.  
Rev. Harvey Hyde, White Lake, Mich.  
Rev. Hazael Lucas, Mill Point, Mich.  
Rev. Albert L. Payson, Schoolcraft, Mich.  
Rev. Francis Michel, St. Louis and vicinity, Mo.  
Rev. William Porter, St. Francisville, Mo.  
Rev. G. A. M. Benschaw, Bowdark, Mo.  
Rev. H. C. Werth, Germans, at Herculeum and vi-  
cinity, Mo.  
Rev. Calvin Gray, Mount Carroll, Ill.  
Rev. James A. Hawley, Augusta and vicinity, Ill.  
Rev. C. F. Hudson, Sycamore, Ill.  
Rev. E. B. Olmsted, Caladonia and Cairo, Ill.  
Rev. Royal Reed, Oswego, Ill.  
Rev. John H. Ruse, Ewington and vicinity, Ill.  
Rev. Alvah Day, South Ottawa, Ill.  
Rev. Perry C. Baldwin, Waterville and Plain, O.  
Rev. Wm. H. Brinkerhoff, Liberty, Concord, and  
vicinity, O.  
Rev. Ward Childs, Mesopotamia, O.  
Rev. David Davies, Temple Bar, O.  
Rev. Calvin Durfee, Brooklyn, O.  
Rev. Thomas Evans, Youngstown and Briar Hill, O.  
Rev. Elijah Kuhns, Reynoldsburgh and vicinity, O.  
Rev. Henry Shedd, Lexington, O.  
Rev. C. B. Stevens, Parma, O.  
Rev. Isaac Winans, Destinations of Trumbull Pres-  
bytery, O.  
Rev. Isaac P. Stryker, Hoboken, N. J.  
Rev. T. N. Benedict, Massena, N. Y.  
Rev. M. K. Cushman, Smithville and vicinity, N. Y.  
Rev. Thomas Laroom, Shavertown and vicinity,  
N. Y.  
Rev. John Lloyd, Nelson Flats, N. Y.  
Rev. Wm. J. McCord, Jefferson, N. Y.  
Rev. E. M. Spencer, Busti, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of December, 1852.*

**MAINE—**

Bangor, Hammond St. Ch. Sab. Sch., to const. James Eddy a L. M., 30 00

**NEW HAMPSHIRE—**

Received by Rev. B. P. Stone, Amherst Benev. Assoc., of which \$30 is to const. James P. Lawrence, of Boston, Mass., a L. M., 81 98  
Bristol, Solomon Davis, for California, 3 00  
Hollis, Benev. Soc., 79 86 164 79  
Amherst, Mrs. Sarah A. S. Lawrence, to const. her mother, Mrs. Sarah Stearns, of Billerica, Mass., a L. M., 30 00

**VERMONT—**

Peacham, in part of Legacy of the late Dr. Josiah Shedd, by S. Chandler, 3,241 23  
West Rutland, Cong. Ch. Sab. Sch., by A. Walker, 67 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, Treas., 1,000 00  
Lenox, Oliver Peck, to const. Miss Sarah E. Peck a L. M., 30 00  
North Amherst, Cong. Ch. and Soc., to const. Rev. George E. Fisher a L. M., 40 00  
Northboro., a Friend, to const. Rev. S. S. Ashley a L. M., 35 00  
Pittsfield, Cong. Ch. and Soc., by Calvin Martin, 106 25  
Worcester, on account of Legacy of Miss Rebecca Waldo, 3,042 00  
On account of Legacy of Miss Sarah Waldo, 650 34

**CONNECTICUT—**

Bethel, Cong. Ch. and Soc., by J. H. Seeley, 39 59  
Clinton, Young Ladies' Benev. Circle, to const. Mrs. J. D. Moore a L. M., by Miss E. Burrows, 30 60  
Greenwich, a Friend, 50 00  
Guilford, O. W. Evans, 2 00  
Kent Cong. Ch. and Soc., to const. Rev. James Caldwell, a L. M., \$43 50; Mrs. H. P. Slosson, \$5, 43 50  
Madison, Cong. Ch. and Soc., by T. W. Dowd, to const. Dea. T. P. Lee, Dea. Walter P. Mungar, and W. C. Bushnell, Life Members, \$108 40; Ladies' Cent Soc., to const. Mrs. Martha Shepard a L. M., \$35, 138 40  
New Haven, in full of Legacy of S. E. Hotchkiss, by Henry White, 24 00  
West Conso., by A. Townsend, Jun., 19 60  
Hamden, Mount Carmel, 17 00  
North Guilford, Individuals, 5 00  
New Milford, Ladies' Mite Soc., by Miss G. M. Merwin, 34 00  
Norwalk, First Cong. Ch., balance, by A. E. Beard, 4 00  
Torrington, Legacy of Henry D. Curtis, by Rev. W. H. Moore, 200 00  
Weston, Cong. Ch. and Soc., by Rev. Z. B. Burr, to const. Dea. Simeon Godfrey a L. M., 30 00  
Windor, Legacy of Mrs. Fanny Sergeant, by Anson Loomis, 306 00

**NEW YORK—**

Amber, S. C. Hemenway, 10 00  
Auburn, Theo. Sem. Soc. Inquiry, by L. Hamilton, 7 25  
Brookport, Mrs. Lydia Gifford, 30 00  
Brooklyn, a Friend, 5 00  
First Presb. Ch. Mon. Con. Coll., by R. J. Thorne, 40 00

*Church of the Pilgrims, Mon. Con. Coll., by R. P. Buck, 86 81*  
*South Presb. Ch., Coll., \$320 23; Mon. Con. Coll., by W. B. Dwight, \$177 70, 507 93*  
*Clinton Avenue Cong. Ch., by H. Dow, 77 00*  
Campbell's Corners, N. Y., Cong. Ch., by Rev. D. L. Eaton, 7 50  
Catakill, Presb. Ch., \$60; A Friend, \$50, by John Lockie, 120 00  
Chili, B. Bangs, 1 00  
Cincinnati, Coll., by M. G. Lee, 4 00  
Colchester, Presb. Ch., by Dr. P. Bassett, 15 00  
Constable, Presb. Ch., by Rev. B. Marvin, 10 00  
Cuba, Rev. J. Wynkoop, 10 00  
Durham Center, a Friend, 4 50  
Greenport, Cong. Ch., to const. Mrs. Charlotte Barrell Obeever a L. M., by Rev. H. T. Obeever, 30 00  
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketohum, 11 21  
Hudson, a Friend, 5 00  
Jewett, O. Coe, 5 00  
Lewis, Rev. Cyrus Comstock, by Peter Starr, 150 00  
Minaville, Estate of a colored female, by D. Cady, 10 00  
Morrisania, Mary C. Burt, 5 00  
New York City, A Friend, \$100; W. P., \$50; a Friend, \$5; J. H. Browning, \$5; James R. Gould, \$3 50; M. Merrill, \$3, 164 50  
*North Presb. Ch., in full, to const. Miss Matilda McBride, Miss Lucy Garfield, Jas. Reeve, Chas. J. Eusher, and David A. Gillies, Life Members, by A. Phelps, 60 00*  
*Spring St. Ch., Coll. by A. Requa, \$104 81; C. H. Ring, L. M., \$30; others, \$10, 144 81*  
*Thirtieth St. Presb. Ch., T. Ketohum, 25 00*  
*Twentieth St. Presb. Ch., by D. Crane, 50 00*  
*Washington Square Ref. Dutch Ch., Alfred Riggs, in part, to const. Alfred T. Riggs a L. M., 15 00*  
West Presb. Ch., Sab. Sch. H. M. Assoc., by A. Boynton, Treas., 35 50  
Norway, Henry S. Burt, 5 00  
Onondaga Valley, Mrs. H. Bostwick, in full, to const. Mrs. Parthena Baker, of Syracuse, a L. M., 5 00  
Pekin, First Cong. Ch., by Rev. E. W. Kellogg, 8 00  
Randolph, Cong. Ch., by Rev. E. Taylor, 15 00  
Sallsbury Mills, by Rev. J. N. Lewis, 10 00  
Somers, Presb. Ch., Ladies' Mite Soc., 15 25  
Spencertown, Isaac Dean, 5 00  
Troy, Second Presb. Ch., Ladies' H. M. S., by H. E. Weed, 78 41  
Winfield, Seth Bonfoy, 1 00  
Mary Spencer, 10 00

**NEW JERSEY—**

Newark, Sixth Presb. Ch., by Rev. W. Alkman, 88 81

**MARYLAND—**

A Friend, 3 00

**TENNESSEE—**

Mooresburgh and Rutledge, Presb. Ch., by Rev. J. B. Logan, 3 20

**OHIO—**

Alexandria, by Rev. E. Garland, 26 17  
Defiance, Presb. Ch., by Rev. E. R. Tucker, 1 75  
Johnstown, Presb. Ch., \$26 61; Rev. E. Garland, \$10 23, 36 88  
Montgomery, Cong. Ch., by Rev. N. T. Fay, 10 00



Ovid, Dr. Eastman, \$10; Chester Eastman, \$10; Newton Johnson, \$10; others, \$30,	50 00
Palmyra, bal. to const. George M. Bowman a L. M., by his father, \$15; Albert Jeeup, \$15; Rev. H. Eaton, \$5; others in part, \$3,	83 00
Pembroke, by E. Cathcart,	15 00
Perry Center, by Rev. Mr. Hodgeman,	1 25
Pittsford, by Miss E. Pitkin,	3 00
Pultney, by J. Bachman,	16 00
Red Creek, in part to const. Mrs. Polly Snyder a L. M.,	91 50
Richmond, by Wm. Alling,	14 00
Rushville, by Rev. Mr. Hogarth, \$39 17; by Rev. M. Geiston, \$23 74,	69 91
Seneca Falls,	23 41
Silver Creek, G. W. Few, to const. Mrs. G. W. Few a L. M., \$80; H. N. Farnham, to const. Miss Ann A. Farnham a L. M., \$30; others, \$45,	105 00
Sodus, First Presb. Ch. Ladies' Soc., \$9; others \$15, in part to const. Mrs. Grant Gurnee a L. M.,	94 00
Southport, by Rev. George Hood,	15 00
South Wales, by Rev. N. O. Robinson,	3 00
Springwater, by Mr. Hunter,	7 00
Stockton, by Jane Picket,	13 00
Strykersville, by Rev. G. S. Northrop,	50 00
Waverly, Mon. Con. Coll.,	22 83
West Dresden, by Rev. S. Porter,	9 00
West Sand Lake, by Rev. James Lefler,	1 00
Wolcott,	30 52
	<hr/>
	\$2,068 71

*Receipts of the Central Agency, Utica, N. Y., from Sept. 1 to Dec. 30. Rev. R. F. CLEVELAND, Secretary.*

Adams, Presb. Ch.,	35 08
Ballston, D. Corey and others,	10 00
Bellville Presb. Ch.,	12 80
Burke, Rev. R. E. Demming,	2 50
Carthage, Presb. Ch.,	9 00
Carlisle, Presb. Ch.,	35 00
Champion, Cong. Ch.,	5 66
Chaumont, Presb. Ch.,	25 00
Cherry Valley, Presb. Ch.,	49 06
Columbia, Cong. Ch., by Rev. W. E. Tompkins,	16 75
Cooperstown, Presb. Ch.,	40 61
Copenhagen, Cong. Ch.,	14 23
Deerfield and Russia, by Rev. R. Pratt,	25 00
Fayetteville, Miss S. Johnson,	1 00
Holland Patent, Presb. Ch.,	18 77
Lenox, Cong. Ch., by H. K. W. Bruce,	8 25
Massena, 1st and 2d Cong. Chs.,	230 00
Middle Granville, S. Hall, \$10; Presb. Ch., \$18,	28 00
Morrisville, Cong. Ch.,	11 00
Nelson, Welsh Cong. Ch., Rev. J. Lloyd,	2 00
N. Granville, to const. Mrs. M. E. Doolittle a L. M.,	38 00
N. Ptoher, Cong. Ch., Rev. P. Field,	30 00
Otisco, Cong. Ch., by Rev. A. K. Strong,	39 00
Phoenix, Cong. Ch.,	28 00
Rensselaer and Alder Creek,	14 75
Redfield, A. Johnson,	15 00
Schaghticoke, Presb. Ch.,	35 00
S. Granville,	16 80
Waterville, Presb. Ch.,	28 78
Watertown, a Lady, by Rev. I. Brayton,	25 00
Whitehall, Presb. Ch.,	109 00
	<hr/>
	\$761 73
Box from Ladies' Benev. Sew. Soc., Guilford Centre,	36 25

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of Nov., 1883. BENJAMIN PERKINS, Treasurer.*

Amherst, First Parish Ladies' Sew. Soc.,	13 06
Ashby, Cong. Ch. and Soc.,	41 00
Berlin, Mrs. Hannah Hartshorne,	8 00
Beverly, Washington St. Soc., to const. Mr. Jonathan Batchelder a L. M.,	58 00

Boylston, Charles E. Allen,	1 00
Brookline, Harvard Ch. and Soc.,	173 00
Essex, Central Conference Coll., at Meetings at Ipswich,	25 81
Fall River, Central Ch., Young Ladies' Sew. Circle,	150 00
Falmouth, Rev. Mr. Hooker's Soc.,	155 00
Foxboro, Orthodox Cong. Ch. and Soc.,	74 98
Hopkinton, Rev. Mr. Webster's Soc.,	17 27
Ipswich, Rev. Caleb Kimball,	30 00
Lawrence, Central Ch. and Soc.,	30 00
Mansfield, legacy of Miss Polly White,	25 00
Mattapoisett, Cong. Soc.,	41 00
Medway, legacy of Joel Partridge,	100 00
Middleboro, Central Cong. Ch. and Soc.,	59 00
Do. West, Rev. Mr. Chapman's Soc.,	40 00
Middlesex, North, C. Lawrence, Treas., Groton, to const. Miss Francis E. King a L. M.,	42 00
Harvard,	37 92
Leominster,	89 26
Lunenburg to const. Dea. M. Wetherbee a L. M.,	23 14
Westford,	23 00
Newburyport, legacy of Mrs. Elizabeth Haskell,	40 00
Newton, Rev. Mr. Furber's Soc. Mon. Con. Coll.,	39 86
North Bridgewater, Rev. Mr. Huntington's Soc.,	50 00
Quincy, Mrs. Lucy Marsh,	5 80
Salem, Rev. Dr. Emerson's Soc.,	296 20
Wenham, Cong. Ch. and Soc.,	50 00
Weymouth, First Ch. and Soc.,	94 55

---

\$1,774 94

*Receipts of the Philadelphia Home Missionary Society, from Sept. 1, to Dec. 1, 1882. Rev. ROBERT ADAMS, Secretary.*

**NEW JERSEY—**

Berkshire Valley, by Rev. S. Fisher,	10 90
Boonton, bal. by Mr. Hill,	15 00
Dover, by Rev. B. C. Magie,	36 00
Faristpany, Coll. \$30 64; Fem. Sew. Soc., by Mrs. Ford, \$15,	45 64
Succasunna, by Rev. S. Fisher,	30 90

**PENNSYLVANIA—**

Cherry Tree and Titusville, by Mr. Robinson,	16 00
Dauphin, by Rev. G. R. Moore,	12 50
East Whiteland, by Rev. George Foote,	5 50
Erie Board of Agency, by G. Selden,	25 00
Fairview, by Rev. A. Worthington,	25 00
Gibson and Arrarat, by Rev. G. N. Todd,	12 50
Harrisburgh, Individuala,	7 00
Minersville, by Rev. S. M. Sparks,	44 29
Philadelphia, viz.:	
First Presb. Ch., J. R. Lapsley, \$100;	
Ambrose White, \$50; others, \$30,	180 00
Third Presb. Ch., W. M. Farr,	5 00
Arch St. Ch.,	30 00
Clinton St. Ch.,	8 00
Green Hill, by Rev. W. W. Taylor,	18 00
Western Ch., by Rev. Dr. Gilbert,	5 00
First Independent Ch., by Mr. Walton,	30 00
Sarah E. De Haven,	5 00
Pittsburg, R. Edwards, \$50; others, \$256,	306 00
Providence, by Rev. J. Barlow,	40 00
Sparta and Centerville, by O. N. Chapin,	25 00
Springmill, by David Duncan,	25 00
Uniondale, by S. D. Ward,	32 27
Wells, by Rev. J. L. Riggs,	7 50
Wells and Columbia, by Rev. J. Jewell,	20 00
York,	145 00
Interest on bonds (part of a legacy),	57 00

**DELAWARE—**

Coolspring, by Rev. C. H. Mustard,	20 00
Drawyers, Coll. by Rev. Mr. Handy, \$14;	
Mite Soc., \$10,	24 00
Milton and Misspillon, by Rev. G. W. Kennedy,	12 50
Wilmington, D. Bush,	5 00

---

\$1,270 20

# THE HOME MISSIONARY.

---

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

---

---

Vol. XXV.

MARCH, 1853.

No. 11.

---

---

## Evangelical Preaching; its Nature and Power.

[At the opening of the Congregational Convention, held in Albany, N. Y., in October last, a sermon was preached by Rev. JOEL HAWES, D. D., from 1 Cor. ii., 2. The subject was, "*Christ and him crucified, the great theme of evangelical preaching; the world's hope and the basis of church prosperity.*" From this valuable discourse we extract the following exposition of the nature of evangelical preaching, and illustrations of its power,—commending them to the consideration of our missionary brethren, and to all whose privilege it is to proclaim the Gospel to dying men.]

To know, or—which is the true meaning of the phrase—to make known, Christ and him crucified, is to proclaim him in the glory of his person and excellence of his work, especially that part of his work that consists in his giving himself to die as a propitiatory sacrifice for the sins of the world. To do this, the Apostle tells us, was the deliberate and settled purpose of his ministry. We are not, however, to infer from his language in our text that he meant to confine his preaching to the single topic of Christ crucified. This would be putting a construction upon his words that would prove him false to his own determination, and make him a very unskillful dispenser of divine truth. The main thing which the Apostle had in view in his determination was to *exclude* every other ground of hope but Christ crucified, and to present him in his personal glory and atoning sacrifice, as the only name under heaven, whereby men can be saved. He did not mean to say that he would preach on no other subject, but that he would exhibit no other ground of hope. Christ crucified, he felt assured, is "God's grand ordinance" for saving a ruined world; and he knew, for he had been taught it by inspiration, that nothing could be done in delivering men from the power and the punishment of sin, but by holding him forth in the true dignity of his person and perfection of his work—the



Lamb of God, that taketh away the sin of the world. This, therefore, he determined to make the great leading object of his ministry.

In addition to this, it is, no doubt, implied in his determination, that he meant to make the doctrine of Christ crucified a subject of frequent discussion, to dwell upon it much and earnestly in preaching the Gospel. He regarded this doctrine as holding such a prominent place in the system of revealed truth, and so fundamental in the plan of salvation, that he resolved never to lose sight of it, but to make it the basis of his ministry and the life of his services. He determined that on whatever subject he preached, or whatever duties he enjoined, the doctrine of Christ crucified should support all, illustrate all, enforce all, and pervade all by its heavenly light and quickening power. He would have all his instructions tend towards Christ, all his exhortations point to Christ, all the lines of his ministry and labors of his life meet and center in Christ, and thus manifest his glory and extend the triumphs of his cross in the salvation of dying men.

Preaching may be learned, may be eloquent, may be very interesting and stirring as an exhibition of talent and genius, and yet have no claim whatever to the character of evangelical preaching. It may discourse elegantly and forcibly on moral topics; it may discuss the nature and destiny of man as rational and immortal, the law and government of God, the guilt and punishment of sin, and the retributions of a future judgment, all subjects of importance, and not to be excluded from their proper place in the instructions of the pulpit; and yet there may be in all this so little reference to Christ and him crucified, so little of the peculiar spirit of the Gospel as a system of mediation and mercy for lost men, that it can with no propriety be regarded as preaching Christ, or as evangelical in its character. And here, there can be no doubt, lies a chief defect in the preaching of the present day. It does not give sufficient prominence to Christ, to his person, to his character, to his work in giving himself to die for the sins of the world. It is often versatile, ingenious, speculative, polished; but it dwells not enough on topics immediately connected with the atoning sacrifice and mediation of Christ. And the subjects which it does discuss are not viewed sufficiently in their relation to Christ, nor are they so presented as to turn the eyes and the hearts of men to him who is the source and center of all spiritual life and hope and salvation. In a word, there is a great deal of preaching which is anything else but preaching Christ and him crucified. But preaching which is essentially defective in this particular, whatever other qualities it may possess, cannot deserve the name of evangelical preaching. Nor can it in any manner accomplish the great end of preaching. It cannot convince of sin, nor bring the soul to Christ, nor build it up in joy, and faith, and hope. It is dry, weak, powerless, as to all spiritual results. It may amuse the curious, the gay, and the worldly; but it has no consolation for the sorrowful, no peace for the conscience, and no hope full of immortality for the miserable and the lost. It is not owned of God, as his wisdom and power unto salvation; and it is not owned of him to this end, because it does not bear testimony to the Son of his love, nor speak of his atoning blood as the only ground of hope for guilty man. And the preaching, I repeat, which is obviously defective in this particular, which does not make Christ the soul and the center of its ministrations, always has been, and always must be inefficient and fruitless, failing entirely in all the great ends of the ministry—bringing sinners to repentance, and maturing Christians for the purity and bliss of heaven. The testimony of Dr. Chalmers on this point has often been referred to. Twelve years he preached the reformations of morality, and honesty, and integrity among his people, leaving out Christ and him crucified as the basis of his ministrations; and he tells us, as the result, that he labored in vain, and spent his strength

for naught; none of those to whom he ministered being made more moral or more honest by his preaching. The same has always been the result, wherever the experiment has been made. On the other hand, the preaching that dwells much and affectionately on Christ, that makes him first and fundamental in its ministrations, enforcing its instructions by motives drawn from the love of Christ, and making all the lines of its influence meet and center in him,—such preaching is never left without decisive tokens of God's approbation. He attends it with the power of his Spirit; sinners are awakened and converted, and Christians are edified in faith and love.

The affecting experience of the Moravian missionaries in Greenland is well known. For many years did they labor to teach the benighted pagans the existence and attributes of God, and, generally, the doctrines of natural religion. Never was work more unsuccessful. The heart of the Greenlander, cold as his own snows, was unmoved, and the missionaries appeared to labor in vain. At length it happened that one of them read in the hearing of a savage the account of the Savior's sufferings in the garden and on the cross. How is this? said the poor pagan; tell me it once more, for I would be saved; and laid his hand on his mouth and wept. This was the commencement of a marvelous work of grace among the benighted Greenlanders, which continued for a long time, and resulted in the conversion of many hundreds; and here was illustrated anew the principle of the Gospel adapted to all ages and people, that the story of a suffering, atoning Savior is the grand means of teaching sinners everywhere their guilt, and of drawing tears of repentance from eyes which but for that would never weep. Similar to this was the experience of Brainerd while laboring as a missionary among the Indians of our country. The most powerful impressions he ever witnessed on their dark minds, he tells us, were under a discourse he addressed to them on the love of Christ in giving himself to die for sinners. While dwelling on this theme with his own heart filled with the spirit of it, the assembly seemed pervaded by a mighty subduing influence; and great numbers of them bowed in penitence and faith under the doctrine of Christ crucified, and testified their love to his precious name by lives consecrated to his service.

And I will now add the experience of the celebrated Gossner, a converted Catholic priest, who is, or was a few years since, a Protestant clergyman in Berlin. It is said that he has probably been the means of the immediate conversion of more souls than any man living. Yet he seldom varies in his manner of preaching. The love of Christ is almost his constant theme; and his preaching is almost a constant pouring out of the warm effusions of the heart on the love of God, the preciousness of the Savior, the glory of his salvation, and the blessedness of heaven, where Christ reigns. Preaching of this kind may, in the estimation of a worldly mind, seem devoid of the elements of power. But facts demonstrate the contrary. It brings to needy, guilty man a message adapted to his deepest wants; a message of love, of pardon and life from his God; it tells him of the kindness and compassion of one who has died for his redemption, and risen again for his justification; it tells him of help provided for him in the agency of the Holy Spirit; it speaks to him in a voice of tenderness and love, warning him indeed of danger, but pointing to a way of escape; and while it proffers all needed aid to the poorest and most guilty of our race, it allures to heaven, and directs the steps in the path thither, by unfolding the joys of salvation, and holding out the crown of eternal glory. This is Gospel; this is glad tidings; and rely upon it, brethren, the nearer we keep the Gospel in these views of it to our hearts, and the more we dwell upon it as a doctrine of Christ crucified, a suffering, sympathizing, reigning Savior, the nearer will Christ be to our souls, the more of his presence shall we enjoy in our ministry, and the more pure

and abundant will be the fruit gathered to the glory of his name and the advancement of his cause.

Does not our subject suggest the means on which we are chiefly to rely in seeking to promote the prosperity and extension of our churches? In seeking to promote the true interests of the churches in our connection, we can have nothing to do with the spirit of sect which would separate us from other branches of the Church of Christ, and draw us off to work *within ourselves and for ourselves*, regardless of the general good. Such a spirit is bad in itself, and it makes a sorry appearance at the foot of the cross, or by the side of the spirit of our text. Christ, it should be remembered, was not crucified for Congregationalists alone, nor for Presbyterians alone, nor for Methodists, nor for Baptists, nor for Episcopalians alone; but for all of every name who own him as their Lord and trust in his atoning blood for salvation; and the doctrine we have been considering, fully recognizing this fact, forbids us to attempt to promote the interests of our particular denomination by any measures that shall infringe on the rights, or obstruct the prosperity, of other portions of the great family of Christ. Nor, if we plant ourselves on the doctrine of Christ crucified, and act in the true spirit and intent of it, can we *possibly* be disposed to adopt such measures, or pursue any such narrow sectarian policy. No, brethren! if we would see our churches prosper, built up in faith and holiness, and spread abroad through the land, blessed with revivals, and increased continually in the number and fruitfulness of their communicants, let our ministry be deeply imbued with the spirit of Christ crucified; let them abide near the cross; there invigorating their faith and love, there studying their theology, there enlarging their charity, there strengthening their zeal, their self-denial, and devotedness; and thus made ready, thoroughly furnished unto every good work, let them go forth to proclaim to the people the unsearchable riches of Christ, seeking to breathe into the churches the same spirit, and to animate them with the faith and love of the same truths, that live and reign in their own bosoms: let our ministry and our churches go forth to their respective duties in the spirit and in the manner here indicated, and strength and salvation from the Lord are surely ours. If, in the spirit of our crucified Master, and in the faith and power of the great truths taught us by his cross, we go forth to our work, *out-preaching, out-praying, out-living* our brethren of other denominations, in Christian zeal and beneficence, we shall surely outstrip them in the career of prosperity; our churches will be multiplied and spread over our land as strong, bright watch-towers of the Gospel, existing not to make war upon other portions of the sacramental host of God's elect, but rejoicing in their onward march and rising prosperity, and ever ready, not to fight against them, but to unite with them in fighting against the common enemies of our Lord and of man's salvation.

## Record of Missionary Experience.

### IOWA.

#### Divine Preservation.

The providence of God has been significantly manifested in our preservation during a violent thunder storm, which oc-

curred on the night of the 5th December; the electric fluid struck a large barn close to us which was full of hay and grain, killed my cow, and left traces of fire on the hay, but providentially it did not ignite. If it had caught fire, I can hardly conceive how any portion of the village could have been saved. The wind was

very strong, and in the proper direction to take it through the street. In this we recognize the watchful care of our Heavenly Father.

#### Sympathy and Prayers of Eastern Patrons.

It is a matter of great encouragement to my own heart, and doubtless is so to all the brethren laboring on this distant missionary field, to feel they have your sympathies, your prayers, and your support.

We acknowledge with gratitude the reception of a barrel of clothing. It came to hand by the last boat for the season, and due acknowledgment of the same has been made to the ladies by whom it was prepared. How much, dear brethren, are we indebted to your valuable Society for the support afforded our little churches, and also to christian friends at the East, and especially the ladies of the churches, for the provision thus furnished for the clothing of ourselves and families. Clothing, educating, and providing for a family of five children, subject of necessity as we are to numerous calls, living on the main road of travel, and provisions and taxes rapidly increasing, renders it difficult at times to know what course is best to pursue.

Without the assistance afforded by your Society, I can scarcely conceive the possibility of sustaining the institutions of the Gospel in our new states, except in some of the river towns. All this beautiful region of country, destined, as it doubtless is, to become thickly settled, and to exercise considerable influence with the other states of the Union, must in that case be given up to the "isms" of the day—to men who make it their boast that "on God's footstool they are the only men who know and preach the truth." In proof, they assert that "they never had any college learning." Long may our noble institutions be preserved to us, which shall send forth men whose piety and learning shall enable them to put to silence the accuser of the brethren!

---

#### Where shall I settle?

It is expected of ministers, on entering upon their work, that they be very conscientious in selecting a field of labor, and that they prayerfully inquire, not where they may best enjoy life, but where they may hope to be most useful. But are not laymen under equal obligations to select their places of residence with reference to

doing good? The missionary brethren at the West, whose hands are often enfeebled and work impeded by the want of lay co-operation, deeply feel and earnestly express the importance of more conscientiousness on this subject.

Some years since, a pious man, migrating to a western state, had his attention called to two sections about 50 miles apart. One of these had many attractions; it had a good society, and gave promise of soon becoming a place of business, so that early settlers might hope to reap great pecuniary advantages. This promise has since been abundantly fulfilled. The other place held out no special worldly inducements; but with an equal population, it had fewer male members in the church, and greatly needed strengthening in this respect. The emigrant, laying worldly advantages out of account, decided to settle in the latter place, solely, it is believed, from respect to the *greater probable usefulness*. As a consequence, he never attained to more than a bare competence, though to usefulness he did attain. As a church officer and sabbath school teacher, as well as an exemplary Christian, his life was a shining light, and his memory is precious. Who can doubt what his Master will say of his choice at the day of account?

I wish we could prevail on a larger number of those good men and women, those living epistles of our eastern churches, who come to the West, to ask themselves first,—Where can I do most good? Where is my talent most needed? Where can I be most useful in building up some weak branch of the church? rather than, Where can I enjoy the best society, privileges, &c.? I could point to several spots where such would do a great amount of good, where they might be instrumental in cheering the heart of the pastor; in encouraging the few composing the church; in building up the institutions of the Gospel; sustain the prayer meeting—in short, be, humanly speaking, the life of the church. Such the West needs; men of mind, men of character, whose hearts are deeply imbued with the grace of Christ; who would be willing to stand forward and face opposition, and in a christian spirit, by the exhibition of manly piety, stem the outbursts of sin. How would such strengthen the hands of the faithful missionary, already weakened and faint by reason of having to stand in

the breach comparatively alone! I am aware the subject has been often pressed upon the attention of the churches. In the West we see there is much remaining to be done. The work required is arduous. It includes much self-denial, and requires much grace; but look at the results, in the moulded mind, the deep laid foundations of good institutions, which are to form the habits and control the course of future generations. Such come to us at times; we bless God for them; they are emphatically the salt of the earth. Would that their numbers were increased!

---

*From Rev. G. G. Rice, Kanessville,  
Pottawatomie Co.*

#### Frontier Trials.

This missionary writes from the extreme western boundary of Iowa. How would you like, christian reader, to be a laborer at such a frontier station, and be subject to such discouragements as the brother whose experience is here given? It is bad enough to be alone, far out beyond the reach of ministerial intercourse, and almost beyond the remembrance of the churches; but to see, in addition, the seed which he casts upon the waters continually borne away; to labor on, and yet behold those on whom his labors are expended departing with every successive spring, never to return, and before results can have time to mature—must require strong faith in the indestructible vitality of the truth preached, as well as a sacrifice of considerations of personal gratification. For ourselves, we cannot contemplate the condition of brethren thus situated without emotions of sympathy and heartfelt wishes that they may receive, in special measures, the fulfillment of the promise, "Lo! I am with you always!"

In my last report I mentioned that the cholera had broken out here, and that a number of persons had died. Since then its ravages have been fearful. Out of a population of 1,500 (embracing the town and immediate vicinity), about 100 died in the space of two months. Some, affrighted, left the town for a time. Yet this dispensation of Divine Providence

seemed, for the most part, to be unheeded; men seemed determined that death should make no impression on their minds, and the nearer the messenger came to them the more they would drink and carouse. When one died his remains were hurried to the grave, with barely enough attendants to bury him, and he was forgotten. Sometimes the whole funeral company would be intoxicated. Fathers sometimes followed their children to the grave so intoxicated that they could scarcely walk without support. Mothers, too, not unfrequently resorted to the intoxicating bowl to drown their grief. The almost universal desire seemed to be, not to think of death, but, if it must come, to meet it with a blind, fool-hardy sort of bravery: many did thus meet it—one night in the dram-shop, the next in the grave.

Burials here are usually very private, attended only by enough to inter the corpse; they seldom have any religious ceremony. The people are ready to go to the house of feasting, but shun the house of mourning.

Every form of vice here grows rank. Mormonism still holds a strong influence. Last year the society of the place was pretty much made up of Mormon knaves and dupes. Now we have a large class of wild adventurers, who have thrown off social and moral restraint. Here are those who have crossed and recrossed the Rocky Mountains, and are ready for any adventure, but neither fear God nor regard man. Now, hundreds are coming here to winter, intending to go to Oregon or California next spring. The public mind is kept in a constant fever of excitement in respect to emigration—as soon as one season of emigration is past, the people begin to prepare for the emigration trade of the following season. The transient character of a large portion of this population is a great hindrance to the cause of religion, education and morals. The moral effect of being a long time unsettled is very pernicious upon the individuals themselves. Of all the professing Christians in the place, of all denominations, I hardly know one who does not intend to leave next spring, and of course they take but little interest in any thing here. Often they excuse themselves from assisting in the Sabbath school or prayer meeting on the ground that they do not intend to stay. Their minds are so occupied in their unsettled state, that they lose their interest in religion, and those who are not religious fall into the worst of vices. They become in a short time impatient of social or mo-

ral restraint. Those who have been unsettled for a year or two, whether they have been in California or speculating on these western frontiers, can never endure to live again in an established sober community.

#### Better things hoped for.

The country around is settling, to a good extent, with permanent settlers; some of them are religious. At the outstations where I preach, we usually have very good congregations, and as attentive listeners as I have ever found anywhere. This is an important point for this region of country; it is the center of business, and doubtless will continue to be so. The course of duty seems to be plain; we are to maintain the institutions of religion, and I trust the Lord will bless us in it. Bad as things are here now, there has been a considerable advance within a year. Now, there is a religious influence that exerts a considerable restraining power; then, there was no religious influence that was felt. We now have a comfortable house of worship, which gives us a very great advantage and increased influence. We had hoped that enough Presbyterians and Congregationalists would come in to enable us to form a church, but in this we have been disappointed.

---

*From Rev. A. B. Robbins, Muscatine.*

#### Another Self-Sustaining Church.

With this report of another quarter's missionary labor, will close, for the present at least, my connection with the American Home Missionary Society. The Congregational church, of this place, have ventured to assume my support. They are building their second house of worship, and will be in debt for it. But, having raised between three and four thousand dollars towards their new house, and meeting now in a noble basement-room of the same, they feel unwilling longer to ask aid from the American Home Missionary Society, in supporting the *preaching* of the Gospel. They would send the inclosed donation (\$15,) as a token of their future interest in your Society. My installation as pastor, which has been, from various reasons, thus far, postponed, is expected to take place sometime during this winter.

In closing thus, my nine years' labor

in this place as a missionary of the American Home Missionary Society, I feel somewhat like a young man just ceasing his dependence upon his father, and starting out for himself. Many a bright day have those quarterly drafts brought into a pressed and depressed household; and the kind words often found with them, have been also precious. \* \* \* It shall be our object never to forget how much we owe to the Society, and we shall endeavor regularly to *do* as well as remember.

Our present place of worship is convenient of access. We have a Sabbath school of about one hundred, and a well filled room at our preaching services. We hope to finish our upper room next year. The exterior of the house is all completed. Our prayer-meetings are well sustained, and we daily hope for the special tokens of God's presence.

---

*From an interior County.*

#### Steadily Onward.

Although I cannot report any striking incidents of outward advancement, yet there has been a gradual increase in all the fixtures of a regular religious community—such as the organization of County Bible societies and Sabbath schools; the circulation of the publications of the Tract Society; the introduction of the American Messenger and Child's Paper, &c., &c. All these, together with the visits of your Missionary, are making the people feel that the Gospel has followed them into this remote outer region, to the joy of some, but to the sad disappointment of others.

The tide of immigration the present season is greater than it has been for several years past. As I look, day after day, on this vast crowd passing through, I ask, Who is to follow these immortal beings with the glad tidings of salvation from which they have now so far removed?

---

**"Trust in the Lord and do good, and verily thou shalt be fed."**

It is refreshing to see practical examples of that living christianity which walks by faith and not by sight. Away in Iowa is a missionary station, in a very new and sparsely settled region, where the people

are yet poor, and the institutions of the Gospel in their earliest and feeblest infancy. How shall such a people obtain a house of worship! Where are the men to take the lead in such an enterprise, to make liberal subscriptions themselves and stimulate others to do the same! In such circumstances, every man has enough to do, as he thinks, and more than enough, to take care of his own family. Unbelief declares the work cannot be done, and it is folly to attempt it. But such is not the conclusion of faith and self-denying zeal. "What ought to be done, can be done;" "Where there is a will, there is a way;" "The word of the Lord is more to be desired than gold, yea, than much fine gold; we cannot afford to live without this, whatever else we lack." Such was the practical decision of two good deacons in that settlement, and accordingly—

These two brethren cast all their cares on the Lord. They had exhausted all their means in paying for their lands, and though their own houses were miserable log huts, and though all their wants could be supplied only by their labor, yet they gave up all to the accomplishment of this object. They turned their little sons into the fields, to do the best they could, whilst these deacons themselves spent the summer in building the Lord's house. Must they not have had strong faith? They did not know they should ever receive a dollar for their labor—and so far, they have not. But it is true that their crops have been unusually abundant, and so is fulfilled the promise, that those who trust in the Lord and do good, shall be fed.

---

## MISSOURI.

### Shall our Land have a Sabbath?

The Germans have just opened a new "dance house," a few rods only from the place where our meetings are held; and on last Sabbath they commenced their orgies. About three o'clock a fine band of music began to send its notes through all the neighborhood, and the omnibuses discharged cargoes of people there until quite a crowd was gathered. They continued their music, with dancing, drink-

ing, whooping, yelling, and all other such demonstrations, for many hours. The Germans seem to fear nothing but law; to respect nothing which does not make its appeal to brute force; and as they are becoming so numerous here, their conduct is more and more boisterous and abominable.

A land without a Sabbath! can there be anything worse? It was with strange sensations I heard that music last Sabbath. My thoughts were continually recurring to the descriptions of that Indian idolatrous worship which is accompanied with rude music and obscene dancing; and I thought I could understand better what the feelings of the foreign missionary must be as he hears their continuous din. Infidelity soon transforms itself into heathenism; and pagan heathenism must be more tolerable than civilized and scientific heathenism—less hopeless, even though more rude.

Rationalism and Popery, the extremes of servile superstition and atheistic recklessness, blend in dreadful harmony in German Infidelity.

Such are the communities forming and gaining numbers and strength with every year. How obvious the fact, that what can be done to save the West, must be done quickly. We have no choice granted us; we must pre-occupy those vast fields with the good seed, or ranker tares will take root there for ages to come.

---

### Appeal for Additional Laborers in Northern Missouri.

I have often thought of asking the Society to send an additional laborer to this part of the State, but have not done it because I supposed it would be useless. But there is great need of more help here. I am still the only Presbyterian preacher in this county. I preach nearly all the time in this town, but could gather good audiences every Sabbath at other points in the county. I am called on to attend funerals for New School and Old, and all those Presbyterially inclined; and this adds very much to my labors, especially in the summer and autumn.

There are several places in this county where a minister of ardent piety would be gladly received; and I have no doubt that such a one would secure one half his support from the people; and he would

be able to form two small churches in a short time.

As soon as I close this letter, I shall start to preach two or three days to a church which has been destitute for a year. A good minister could spend all his time profitably with that church, scattered as it is over about one third of the county. Then, west of me, Brother G. is the only supply for two counties, and devotes a portion of his time to teaching besides.

What shall be done? The Old School Presbytery is worse off than we are for ministers. Other evangelical denominations do comparatively little to stem the tide of error and irreligion. Unless the Lord send help, this beautiful and fertile portion of country must be given up to the Campbellites, who are making great efforts to get possession of it.

---

*From Rev. I. B. Ricketts, Wright Co.*

#### Religious Interest.

There has been considerable interest manifested on the subject of religion, and quite a number have professed to find the Savior precious to their souls. A very large proportion of these believe that they obtained the pardon of their sins at the meetings of our Methodist brethren. I was in attendance at this Camp Meeting part of the time, which was held in the neighborhood of our little church.

We had a sacramental meeting, which embraced the third Sabbath of October. It was a very pleasant meeting indeed; I hope that the Christians in attendance were greatly benefited. It was truly a time of refreshing from the presence of the Lord. Sinners too were interested.

One man, the head of a family, was brought, as I trust, to realize the sweets of pardon, while others were brought to feel their need of a Savior. Some of them seemed to be as pungently convicted as any that I ever saw.

My great fear is that some, in such times of excitement, may grasp at the shadow and miss the real substance. Consequently, I feel it to be my duty to call upon all to examine, and re-examine carefully, the foundation of their hope. In this western country there seems to be too much disposition to act from the impulse of the moment—acting too much from feeling, and not enough from principle.

#### WISCONSIN.

##### Panic among the Settlers on the Indian Lands.

The circumstances in which the people in this region have been placed, were not a little trying. For two or three years they have been flattered with the hope of having the land given to the actual settlers, by the passage of the "Homestead bill," or that they would have some three years in which to pay for it; and whilst they were resting quietly upon such a prospect, and making no efforts to raise money, behold the proclamation of the President comes, like a peal of thunder, that in two months and a half from the time it was received, the land would be brought into market. No intelligence to the great mass of the settlers could be more startling or unwelcome; for not one in ten could be prepared to pay for their land previously to the sale. Besides, money in this part of the State is unusually scarce, and hard to be obtained at any reasonable rate. What they should do many knew not, for some had valuable claims which they were unable to retain, and others had been making improvements upon them for two or three years, but have not the money to pay, and if sold it will leave them in embarrassed and distressed circumstances, where they have families, as a great many have who are thus situated. In some places it caused a great deal of excitement and dissatisfaction, as it was the general impression the whole was a maneuver of certain land officers and speculators, to enrich themselves at the expense of the poor. What the result will be to the poor settlers I know not, otherwise than it must be disastrous. Still, the making sure of titles on the sale of these lands, was desirable, in order to prevent continual and unhappy litigation about disputed claims, as has been the case hitherto, and for the encouragement of others to go on and make improvements, which they would not do so long as they had no legal title. A more settled state of things and greater progress, will be the certain consequence, however injurious it may be to many for the present.

##### Want of Houses of Worship.

But little progress has been made for the last year and a half upon the Indian lands, towards erecting school and meeting houses. Indeed, I do not now know of one of the latter kind—one that has



been built expressly for a meeting house—between the Wolf, Fox, and Wisconsin rivers, a distance in some places of more than fifty miles; and after leaving Green Bay and Milwaukee, not a church-going bell is heard in all of the country, west and north, within the bounds of the United States, although thousands of inhabitants are scattered over it, and, in multitudes of the villages and settlements, people assemble in their various places for public worship from Sabbath to Sabbath. But the great desideratum now upon the Indian lands, is houses for public worship. How great the inconvenience is not to have any suitable place in which to meet during the cold and stormy weather, none who are not upon the ground can fully appreciate.

#### A Professor Converted.

If any of our friends think we publish too much on the subject of the defection of professors when they go to the West, we hope they will remember that we publish only statements of *facts*, and, that the bearing of such facts is of immense importance. If our churches are to be the depositories of evangelical religion and not of formalism and self-delusion, too great care in the admission of members cannot be observed.

One young lady united with us at our last communion, who has been an active disciple since her conversion last winter. She astonished us, at her examination, by saying that she professed religion *seven years ago* at the East, a few weeks before coming to live here. She had been religiously brought up, and being naturally of a grave disposition, her friends injudiciously urged her to apply for admission to the church. She says she had no apprehension that any thing more was needed than an outward compliance with religious forms, and that she was received *without examination!* so that her pernicious error was not discovered.

By my advice, she applied to this church for admission on profession of her faith; at the same time stating the facts above mentioned. She did not feel that she had ever professed her faith in Christ, or consecrated herself in public to him, intelligently; and she desired to do so. Does not this case disclose the reason why so many persons apostatize when they come to be tested by the temptations of western life?

#### Prompt Payment of Missionaries.

Limited as missionary appropriations are, it is the special aim of the Society to make its payments as promptly as possible. By this course their value to the missionary is greatly enhanced.

It is proper that I should render thanks to the Society for the promptness with which the quarterly drafts are sent. I presume that if the churches east and west paid their pastors as punctually as your missionaries are paid, there would be less complaint of the smallness of salaries. For five years I have labored in the West, and the prompt payment of the amount received from you, has alone enabled me to live here. Whether I continue to labor under your commission, or serve a church that is self-supporting, I shall always cherish the highest respect for the officers of the Society personally, and the warmest gratitude to those liberal eastern churches whose beneficence flows through this American Institution.

From Rev. S. H. Ashmun, Waupun,  
Fond du Lac Co.

#### A great Point gained—No Debt contracted.

Our new house was dedicated on the 19th of October. The services were deeply impressive; a large attendance and a general interest were manifested on the occasion. It was the first in this region, and the second in the whole country. We are now permitted to acknowledge, with gratitude to God, that we are enjoying the benefits of a comfortable house, entirely finished inside, and rendered *not a little* attractive by two good stoves and fixtures, solar lamps, and all necessities for evening services. We have painted the outside; but the cupola, dome, ball and rod are unfinished. This we were not able to do now without incurring a society debt—an embarrassment which we do not feel able to assume. We are now free from debt. And I have urged the church not to deviate from the rule of "paying as we go." We realize a decided benefit from this plan. Our seats were all secured immediately upon opening the house.

I have felt this to be a very important object at this early period. And every dollar raised on the ground for this purpose secures an interest in the cause. I

find that those who have paid even one dollar towards this new edifice, feel interest enough to come in and see how it has been used. Our subscriptions vary from fifty cents to fifty dollars. We have no installments to meet at stated periods. But all that we ask for is to be seen in some improvement. I would recommend all efforts of the kind to be made on this plan. A debt rests heavily on a newly organized society among these feeble churches, as we now most keenly feel.

*From Rev. Edward Brown, Wautoma, Waushara Co.*

#### Beginnings of Society in a New region.

Incipency is the main feature of every thing throughout this region. Organizing counties, towns, and school districts; laying out roads and villages; surveying lands and water privileges; settling disputed claims and proving preemptions; opening roads; building bridges, "shanties," houses, school houses and mills; breaking and fencing new lands; in short, *beginning* is the order of the day in every department of business.

The same peculiarity must necessarily characterize all religious operations. The Missionary must first explore the country, enter the houses and make himself known, and inquire for the professors of religion in the neighborhood. He must ask for the privilege of preaching in the house of some settler, and then invite the people to come and hear him; and introduce himself among them, and by direct personal inquiries, find who among them have been professors of religion before coming there. He must begin personal labors with such—for, with few exceptions, he finds them grievously backslidden—and endeavor to rouse them to active efforts for the establishment of meetings and Sabbath schools, and get them enlisted in behalf of the Sabbath, temperance, religious meetings, &c.

One of the greatest evils of this region is the disregard of the Sabbath, growing out of the want of religious meetings.

#### An Inviting Field.

In the following description will be seen an example of a class of cases which

are frequently met with. The preoccupation of such vacant fields, before the enemy shall have sowed them with tares, is a most important part of missionary labor. For this and several similar openings the Society is anxious to procure energetic and self-denying missionaries.

The more I see of this country, the more I am convinced that it affords a most inviting field for missionary labor. It is not overrun by every species of error. *No religion* is the peculiarity of this region rather than *false religion*. We might, by prompt action, have the ground first. Wherever there is a settlement of importance begun, the Missionary should be among the first, and then there is every reasonable prospect of raising up a church and establishing the institutions of religion. The people generally hail the Missionary joyfully, and open their houses cheerfully to hear his message. The most of the settlers are from New England or New York, and know the benefits of religious institutions. Their denominational predilections are not usually very strong. The people have a desire for *something* religious.

The principal errorists I have found, are Universalists, and those who teach the doctrine of the annihilation of the wicked and the sleep of the soul till the resurrection. They circulate their pamphlets with great zeal through the country.

## ILLINOIS.

### Spiritual Knockings Forestalled.

A few weeks ago, on stepping into a store in our village, I beheld in large capitals on the door, "Spiritual Knockings no Humbug." Hitherto there has been none of this thing among us, and I greatly dreaded its approach. But now two wicked, *profligate* young men were to exhibit, proposing to "hold communication with the dead," and asserting that "any one might have correct answers from their departed friends."

I immediately announced that I would lecture on the subject. The community generally "turned out" to hear. I endeavored to show—1st, what should be the nature of the evidence on which we ought to believe events to be superna-

ral; 2d, the character of that evidence which has probably convinced hundreds that Spiritual Rappings are no humbug; 3d, the danger of being carried away by such superstitions.

The result of the meeting, I believe, was happy. To an individual, they resolved to stay away from the exhibition. Not an individual went near them, and they left the place chagrined. These men seemed to have no benevolent object whatever. Their attempt to exhibit for money made their object manifest. I have lectured in three different neighborhoods on this subject, for I have felt myself called upon to raise a note of warning against this delusion. As yet the enemy has made no progress in this thing among us.

#### A Temperance Measure.

The cause of Temperance here is well sustained. We now every month appoint editors, for the ensuing month, to edit a paper which is read at the monthly temperance meeting. Communications in both prose and poetry are handed in, and a paper of great interest is the result.

Nothing can occur in our midst bearing upon the cause, but some anonymous pen lays hold on it, and irony, witticisms, lampoons—as well as arguments—are freely employed. For very shame's sake, those who would drink or pander to the drinker's appetite, are held back. A plainness, and even severity, is here allowed and sustained, against all appendages and accessories of drinking, which shows a very strong public sentiment in favor of the cause. We have also strong bodies of "The Watchmen" and "Sons of Temperance." The children are all pretty thoroughly indoctrinated in temperance principles.

#### Hancock County.

This section suffered severely from the vicinity of Mormonism, not only in its religious interests, but also in all that relates to secular prosperity. For a long time it seemed impossible to do good there. The friends of order and of the Gospel will rejoice to hear of better days begun.

This county, so long neglected, and almost abandoned by evangelical Christians,

is now well supplied with ministers; and it is hoped that the fruit will soon appear. Revivals have been enjoyed in most of these churches within the last two years. But we still feel the powerful counteraction of the fruits of Mormonism, in the demoralization suffered in all parts of the county. This is a hard, a *desperate* field, but will never be better if neglected.

#### Facts Indicative of Progress.

Since last September we have received six more accessions to the church, viz:—three by letter and three on examination. One of our number has been dismissed, and has gone back to New England. The church appears to be marching on steadily. My effort is to introduce order and system into our church affairs, and accordingly I have been preaching of late upon church discipline, household instruction, and systematic benevolence. We have just procured a competent supply of catechisms, and shall soon practice the old-fashioned system of catechetical instruction.

The ladies of our church are about to hold a fair, the proceeds to be applied towards a portion of our church expenses. I am exceedingly anxious to see this church a self-supporting church, and at the present rate of increase I think the time not far distant when we shall be able to relieve your Society of all draft upon its funds. A series of temperance meetings has lately been held among us, and a petition to the State Legislature, for a law similar to the "Maine Liquor Law," put in circulation, which has received a generous subscription. I have a young man with me in a course of preparation for the ministry.

#### Blessings in connection with Christian Nurture.

In a review of my labors during the last three months, I am induced to notice, first, the hopeful conversion of a young man of talents, who has been trained from infancy by one of those model New England families, whose well established principles outlived a journey across the mountains and a number of years' residence in this State. Such a case is but too rare, and therefore is worthy to be

noted. As a consequence of the early training of these parents, and the deep-rooted state of their principles, all their family have been taught in the good old system of New England virtue and religious principle. One after another of their five children became hopefully pious, till, at length, we humbly trust all are in the fold of Christ. Were I to attempt to describe the manifest joy of these parents, when recounting the faithfulness of a covenant-keeping God to believing parents, I should utterly fail. Parents who have drank at the same fountain, know what should be said to express that deep gush of feeling, that tender out-flowing and inpouring of inexpressible delight, joy, gratitude, love, and all the varied shades of happiness; but full well do they know that no tongue can tell, no pen describe, the half of what they feel.

For four years I labored with this youth, to persuade him to come to Christ. Some of his sisters had submitted, apparently with scarce a struggle, but he held out. At length the Lord brought him to the decision when alone and no one urging him to the duty.

"We cannot give you up."

There is a point southwest of this, where I have had stated appointments during the summer. There had been no regular preaching there before. The attendance has been good, and the attention better than I usually meet with. The last time I was over, I suggested that, "perhaps I had as well not come any more, as the weather was getting unfavorable and the going bad, and my health being poor, also. I shall never forget the woe-begone look of those persons to whom I spoke, with which they gazed upon me before they uttered a single word. At length they spoke thus: "We cannot give you up. We used to think we were forsaken of God and man, but of late we have been somewhat encouraged to hope for better things in our village; but now if you leave us, what will become of us?" I agreed to continue. I am greatly encouraged to hope for better things in that village.

#### One of the Burdens.

One great burden of my heart is to know how we shall secure a more commodious house of worship. I cannot see how our people can raise means to erect one, and I know many would be brought

within the sound of the Gospel, if we had a larger house, who now never come. I know it is said "when a house of worship is needed in a community, the people will erect one;" but such is not always the case. I sometimes think I will tell you what our little church have done and are still doing, to establish and sustain gospel and educational institutions, with their limited means; but then I know our's is only one of a hundred cases equally interesting, and so I forbear. Were it not repeating a tale often told, I would state how near the heart of many of our people your Society lies. Since so much has been said in respect to the management of the affairs of the A. H. M. S., I have had an opportunity of learning how many of our best people feel; and I am rejoiced to know that they love your Society most ardently, and concur most fully with the course heretofore pursued with respect to the two branches of the church in the western field. We feel that were we to lose the A. H. M. S., we should truly lose our *Alma-Mater*. May the Great Head of the Church bless your efforts abundantly, until the West shall bud and blossom as the rose!

---

## INDIANA.

From Rev. Walter Mitchell, Boonville, Warrick Co.

#### Revivals and their Results.

I have now labored for three years as a minister to these churches; and though in the retrospect I can see many reasons to mourn because of my own unfaithfulness, yet I rejoice in the belief that my labors have not been wholly in vain. Our churches have assumed a more distinctive position among the various tribes of Israel, and those who abide near our tabernacles, have been constrained to admit our existence to be a *fact*, and have ceased to look upon our future as problematical. This can the more easily be seen to be a real gain if it be remembered that a short time previous to my coming the state of piety was at so low an ebb that some of our own members thought it a matter for serious deliberation, whether it was not best to dissolve our society and unite with some other evangelical denomination. In this depressed state of affairs, under the labors of the Rev. Mr. S., aided by the Rev.

Mr. L., the church enjoyed a revival which added some twenty to its membership; several of whom will probably become ministers of the Gospel. We have enjoyed two revivals since, in each of which a few have, as we trust, been born again. The latter of these was during the last quarter, in connection with our meeting of Presbytery, which was held in this place. We had meetings every day for twelve days; a part of the time in the court-house, as our own house of worship proved too strait for the multitudes who came to hear the Gospel. As a part of the fruits, six have expressed a hope of having passed from death unto life; and as many others are more or less awakened, and we trust some of them are seriously inquiring the way to Zion.

We have, too, established here a more distinctive congregation. There are numbers now who are out of the ark of safety who yet are almost uniformly present at our meetings of public worship.

It is for these ends I have been laboring, and it was for their accomplishment that I have confined my ministrations chiefly to the two churches under my care, preaching at each every Sabbath, and when able, returning to Boonville from Ohio Township church, and preaching again at night.

---

*From Rev. W. H. Rogers, Noblesville,  
Hamilton Co.*

#### **Gathering of Souls.**

During the third quarter of the past year, we were blessed with a religious interest, connected with a protracted meeting held in the Noblesville church in May last. During the past quarter, at a communion season, we received seven into the church; which very much encouraged the brethren in their labors.

#### **How Backsliders are Multiplied.**

There are two modes of operating by other churches in this country to extend their strength and influence. One is, to show men that immersion is essential to regeneration, and if that be done in sincerity the result is certain. Neither faith nor repentance, nor both, will save the soul, without immersion of the body. Any one conversant with human nature, could determine what would be the character of such professors, and how long they would be likely to hold out.

The other mode is, to alarm the sinner by showing him his danger of hell; then to tell him to "join the church," as the best means "to get religion;" that "to get religion" is to be happy. It is not difficult to divine the effect of such proceedings also. Many of our eastern brethren would be astonished, were they here, to observe how large a portion of the people have once been members of some church, which practices on one of the plans referred to above. I have read that one fifth of the population of India are "outcasts;" i. e., those who have "lost caste" by the violation of some of the laws of the different castes. I think the number of religious "outcasts" here would be little short of that proportion. A great many become hardened under the means that once affected them.

When I preach (in a community heretofore influenced by such sentiments), that regeneration is an entire change of man's moral character; that this change is produced only by the *Holy Spirit*, accompanying the *truth*, &c.; that the true evidences of christian character is the life—obedience to God—you are aware that time will be necessary to revolutionize the religious sentiments of such a people; to displace the error and implant the truth, and realize the blessed fruit to any great extent.

---

*From Rev. John Stuart, Connersville,  
Fayette Co.*

#### **Improving Steadily.**

My congregations have been steadily increasing in numbers and interest. At our last communion two were added by letter. A lot has been purchased, and part of the necessary amount to put up a church building has been secured by subscription. Our Sabbath school continues to average about one hundred in attendance, and the prayer meeting is well attended. Indeed, all the outward signs of prosperity are seen in connection with this little church, which has only been in existence about a year.

A great advance, in a religious point of view, has taken place in this town during the past year, which I think must be mainly attributed under the blessing of God to the organization of this church and the revival in connection with it during the last spring. Perhaps a third more people attend divine worship on the Sabbath than one year ago.

In looking over my past year's labor, I am glad to say, that the Lord hath prospered me more than in any of the three preceding years, during which I have been in the ministry and under the direction of your Society. The whole number added during the year has been eighteen; three of these by letter, the rest on profession.

---

*From a hard field long cultivated.*

**Brightening Prospects.**

Within a few weeks there have been pleasant, and I trust profitable, meetings in both of my churches. Three united with one of them last Sabbath, by letter. And the same number were intending to unite with the other church, but sickness prevented.

I find some more than usual encouragement in both of these fields of labor at present. An effort made by our people here to paint our meeting house, showed that a goodly number of our citizens were willing to assist. So in a late call made by our Foreign Missionary agent, many more manifested a willingness to aid that glorious enterprise than formerly.

Some four hundred persons have signed the temperance pledge in this village and neighborhood, during the spring and summer. The war waged against intoxicating liquors, is vigorously prosecuted. We mean that no quarters shall be given to that enemy of man and of all his best interests.

---

**The Harvest must be Waited for.**

Some fields are in such a state of culture, that the husbandman may thrust in

his sickle as soon as he arrives; in others, —and it is generally thus in our new States —the seed must for a time lie buried in the soil, awaiting the dews of the Holy Spirit.

The summer months have brought sickness. I have attended a number of funerals, and spoken at such times to those who seldom, or never, hear the words of eternal life. These afflictive dispensations furnish opportunities for doing great good. The repeated visits during sickness as a neighbor and christian friend; the prayers and words of consolation or of warning at the funeral; and then the visit after the funeral—by these and other ways, I feel that I am, perhaps, doing something; I am gaining a place in the affections of this community. But it is only after many days that the seed may be expected to bear its full harvest. The children and youth in the *formation* of whose characters, I am exerting an influence, will grow up with different principles from those who are now prominent on the stage of action. But an entire generation must pass away before we see any very different state of things in this community. At times I wonder why I am here; so utterly inadequate is the means to the end, when looked at in a worldly view—one man to change the views, remove the prejudices, enlighten the minds, reform the manners, of this great people! But not thus; this is not exactly the right view. The sufficiency, the power to “new create the man” is of God. With a cheerful confidence in him, then, and a firm assurance that this is the field into which he has said, “Go, work thy day,” I labor on, doing with whatever wisdom and might he shall bestow, the work before me.

---

**Miscellaneous.**

**Facts from the Census.**

The following information gleaned from the census report, will be found interesting to the reader:

**Population and Immigration.**

The census returns indicate that, of our twenty-four millions of people, only two

millions and a quarter, or less than ten per cent., were born in Europe; or, in round numbers, one million in Ireland, half a million in Germany; a quarter of a million in England; one hundred thousand in Scotland and Wales; half as many in France; one hundred and fifty thousand in Canada; and one hundred thousand in all other countries. The population of the United States has increased 337 per cent. during the last fifty

years. In that same period the population of France has increased but about thirty per cent. The population of the United States is now increasing at the rate of about three per cent. per annum, while that of Europe is increasing at about the rate of one per cent. per annum.

The real and personal estate in the United States and territories is returned as of the actual value of \$7,133,369,725. Probably \$10,000,000,000 is nearer the truth for the year 1852; and estimating the present population at twenty five millions, it will give \$400 of property to each human being, or \$2,000 to each average family of five persons.

### Churches.

The number of edifices for divine worship in the United States is thirty six thousand, of which the Methodists own one third, or 12,467; the Baptists nearly one fourth, or 8,971; the Presbyterians the next number, or 4,584; and, counting the Dutch Reformed, Congregational, Lutheran, and German Reformed with the Presbyterians, the total is 8,112. The Methodist churches will accommodate 4,209,333 worshippers; the Baptist 3,130,878; the Presbyterian and other churches 3,705,211. The Catholics have but 1,112 churches, accommodating 620,950 worshippers. The Episcopalians have 1,422 churches, accommodating 625,213 worshippers. The average number that each church edifice in the Union will accommodate is 384; the total value of church property, \$86,416,639; and if all the churches should be filled at one time, they would hold 13,849,896 persons.

### A Strong Church.

The following just views are from the works of the late President Olin:

A church may be what the world calls a strong church in point of numbers and influence. A church may be made up of men of wealth, men of intellect, men of power, high-born men and men of rank and fashion, and being so composed, may be, in a worldly sense, a very strong church. There are many things that such a church can do. It can launch ships and endow seminaries. It can diffuse intelligence, can uphold the cause of benevolence, can maintain an imposing

array of forms and religious activities. It can build splendid temples, can rear a magnificent pile, and adorn its front with sculptures, and lay stone upon stone, and heap ornament upon ornament, till the costliness of the altar shall keep any poor man from entering the portal. But, my brethren, I will tell you one thing it cannot do, it cannot *shine*. It may glitter and blaze, like an iceberg in the sun, but without inward holiness it cannot shine. Of all that is formal and material in Christianity, it may make a splendid manifestation, but it cannot shine. It may turn almost everything into gold at its touch; but it cannot touch the heart. It may lift up its marble front, and pile tower upon tower, and mountain upon mountain; but it cannot touch the mountains and they shall smoke; it cannot do Christ's work in man's conversion. It is dark in itself, and cannot diffuse light. It is cold at heart, and has no overflowing and subduing influences to pour out upon the lost. And with all its strength, that church is weak, and for Christ's peculiar work worthless. And with all its glitter of gorgeous array, it is a dark church—it cannot shine.

On the contrary, show me a church, poor, illiterate, obscure, unknown, but composed of praying people; they shall be men of neither power nor wealth nor influence; they shall be families that do not know one week where they are to get their bread for the next; but with them is the hiding of God's power, and their influence is felt for eternity, and their light shines and is watched; and wherever they go there is a fountain of light, and Christ in them is glorified, and his kingdom advanced. They are his chosen vessels of salvation, and his luminaries to reflect his light.

### Influence of Romanism.

Rev. Mr. Thompson, one of the editors of the New York *Independent*, writing from Ireland, makes the following remarks respecting the exemplifications of Popery with which that unhappy country abounds.

Here, in the midst of this charming scenery, are troops of beggars, children in rags, and men and women in tattered and filthy garments, obstructing your path when you walk for pleasure, and distract-

ing your thoughts when you pause for contemplation. On the Sabbath they were gathered as a dense mass of vitalized rags within and about the little Roman Catholic church, where a fat, red-faced priest moves among them as a demi-god. Oh, Rome, whose boast it is to have done so much for art! what hast thou done here for nature,—distressed, degraded humanity, that here surrenders itself to thy guidance, and gives itself implicitly to thee for time and for eternity? Where are thy fruits in this land so favored of heaven? The garden flourishes here by the sea-side; pears, apples, grapes, here attain a luscious maturity; the rose and the fuchsia bloom in the open air; the hydrangea grows without culture, and under our window has attained a girth of nearly fifty feet, and expands its blossoms by the thousand; wild fruits and berries abound by the road-side and in the woods; the arable soil would yield all manner of vegetable and cereal growths; these rocks offer materials for building, and the bowels of some of these mountains are rich in ore; there are fish in these streams, in this bay, in yonder sea; this climate is bland and genial, even in winter; moist, but with no piercing winds that breed consumption in the young and beautiful; the Pilgrims found not such a harbor upon the bleak New England coast; yet *they* are prepared to show the fruits of two centuries. Rome, where are thine for *ten*? Why from this scanty village population did sixty yesterday depart for America? Why is it the ultimate ambition of every laborer, every peasant, every beggar, to procure three pounds sterling to carry him away from this fair land? Why are these people too inert even to keep themselves and their hovels clean where water is so plenty, or to repair their hut where stones abound? Why is there no inducement for the capitalist or the practical farmer to come and settle among such a people? Why is it hardly safe to labor even for their elevation? Why have the people themselves no higher inducement to live than the grub-worm, that they would fain eat? Tell us, O jolly, red-faced priest, with that score of beggarly women bending reverentially about you, what is the reason of all this?

#### China Mobilized.

*From the London Spectator.*

Among us there are strange events; Continental revolutions, the ups and downs of empire, the flight of vast num-

bers across the Atlantic and Pacific in search of gold; but an event stranger than these is passing nearly unnoticed in the eastern hemisphere. We are amazed at the exodus from Ireland—the going out of the Celtic population; *but what is that to the going out of the Chinese people?* The stationary empire in motion at last; the populace of the Celestials, moved by a common impulse, swarming into the gold-bearing regions of the *outside* barbarians? They have broken the bonds of habit and gone forth, and are now in every land. They swarm in the islands of the Pacific; they serve in Australia; they sit down in the cities on the western coasts of South America; they colonize portions of California; a junk has even anchored in the Thames, and a live Mandarin figured at the great exhibition!

A few facts will illustrate this notable migration of a people who have been singularly home-keeping.

Hitherto, according to Mr. McCulloch, Chinese emigration has been mainly from the province of Fo-kien, opposite Formosa; and has consisted more of exploring and trading parties than permanent absentees. Thus, the Chinese for several centuries worked the silver and diamond mines of Borneo, and visited Celebes. But now the sources of the emigration have extended, and embrace the neighboring province. It was remarked by Mr. Asa Whitney, in explaining his projected railway from the Atlantic to the Pacific, that the islands in the latter ocean afforded a vast outlet for the surplus population of China; and he expressed his belief that the Chinese would swarm out and occupy these islands. They have outstripped the expectations of Mr. Whitney; they have occupied California with detachments of their myriads. Four years have sufficed to bring nearly thirty thousand Chinamen to San Francisco; to find them writing letters to the newspapers, and raising villages named after the chief towns of their native land. In 1848, there were in San Francisco only two men and one woman from China; by the end of 1849, these had increased to nearly 800 men and two women; in 1850, they numbered upwards of 4,000 men and seven women; in 1851, this number had increased to 7,500; and by August, 1852, there had arrived altogether in that year 20,000 Chinamen, making a grand total in California of 27,500; but allowances for deaths and further migrations, reduced these to 27,058 men and twenty women. These emigrants come from



the Canton River, and the rising port of Shanghai. They live and work together, chiefly in the mines; showing that their old habits of acting as commercial middlemen, have been broken through.

This enormous Chinese migration is a portentous sign of the great activity of the world. Here is the reign of Confucius coming to an end; here is a Mongol element to mingle in the composite Yankee character; here is an active, enterprising, astute population for Polynesia, opening up endless vistas for future commerce. The Western Pacific will yet see a great historical people on its shores.

#### American Home Missionary Society and Slavery.

The minds of some philanthropic persons, in view of representations made to them, have been disturbed by the apprehension that the missionary patronage of this Society is so dispensed as to countenance—or at least, not to discountenance as much as it ought—the system of slavery. This imputation does not distinctly charge, much less attempt to prove, that the Executive Committee or Officers of the Society, or any particular individuals of its agents or missionaries, are in favor of slavery; but that it gives aid and comfort to the system by supplying it with the sanctions of religion.

The only thing which has even the appearance of evidence for this, is the fact, that, in some forty or fifty cases, the Gospel is preached in the slave States at the partial expense of this Society.

So far from there being any justice in the injurious representation referred to, the position and action of the Society in relation to slavery clearly show, that they regard it as a great political, social, and moral evil; as a formidable hindrance to popular improvement, and especially to the spread of the Gospel and the salvation of souls; that, therefore, it is a subject on which the influence of the ministry may appropriately be brought to bear; and that the missionaries who live where slavery exists are bound, in the exercise of a due discretion as to times and methods, to make their ministry tend, in the most effectual manner, to the removal of this giant evil.

These facts might, it would seem, by this time, have been well understood. Although the Society has not felt called to

make this subject specially prominent in the way of public discussion, its position—as above expressed, has by no means been concealed or uncertain, but has been distinctly made known in the Annual Reports and the Home Missionary, as well as in communications to the patrons and missionaries of the Institution.

For example, it is well known that this Society *does not commission slaveholders as missionaries*; that if any minister in its employ becomes, either voluntarily or involuntarily, the owner of a human being, he is dropped from the list of its agents.

Further, express and abundant declarations have been given of the Society's views of slavery, of its bearings on moral advancement, and the duty of the missionaries towards it. We will recall some of these declarations. In the Eighteenth Annual Report, amid an enumeration of hindrances to the evangelization of the land, it is remarked—

“Another obstacle—which and one of increasing magnitude—which may well fill the heart of philanthropy with deep concern, is the existence of that horrible anomaly in American institutions, slavery—covering so large a portion of our territory, and enthralling more than two and a half millions of souls in a bondage worse than Egyptian, that prevents the most direct and effectual efforts for their salvation.”

In the Home Missionary for February, 1849, under the caption, “The Great Hindrance,” it is decidedly and earnestly claimed for the missionaries that they have a right to bring slavery and the questions that grow out of it to the test of the Scriptures and of argument. Again, in the number for Nov., 1850,—in reply to a correspondent who asked the Society to send missionaries to a slave State, who “will let slavery alone,”—the following language is used:

“Now, in reference to the subject of slavery, this Society deems it to be the province of the missionaries as ministers of Christ, amenable to him and to their respective ecclesiastical bodies, to determine for themselves the occasions and the way in which they will bring the Gospel to bear on this and every other evil. It virtually says to its laborers, ‘You have God's truth, the cure of human ill; go and apply it.’ But we understand our correspondent and some others in the slave

States to insist that to this subject the Gospel shall *not* be applied; that the missionary shall *not speak*, except he speak in one way; that if he can *defend* slavery by the instructions of Paul, it is well enough; but if he is opposed to it, and thinks Paul is so likewise, he is under the influence of eastern prejudice, and had better stay away! And the Society is virtually told not to send missionaries with liberty of conscience and of speech, to do what they shall think is right, when, with Bible in hand, they shall meet slavery face to face; but, to send only such as will wear a padlock on their lips and give the key into the hands of keepers. This cannot be done. On the contrary, let it be understood, that the great object sought in sending missionaries to the destitute is, as far as possible, to redeem them from all sin, and from all the forms in which it is mixed up with society; that if any minister can allow himself to have any other rule as to what he shall preach than his conscientious views of the mind of the Spirit, he lacks the very first qualification of a missionary; and that if utter silence respecting slavery is to be maintained, one of the greatest inducements to send or sustain missionaries in slave States, is taken away. There is no use in blinking the fact that this admitted evil is a great hindrance to the spread of religion, to education, to moral and social prosperity; and no one will deny that the Gospel is its most direct and appropriate remedy. But if the preacher of the Gospel be prohibited from touching the evil with the remedy, where is the inducement to send him? Such appeals for missionaries react against those who make them. They discourage missionary effort by taking away one of its great motives. They turn away missionaries to other fields. They indirectly injure those ministers who are laboring in slave States, implying that they are all silent on this subject; whereas, there are not a few whose mouths are not and cannot be shut, but who are, quietly and prudently indeed, but yet faithfully and successfully, trying the potency of the Gospel upon this great evil. If our friends in the slave States wish us to send missionaries, or wish to induce missionaries to come to them, they must not prescribe any conditions which shall fetter the free action of intelligent and God-fearing men, acting on their sincere convictions of the nature and requirements of the religion of Christ."

In these publications—as well as by correspondence and personal intercourse—the people and the missionaries in the slaveholding States have been given to understand, that the latter are expected to make their ministry effective in enlightening the moral sense in regard to this and the attendant evils; and that

they will be sustained by the Society in so doing; that when they are not allowed to seek this end by the use of such means as are appropriate to their office as ministers of the Gospel, the object of supporting them is in a great measure defeated; that they ought not to close their mouths on the subject of slavery, any more than on other sins; but, that if the people in one city or village will not hear them, it is their duty to go to another. Accordingly, in the use of their own judgment, formed on the ground, as to the time and manner of approaching the subject, they have made progress in awakening the consciences of their people and securing the appropriate action in reference to it. That this progress has not been more rapid, is owing to the difficulties which environ this subject, and the exciting influences which tend to take it out of the domain of conscience into that of passion; still, there is a *real and substantial* progress, that cannot fail to be appreciated by those whose position gives them opportunity to form a candid and intelligent opinion. It is our firm conviction, that no other equal number of persons, in or out of the slave States, exert so great an influence as do these same missionaries, to bring the institution of slavery to be rightly regarded by those involved in it, and to induce churches to free themselves from its taint. It is not true that they suffer the subject to sleep; that they let it alone because it is a "delicate subject;" but they discharge their consciences whether their message be well received, or whether, as in some instances, it subjects them to opposition, opprobrium, and even to personal danger. When their endeavors to do this by a discreet use of the legitimate methods of the Gospel have not been tolerated, they have, in repeated cases, at the sacrifice of their own temporal interests, resigned their positions and departed to other fields.

Those who object to the Society because it has missionaries in slaveholding communities, seem to overlook the facts, that the number of such missionaries is comparatively small; that these are stationed, for the most part, in those portions of the slave States where the system has the slightest hold, and where it may be expected soonest to yield to moral influences; that, moreover,

many of the churches to which they preach are known to contain no slaveholders. Some of those churches were formed, at the outset, on the principle of not admitting such members. Others, through the silent influence of the Gospel, have freed themselves from this embarrassment; and some of this class have been sustained in their position by the Society, in the face of strong remonstrances to the contrary. There are still other churches in various stages of progress towards a similar separation from slavery. By degrees, prejudices are softened, errors corrected, and better feelings diffused through the community around these churches. For example, a missionary states, that

"When he commenced his labors, the discussion of slavery in the pulpit usually produced great excitement in the community, and in some instances led to popular tumult. Now, no opposition is made to his speaking freely and strongly in condemnation of the system, both in public and private."

Another missionary in a slave State, writing to the Society, says—

"Another thing that I should perhaps mention as *encouraging*, is the growing opposition to slavery. The pulpit can now speak out on this subject, and men will hear. We are determined to remove this great difficulty in our way, or die in the attempt. As Christians, and as freemen, we will suffer this libel on our religion and institutions to exist no longer.

"I feel that we owe it to God and to the oppressed race in the midst of us, to exhibit the whole truth in regard to this matter. I shall, however, be careful not to permit my influence or my ministerial character to suffer. As far as possible, I will carry out the Savior's precept, to be wise as a serpent and harmless as a dove."

In the spirit here expressed, the missionaries are enabled to discuss this topic, not only in private conference, but also in the pulpit, on the Sabbath and on special occasions. During the last summer, a friend of the Society listened to a Fourth of July sermon, from one of its missionaries in a slave State, showing that "slavery is a fruitful source of social and political evil; that it is involved in all our national difficulties and dangers; and that these are inevitable and incurable while slavery exists." Such testimony against the system, and such efforts to remove it, are the more

respected, and do the more good, from the fact that they are put forth, not at a distance, but in the very midst of slavery, and by persons who cannot be told that "they do not understand the subject."

While, therefore, the American Home Missionary Society may not be accomplishing *all* it could wish for the removal of this great evil, it is *doing much*. Some things which have been suggested, it does not attempt, because they do not seem to the Society, or to the great mass of judicious persons, to be right and proper. For example, it does not, as some would have it, wholly withdraw from the slave States. It does not, as others advise, make the exclusion of slaveholders from communion a condition of missionary aid, and thus interfere with the right of churches to define their own terms of membership. But it is doing whatever lies *within its province* to do. No practicable measure that is embraced within its legitimate sphere is overlooked. It bears an open and unembarrassed testimony against slavery; it ranks it among the chief evils with which the Gospel must grapple; it sustains no ministers in slave States who are implicated in this sin; it claims it as the right and the duty of the missionaries so to bring the Gospel to bear on this subject that the moral sense of their people shall be awakened and enlightened, and they may be led to free themselves from its guilt. When the missionary, in fulfillment of this duty, encounters opposition and obloquy, he is sustained by the sympathy and pecuniary aid of the Society, as long as there is hope of usefulness; and then, when duty bids him depart, he is assisted to enter other fields.

In consequence of this policy of the Society, advances, grateful to every christian heart, have been made on this subject by individual minds, by churches, and by communities; and our faith is so strong that "it is the tendency of the Gospel, where it is preached in its purity, to destroy sin in all its forms," that the Society intends to persevere in thus preaching it, and to make still more perfect proof of this efficacy. It will be found, therefore, not fleeing from slavery, and signaling its zeal by the severity of its denunciations at a distance; but meeting it on its own field, as Providence may permit, with this

Heaven-appointed instrumentality, and speaking the truth in love on this as on other moral questions, await the results under the unfailing guaranty, "Lo, I am with you always, even unto the end of the world!"

In this position, the Society feels that it stands on the same ground as the great body of the New School Presbyterian and Congregational Churches—whose missionary organ it is—and is fully sustained by their action. Both of these important sections of the christian public have distinctly and repeatedly expressed their views on this general subject.

The General Assembly of 1818, in resolutions which are reaffirmed and commended to special notice by the Assembly of 1849, say:

"We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoins that 'all things whatsoever ye would that men should do to you, do ye even so to them.'"

The Assembly of 1846, after referring to the action of previous Assemblies from 1787 to 1818, and declaring their adhesion to the sentiments expressed, declare:

"We cannot, therefore, withhold the expression of our deep regret that slavery should be continued and countenanced by any of the members of our churches; and we do earnestly exhort both them and the churches among whom it exists, to use all means in their power to put it away from them."

The Assembly of 1850 resolved:

"That the holding our fellow men in the condition of slavery, except in those cases where it is unavoidable, by the laws of the State, the obligations of guardianship, or the demands of humanity, is an offense, in the proper import of that term as used in the Book of Discipline, Chap. i., Sec. 8, and should be regarded and treated in the same manner as other offenses."

Similar sentiments have been expressed by many General and District Congregational Associations.

The "General Convention of Congregational Ministers and Delegates," held at Albany in 1852, also passed the following resolution, referring especially to the relation of slavery to *Missions*:

"Resolved, That in the opinion of this Convention it is the tendency of the Gospel, wherever it is preached in its purity, to correct all social evils, and to destroy sin in all its forms; and that it is the duty of missionary societies to grant aid to churches in slaveholding States, in the support of such ministers only as shall so preach the Gospel, and inculcate the principles and application of gospel discipline, that, with the blessing of God, it shall have its full effect in awakening and enlightening the moral sense in regard to slavery, and in bringing to pass the speedy abolition of that stupendous wrong; and that wherever a minister is not permitted so to preach, he should, in accordance with the directions of Christ in such cases, 'depart out of that city.'"

After such expressions of concurrent views of the principles and policy appertaining to this difficult and painful subject, may not the Society, in an honest endeavor to carry them out with all fidelity, count upon the confidence and coöperation of all true friends of freedom and humanity, and hope for continually increasing triumphs of the Gospel, gained through the enlightened judgments and consciences of those to whom it is preached.

---

*Appointments by the Executive Committee of the American Home Missionary Society during the month of January, 1853.*

*Not in Commission last year.*

Rev. G. H. Pond, Oak Grove and vicinity, Minnesota.  
 Rev. Sherlock Bristol, Dartford and vicinity, Wis.  
 Rev. Richard Hassell, Fairplay, Wis.  
 Rev. Norman Tucker, Southfield, Mich.  
 Rev. Robert Colston, Cedarville and Wadham's Grove, Ill.

Rev. Marcus Hicks, Jackson Co., O.  
 Rev. Samuel Montgomery, Ridgeville, O.  
 Rev. Warren Taylor, Destitute in Jackson Co. and vicinity, O.  
 Rev. Sylvester Holmes, Dexter, N. Y.  
 Rev. D. H. Kingsley, Collamer and vicinity, N. Y.  
 Rev. Foster Lilly, Hume, Fillmore and Mixville, N. Y.  
 Rev. I. McGlashan, Bethel, N. Y.

*Re-appointed.*

Rev. J. C. Whitney, Stillwater, Minnesota.  
 Rev. E. Adams, Davenport, Iowa.  
 Rev. H. W. Cobb, Tipton, Iowa.  
 Rev. H. N. Gates, Yankee Settlement, Iowa.  
 Rev. A. Frowein, Sherrold's Mound and Center Township, Iowa.  
 Rev. Williston Jones, Cedar Rapids, Iowa.  
 Rev. B. A. Spaulding, Ottumwa, Iowa.  
 Rev. J. R. Upton, Tiroli, Durango and vicinity, Io.  
 Rev. J. V. A. Woods, Pleasantville and Indianola, Iowa.  
 Rev. John Banty, Plattville and vicinity, Wis.  
 Rev. Edward Morris, Potosi, Wis.  
 Rev. C. E. Rosenkrans, Fountain Prairie and Columbus, Wis.  
 Rev. Calvin Warner, Elk Grove and Boner Branch, Wis.  
 Rev. Milton Wells, Troy, Wis.  
 Rev. Zerah T. Hoyt, Hastings and vicinity, Mich.  
 Rev. James Nail, Wayne, Mich.  
 Rev. Chauncey Osborn, Brighton and vicinity, Mich.  
 Rev. Solomon Stevens, Otsego and Gun Plains, Mich.  
 Rev. Joseph V. Barka, Warsaw, Mo.  
 Rev. L. E. Morrison, North Prairie and Osceola, Mo.

Rev. C. S. Cady, Barry, Ill.  
 Rev. A. W. Henderson, Morris, Ill.  
 Rev. Adam Johnston, Washington, Ill.  
 Rev. Joseph E. McMurray, Hardin and vicinity, Ill.  
 Rev. W. J. Murphy, Mason and vicinity, Ill.  
 Rev. Thomas Lippincott, Chandlerville and vicinity, Ill.  
 Rev. John N. Powell, Winalow and vicinity, Ill.  
 Rev. Phillip Bevan, Sharon and Mount Vernon, O.  
 Rev. Rees Powell, Columbus, O.  
 Rev. Benjamin Milla, Woodford Co., Ky.  
 Rev. David Mower, Mt. Vernon and Cynthiana, Ky.  
 Rev. David Smith, Louisville, Ky.  
 Rev. Henrie R. Smith, Leesburgh, Va.  
 Rev. I. Obchester, Bennington, N. Y.  
 Rev. B. B. Outler, Laurenceville, N. Y.  
 Rev. Rufus R. Demming, Burke, N. Y.  
 Rev. A. B. Dilley, Bangor, N. Y.  
 Rev. J. H. Henry, Stockton and Hartfield, N. Y.  
 Rev. Charles Kanmora, Andover, N. Y.  
 Rev. Moses Klitridge, Red Creek, N. Y.  
 Rev. A. H. Parmela, Addison, N. Y.  
 Rev. J. A. Prime, Buffalo, N. Y.  
 Rev. Daniel Russell, Canadesa, N. Y.  
 Rev. E. H. Squire, Lewis, N. Y.  
 Rev. E. Taylor, Randolph, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of January, 1853.*

**MAINE—**

Bangor, J. E., 50 00  
 Waldborough, Rev. Samuel Morse, by B. Perkins, 10 00

**NEW HAMPSHIRE—**

Received by Rev. B. P. Stone, Hanover, Individuals, 5 00  
 Pembroke, Rev. Abel Manning, to const. Mrs. Mary Manning a L. M., 30 00  
 Pittsfield, Rev. M. H. Wells, 10 00

**VERMONT—**

Bennington, First Cong. Ch., by N. Swift, 29 00  
 Chester, A. Whitcombe, 5 00  
 Rupert, a Friend, by B. Perkins, 24 00  
 Thetford, Rev. T. F. Olary, 10 00  
 A deceased Female, 20 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, Treas., 3,000 00  
 Andover, a Friend, by Rev. J. L. Taylor, Hampshire Miss. Soc., by E. Williams, Treas., 3 00  
 Hadley, First Parish, 131 41  
 Hatfield, 14 50  
 Northampton, First Parish, \$88 50; Ladies, \$30; B. Barrett to const. Edward B. Barrett, a L. M., 30, 143 50  
 Edwards' Ch., Gent., \$50; Ladies, \$18 23; Mrs. Roxana Thurston, L. M., \$30, 98 23  
 Southampton, Ladies, 54 28  
 West Cummington, 15 89  
 Whately, Second Parish, 85 00  
 Worthington, Ladies, 14 45  
 Other sources, 0 24 502 00  
 Newton, Elliott Ch. and Soc., to const. Rev. W. S. Leavitt a L. D., by Otis Trowbridge, 118 19  
 Plainfield, Cong. Ch. and Soc., by F. Hamlen, 23 00  
 Sippican, Cong. Ch. and Soc., by W. N. Ellis, in full, to const. Mrs. Sophia M. Briggs a L. M., 15 00

Worcester, on account of Legacy of Miss Sarah Waldo, 523 59

**CONNECTICUT—**

Bakerville, Mrs. E. Griggs, 1 00  
 Branford, Rev. T. P. Gillett, to const. Mrs. Mary Ann Champion, of Torrington, a L. M., \$30; Mrs. T. P. Gillett, to const. Miss Lucy T. Jerome, of Bloomfield, a L. M., \$30, 60 00  
 Bridgeport, Second Cong. Ch., Sab. Sch., by S. W. Baldwin, 75 00  
 Danbury, First Cong. Ch., Sab. Sch. Miss. Soc., by J. F. Beard, 100 00  
 Deep River, George Spencer, to const. Rev. Charles H. Bullard a L. M., 26 00  
 Griswold, Mrs. Lucy Avery, 8 00  
 Huntington, Cong. Ch., by Rev. W. B. Curtis, 24 66  
 Long Ridge, Cong. Ch., by Rev. F. H. Ayres, 7 25  
 Middletown, on account of Legacy of Miss Elizabeth Rawson, by Henry S. Ward, 343 95  
 New Haven, William H. Merrow, to const. Mrs. Mary E. Merrow a L. M., Legacy of Euamah Canada, in part, by Hawley Olmsted, 600 00  
 North Ch. and Soc., by A. H. Maltby, 103 00  
 New London, on account of Legacy of Mrs. S. B. Kellogg, by R. Colt, 113 75  
 First Cong. Ch. Sew. Soc., by E. Learned, 20 00  
 North Haven, North Hill, Benev. Soc., by Miss Jane Barnes, 20 00  
 Roxbury, William Camp, 2 00  
 Salisbury, Cong. Ch., by Rev. Adam Reid, 37 00  
 Scotland, Cong. Ch. and Soc., in part to const. James Burnet a L. M., by Rev. T. Tallman, 24 00  
 Sharon, David Gould, 20 00  
 Stonington, Fent. H. M. S., by Miss L. A. Sheffield, 25 00  
 Warren, Cong. Ch. Sab. Sch., by D. Hine, Jun., 15 00  
 Wethersfield, Ladies' H. M. S., by E. B. Williams, 56 00

**NEW YORK—**

Barre Center, Cong. Ch., \$3 50; Mrs. Sally Street, \$11, 18 50

Brooklyn, Van Wyck Wickes, <i>Clinton Avenue Cong. Ch., Ladies' H.</i> M. S., by Mrs. B. A. Davenport, S. Presb. Ch., Mon. Con. Coll., \$126 40; Coll. in addition, \$48 81, by W. R. Dwight; M. M. Lawrence, \$10, Brownville, Presb. Ch., by F. W. And- rews, 7 00 Cambridge, Emily Whiteside, 1 00 Canterbury, a Friend, 5 00 Catskill, H. Whittlesey, 10 00 Elizabethtown, First Cong. Ch., by Rev. J. Bradshaw, 13 00 Geneva, Henry Dwight, 500 00 Glenn's Falls, Presb. Ch., in full, to const. Rev. A. J. Fennel & L. D., 62 00 Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum, 7 00 Hartfield, Rev. J. H. Henry, 2 50 Islip, Sab. Sch., by J. H. Donsee, 7 00 Milton, by Sumner Colman, 10 00 Minaville, Elias A. Brown, 5 00 New York City, viz: A Lady, \$200; H. A. Nitchie, \$50; John McComb, to const. Miss Sarah Rockwell, of South Salem, a L. M., \$30; a Friend, \$5 50; do., \$2; do., by Rev. W. Roosevelt, \$2, 289 50 <i>Allen St. Ch., Mon. Con. Coll., by Rev.</i> George Thacher, \$10 75; J. Ballard, \$10, 90 75 <i>Bleeker St. Ch., Coll., \$64 09; E. J.</i> Woolsey, \$250; Dr. A. C. Post, \$100; G. W. Snow, \$20; J. R. Sackett, \$20; W. A. Wheeler, \$10; J. W. Macan- ley, \$5; Robert Boorman, \$50, 499 09 <i>Fourteenth St. Presb. Ch., by W. D.</i> Porter, 465 20 <i>Church of the Puritans, Mon. Con.</i> Coll., \$3 73; G. D. Phelps, \$75; J. Van Buren, \$12 50, 98 28 North East Center, J. D. Gallup, \$2; P. Smith, \$2, by Rev. I. Devoe, 4 00 North Hudson, Cong. Ch., by Rev. L. Brewster, 3 71 Orient, William A. Hobart, 50 00 Owego, Presb. Ch., Sab. Sch., in full, to const. Mrs. Martha Huntington & L. M., 20 00 Poughkeepsie, First Presb. Ch., Mon. Con. Coll., \$50; Charles Bartlett, \$50; by James Bowne, 100 00 Rensselaerville, Coll. by Rev. O. Richards, 19 00 Rondout, Luth. Ch., by Rev. C. H. Stebke, 8 79 Salisbury Mills, S. L. Denniston, 5 00 Schroon Lake, Cong. Ch., \$2 22, Rev. L. Brewster, \$1, 8 22 Sherburn, Mary K. Rexford, dec., \$4 12; Mrs. F. S. Rexford, \$10, 14 12 Sherman, Cong. Ch., by Rev. W. T. Rey- nolds, 8 00 Southport, Legacy of John L. Smith to const. La Fayette Smith & L. D., by H. T. Smith, 100 00 Troy, E. Talmadge, 10 00 Union, Presb. Ch., Rev. M. M. Wakeman, 15 00 Wadham's Mills, Cong. Ch., by Rev. C. Spooner, 11 00 Walton, First Cong. Ch., by Rev. J. S. Pattengill, 11 00 West Bloomfield, Presb. Ch., a Friend, 20 00 Yorktown, Cong. Ch., by Rev. J. H. Thomas, 6 00	15 00 106 00 180 21 7 00 1 00 5 00 10 00 13 00 500 00 62 00 7 00 2 50 7 00 10 00 5 00 289 50 90 75 499 09 465 20 98 28 4 00 3 71 50 00 20 00 100 00 19 00 8 79 5 00 8 22 14 12 8 00 100 00 10 00 15 00 11 00 11 00 20 00 6 00
<b>KENTUCKY—</b>	
Bowling Green, Fem. H. M. Soc., by Mrs. H. A. Barclay, of which \$30 is from Miss Emma C. Calvert, in part to const. Mrs. George W. Simons & L. M., and \$20 is to const. Mrs. S. Y. Garrison, Mrs. E. C. Calvert, and Mrs. Mary K. Jones, Life Members, 120 00 Frankfort, Presb. Ch., by Rev. B. Mills, 40 00 Newport, Presb. Ch., Coll., \$4; Mon. Con. Coll., \$1 50, by Rev. L. P. Ledoux, 5 50	120 00 40 00 5 50
<b>ARKANSAS—</b>	
Fort Towson, Choctaw Nation, a Friend, 5 00	5 00
<b>OHIO—</b>	
Bennington, Cong. Ch., by Rev. S. W. Rose, 21 28 Cincinnati, Ger. Luth. Ch., by Rev. F. Scheidt, 10 00 Columbus, Welsh Presb. Ch., 19 00 Franklin Furnace, E. D. Ricker, by Rev. L. Kelsey, 10 00 Graham's Station, Presb. Ch., by Rev. W. H. Bay, 21 00 Kirkersville, Welsh Presb. Ch., 14 00 Marietta, David Putnam, 200 00 Perrysburgh, Presb. Ch., by Rev. J. H. Newton, Coll., \$25 08; Mon. Con. Coll., \$4 50, 29 58 South Fork, Welsh Presb. Ch., 6 00 Springfield, Cong. Ch., by Rev. J. C. White, 25 00 Waterville, Presb. Ch., \$21; Plain Cong. Ch., \$15 03; and Rev. P. C. Baldwin, \$15, to const. Rev. P. C. Baldwin & L. M., 51 08 Wilkesville, Presb. Ch., by Rev. H. R. Howe, 5 55	21 28 10 00 19 00 10 00 21 00 14 00 200 00 29 58 6 00 25 00 51 08 5 55
<b>INDIANA—</b>	
Concord Ch., Cass Co., by Rev. M. M. Post, 5 00 Montezuma, Presb. Ch., by Rev. John Hawka, 8 00 New Corydon, Rev. James Boggs, L. M., 30 00 Poland, Ger. Ch., by Rev. G. H. Zampa, 7 50 Portland, Presb. Ch., by Rev. I. N. Taylor, 5 00 Putnamville, and Christie's Prairie, Presb. Ch., by Rev. R. Hawley, 11 56 Richmond, Ger. Ch., by Rev. D. S. Alt- man, 14 60	5 00 8 00 30 00 7 50 5 00 11 56 14 60
<b>ILLINOIS—</b>	
Algonquin and Huntley, Cong. Chs., by Rev. N. Shapley, 2 25 Beebe's Grove and Creta, Presb. Ch., by Rev. L. C. Gilbert, 18 12 Chicago, Second Presb. Ch., F. Moseley, to const. I. Edward Jones and Edward M. Williams, Life Members, \$60; D. J. Lake, to const. Eli Lake and Mary Lake Life Members, \$60, by S. L. Brown, 120 00 Evan. Luth. Ch., by Rev. P. Anderson, 8 00 Geneseo, Cong. Ch., by Rev. J. W. North, 11 80 Joliet, First Cong. Ch., by Rev. L. H. Loos, 17 50 La Harpe, Cong. Ch., by Rev. T. H. John- son, 8 00 Long Point, by Rev. J. H. Russ, 8 00 Northville, Presb. Ch., by Rev. N. Gould, 9 30 Ottawa, First Cong. Ch. and Soc., by J. G. Nottinger, 37 36 Quincy, Presb. Ch., by Rev. H. C. Aber- nethy, 25 00 Rockport and Griggsville, by Rev. C. S. Cady, 50 00 Tremont, Cong. Ch., by Rev. Wells An- drews, 10 68 Vermillion, Cong. Ch., by Rev. R. C. Bristol, 9 00 Wethersfield, Cong. Ch., by Rev. D. Gore, 20 00 Wilmington, First Presb. Ch., by Rev. J. G. Porter, 18 00 Winslow, Presb. Ch., by Rev. I. N. Powell, 3 00 W. F., 75 00	2 25 18 12 120 00 8 00 11 80 17 50 8 00 8 00 9 30 37 36 25 00 50 00 10 68 9 00 20 00 18 00 3 00 75 00
<b>NEW JERSEY—</b>	
Madison, Presb. Ch., Cent Soc., to const. Mrs. Eliza Sewell & L. M., \$35 50; Sew. Soc., \$3 89, 87 39 Newark, Second Presb. Ch., Young Peo- ple's Miss. Soc., by C. S. Ward, to const. Moses W. Dodd & L. D., 117 08	87 39 117 08
<b>PENNSYLVANIA—</b>	
Bethany, Presb. Ch., bal., 00 50 Bethlehem, A. Wolla, 4 00 Columbia, John Kelsor, 1 00	00 50 4 00 1 00
<b>NORTH CAROLINA—</b>	
Wilmington, W. M. Sherwood, 3 00	3 00

## MICHIGAN—

Adrian, First Cong. Ch., by L. G. Berry,	75 00
Benton, Cong. Ch., by Rev. J. W. Smith,	5 00
Blissfield, First Presb. Ch., by Rev. J. Monteth,	18 75
Detroit, T. Hunter,	5 50
First Presb. Ch., in part by A. McFarren,	100 00
De Witt and Victor, Cong. Cha., by Rev. J. Scottford,	8 00
Dover, Presb. Ch., by Rev. P. Shepherd,	10 68
Keele, Cong. Ch., by Rev. E. Andrus,	5 25
Monroe, Second Presb. Ch., by W. H. Boyd,	24 00
Portland, Cong. Ch., by Rev. H. Root,	10 00
Van Buren, Presb. Ch., by Rev. W. Fuller,	7 00
White Lake, Presb. Ch., \$1 26; Rev. H. Hyde, \$4,	5 26

## MISSOURI—

Little Teco and Warsaw, Presb. Cha., by Rev. J. V. Barka,	18 15
Troy, Presb. Ch., by Rev. E. P. Noel,	2 50

## WISCONSIN—

Cooksville, Presb. Ch., by Rev. A. Barlow,	5 00
Delavan, Cong. Ch., by Rev. L. Foota,	16 72
Lancaster, Cong. Ch., by Rev. S. W. Eaton,	14 00
Menasha, Cong. Ch., by Rev. J. W. Walcott,	6 50
Monroe, Presb. Ch., by Rev. J. D. Stevens,	8 49
Sun Prairie and Windsor, Cong. Cha., by Rev. C. W. Matthews,	5 25

## IOWA—

Bentonsport, Cong. Ch. and Soc., by Rev. O. French,	30 00
Cedar Rapids, Presb. Ch., \$6 50; Rev. Williston Jones, \$5 80,	12 50
Dubque, Ger. Ch., by Rev. A. Van Vleet,	5 00
Garnaville, Cong. Ch., by Rev. O. Littlefield,	24 00
Montrose, Presb. Ch., Mon. Con. Coll., bal., by Rev. E. D. Holt,	9 00
Mount Pleasant, by Rev. S. Waters,	4 80

## FRANCE—

Havre, a Friend, by Capt. Lines,	20 00
	\$10,800 56

JASPER CORNING, Treasurer.

*Donations of Clothing, &c.*

Griswold, Con., 1 box Sab. Sch. Books and \$10, for a Library, by Joel Button.	
St. Johnsbury, Vt., Ladies' Sew. Soc., by A. T. Brackett, a barrel,	50 00

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Ann Arbor, Presb. Ch., \$29 50; Cong. Ch., \$5 52,	45 02
Dexter, Cong. Ch.,	9 00
Lodi, Presb. Ch.,	18 47
Saline, Presb. Ch.,	23 65
Webster, Presb. Ch., to const. I. Boyden a L. M.,	38 50
Ypsilanti, Presb. Ch.,	65 00
Detroit, Presb. Ch., J. W. Tillman, to const. Wm. Tillman, Providence, R. I., a L. M.,	30 00
	\$218 64

Receipts of the Western Reserve Agency, Hudson, O., from Sept. 16, 1852, to Jan. 1, 1853. Rev. MYRON TRACT, Secretary.

Amherst, Dea. A. Gustin,	2 00
Atwater, in part of Legacy of Dea. J. Baldwin,	125 00

Charlestown, E. Johnson,	5 00
Cleveland, First Presb. Ch., Eliza Taylor, to const. Miss Mary E. Goodwin a L. M., \$30; Miss Tomlinson, \$3; others, \$21 15,	122 15
Dover, S. G. Porter, \$5; Coll., \$9 51,	14 51
Elyria, H. Ely, \$10; A. Beebe, \$10; Coll. in part, \$27 54,	47 54
Franklin, Miss Button,	1 90
Hudson, Cong. of W. E. College,	16 00
Huron, Dea. P. Adams,	2 00
Johnson,	6 00
Lyme,	24 43
Maumee City, First Presb. Ch., by O. D. Banney,	20 00
Milan,	70 63
Nelson, Harvey Pike,	1 00
Pierpont, First Cong. Ch.,	11 00
Plymouth, First Presb. Ch. and Cong.,	20 80
Richfield, H. Oviatt, by J. W. Weld,	50 00
Rome, Ladies' Benev. Assoc.,	2 00
Sandusky City, S. W. Torrey, \$10; others, \$33 33,	43 33
Strongsville, First Cong. Ch.,	15 40
Tallmadge, G. Wolcott, \$50; Benev. Assoc., \$4,	56 00
Toledo, Rev. A. Smyth, \$10; J. H. Whittaker, \$10; Coll., \$37 33,	57 33
Wellington, Rev. A. E. Clark, \$10; Coll., \$8 87,	18 87
Youngstown, First Presb. Ch., \$24 77; Brian Hill Welsh Cong. Cha., \$2,	48 77
Home Missionary,	00 50
	\$780 77

Receipts of the Massachusetts Home Missionary Society in the month of December, 1852. BENJAMIN PERKINS, Treasurer.

Amesbury and Salisbury, Cong. Soc.,	30 00
Amherst, South Parish, to const. Richard B. Bridgeman a L. M.,	30 00
Andover, West Parish, Rev. Mr. Briggs's Soc.,	100 00
Auburndale, Cong. Soc.,	140 79
Boxford West, Fem. Char. Soc.,	5 00
Braintree and Weymouth, Union Ch. and Soc. Ladies, \$19 88; Juvenile Soc., \$5 21; Coll. \$20 57,	45 66
Braintree, Rev. Dr. Storr's Soc., Quarterly Coll.,	17 00
Charlestown, a Friend,	5 00
Dunstable, Cong. Soc., to const. Moses Davis a L. M.,	35 32
East Medway, Ladies' H. M. S., to const. Rev. J. O. Means a L. M., \$30 49; Gent. H. M. S., \$21; a Friend, \$3,	54 49
Fitchburgh, Bal. Ch. Soc., to const. Artemas T. Andrews, Abraham Osborne, 2d, Edward Smith, and Dr. A. Hitchcock, L. M.,	135 73
Grantville, Rev. Mr. Barrow's Soc., \$48 56;	
Mrs. Mary Kent, 50 cts.,	49 06
Hadley, North Cong. Ch. and Soc.,	30 00
Hallfax, Cong. Ch. and Soc.,	5 00
Harwich, Rev. Mr. Wilder's Soc.,	20 00
Haverhill, Alfred Kittredge, L. M.,	20 00
Hingham, Rev. Mr. Dyer's Soc.,	6 50
Lowell, Appleton St. Ch. and Soc.,	8 28
Marshfield, Rev. Mr. Alden's Soc., to const. Dea. Elijah Ames, Jun., a L. M.,	30 00
Newton, East Parish Fem. Miss Soc.,	15 10
Prescott, Cong. Ch. and Soc.,	10 00
Sandwich, Rev. Mr. Wells's Soc.,	25 00
Saxtonville, Rev. Mr. Northrop's Soc., to const. Mrs. Henrietta Northrop a L. M.,	47 21
Scituate, Rev. Mr. Wright's Soc.,	18 33
South Reading, Fem. Cent Soc.,	38 00
South Weymouth, Fem. Praying Soc., in full to const. Theron V. Shaw a L. M.,	20 50
Stowe, Mrs. Hannah Randall,	1 00
Wenham, Rev. Mr. Taylor's Soc., to const. R. A. Dodge a L. M.,	73 00
Westborough, Evan. Ch. and Soc.,	94 27
Winchenden Centre, Ladies' Benev. Circle,	5 00
Woburn, First Cong. Ch. and Soc.,	128 00

\$1,518 73

# THE HOME MISSIONARY.

---

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

---

---

**VOL. XXV.**

**APRIL, 1853.**

**No. 12.**

---

---

## Permanency of the Pastoral Relation.

AMONG the causes which retard the growth of the young and feeble congregations of our land, is the habit of frequent ministerial changes. These, for obvious reasons, are more common in the newer than in the older states. Many preachers change frequently in the course of their ministerial life; and not a few pass their whole professional career without ever becoming settled pastors.

Much of this want of permanency is owing, doubtless, to the changeful nature of society and the fluctuations of business. A sudden epidemic fit of the spirit of emigration, the removal of a county seat, or a change in the route of an expected railroad, may scatter the members of a congregation, break down its strength and so change its original prospects, that facts which determined the minister's duty to settle there, are facts no longer. Impaired health may often cause the clergyman to change his field for one which is more congenial to his constitution, or which will make a less exhausting demand on his strength. But much the larger proportion of changes is due to the voluntary choice of the parties, and might be, and often ought to be, avoided. Either the preacher becomes discontented with some feature of his charge, and seeks to escape from the annoyance by moving to another parish; or, the caprice of the people, their parsimony, or the private feelings of influential individuals, cause the withdrawal of the needful countenance and pecuniary support. In this country, where the connection of ministers with their people is wholly voluntary—the result of confidence and good feeling on both sides—a very little thing may produce alienation and lead to separation; and either party may produce this result with perfect ease, whether the motive be good or evil. But rarely indeed are such changes accomplished without loss to the parties con-



cerned and to the cause of Christ at large, for which the supposed gain cannot compensate.

How often, for example, does the removal of a minister impair the *unity* of a church! Even where the majority desire a change, and it is brought about with little express opposition, there is almost always in many breasts a quiet but strong feeling of attachment to the clergyman which deprecates his removal. After his departure, these will continue to cherish fond remembrances of his ministry and personal intercourse, and will reflect unkindly upon those whom they regard as having driven him away; and very probably they will visit their grievances upon any successor whom this majority may procure. The formation and antagonism of parties growing out of the dismissal of ministers, may often be recognized for many years after the original causes have passed away. Whereas, a little patience under supposed grievances, more prayer for each other—hoping for the best instead of suspecting the worst—would carry those concerned past the point of difficulty; and harmony and efficiency would prevail, instead of disunion and weakness.

The church which often changes its minister suffers, also, a spiritual injury, in that it becomes *fickle* and *hard to please*. Whoever preaches to a vacant congregation is heard by more or less of the audience with this thought uppermost in their minds—"How would he do for *our* minister?" Hence, a watchful criticism sits in judgment on all his performances. His discourse, his prayers, his personal peculiarities, manner and dress, are all subjects of observation and remark. In this way, a fastidious habit, a comparison of different preachers, a fondness for novelty, are generated; and the sincere milk of the word—the Gospel for the Gospel's sake—is not, as it should be, the great desire of the people. It becomes more and more difficult to suit their various tastes; and the disposition to have only a "supply" instead of a settled pastor is increased, because of the greater ease with which he may be got rid of whenever caprice may dictate.

Frequent changes of ministers are almost fatal to *church discipline*. This is always a painful work, and many churches shrink from its performance. They need to be stirred up to this duty and sustained in carrying it faithfully through, by the teachings and influence of the minister. But how liable will he also be to shrink from bearing this burden, if he be only a hireling for a few months, and not a pastor. If he shoves off the unpleasant work, the church will shove it off also. When his time is up, he leaves. Another is engaged, in like manner, as a supply. And why should he set about discipline—he, who has no permanent interest in that particular church, but is only a wayfarer—why should he meddle with old quarrels, and thus run the risk of embittering the few months of his sojourn? Consequently, he makes no movement in the way of discipline. Meanwhile, the original evil spreads its cancerous infection throughout the church, and at length, that which timely remedies might easily have healed, becomes incurable by protracted neglect.

And how does this system of migratory supplies affect the *minister*? It cannot be otherwise than injurious to him personally and professionally, as well as to his family. "The rolling stone gathers no moss"—is true of the oft changing clergyman in every respect. It breaks up his habits of study; he can have no well conducted system of intellectual acquisition; he is tempted, and almost compelled to repeat himself over and over, using his old preparations, and thus gradually to impair the producing power of his mind, and preach without the unction of fresh discourses inspired by the actual condition of things around him. He ought to be gaining something in worldly estate as his years roll on and the expenses of his family increase; but instead of this he grows poorer with every remove. There is

a loss in wear, tear and breakage; a loss in the fixtures of his home—his stable, his garden, his fruit trees—in the thousand little things with which a well-ordered and tasteful family surrounds itself, and which constitute a large share of its comforts. Especially, there is a large loss in *arrearages of salary*. It would be a *surprising* as well as an *affecting* exhibition, if the aggregate of the sums thus wrung from pastors by the criminal carelessness of churches every year, could be set forth in well-attested statistics. By far the larger part of the unpaid salary which a dismissed minister leaves behind him, he leaves forever. Able or unable, he has to lose it.

Besides these things, there is the great *moral* loss of influence. By his residence in a place he had begun to establish himself in ten thousand ways in men's consciences. His preaching had wounded the skepticism of some unbeliever; had strengthened the faith of some wavering disciple; had begun to show to some dark and bewildered mind "men as trees walking." Some poor wanderer, by his aid, had begun to stagger back towards the path of reform. Under his efforts, the battle against sinful amusements was well nigh gained, and there began to be hope for the temperance cause. There was influence with the young, in the Sabbath school and in social life. Beginnings were made which must now be forever uncompleted—beginnings of instruction, of pastoral visitation and of individual training. All these advantages—this moral capital—the departing minister cannot carry with him; and as they are personal to himself, they cannot be transferred to his successor. They are, therefore, thrown away.

Now, why should churches and ministers expose themselves to these losses, and thus depreciate each other's intrinsic worth, and injure each other's reputation?—for preachers who have been in many places, and churches who have often changed ministers, invariably lose somewhat in their standing. Every case has of course its own justification; but how seldom will it bear the review of conscience; and how rarely is the condition of either the church or the minister improved by the change! In by far the greater number of cases it turns out, even in respect to the specific grievance which is urged as a reason for separation, that it were "better to bear the ills we have, than fly to others that we know not of."

The injurious effect of this want of permanency is apparent to none more than to the conductors of Home Missions. These fluctuations impoverish the mission-aries, greatly retard the growth of congregations, protract the period of their dependence on foreign aid, and often throw back upon the Society those who had once attempted to go alone. In this way christian charity is often taxed to humor the caprice of congregations, who, if they had been less fastidious, would have had strength to take care of themselves.

To discourage this evil as much as in them lies, the American Home Missionary Society have, from the beginning, endeavored to make appropriations so as to favor permanency of ministerial relations. They require all applicant congregations to state

*"Whether the minister for whom a commission is desired, is the pastor of the church, or if not, whether any arrangements are made, or contemplated in the course of the year, with reference to his installment."*

And as a neglect to pay up arrearages of salary is one fruitful source of dismissals, the Society also require that

*"Each congregation applying for renewed aid, should furnish, in addition to other testimonials, the certificate of the missionary that they have fulfilled their previous pledges for his support."*

We wish it to be widely understood, that the success of a church in obtaining the aid of the Society will depend in no small degree on its position in reference to this subject. It is established by long experience, that it is cheaper to grant a large appropriation where a permanent relation of pastor and people may thereby be established, or its dissolution prevented, than to give a half or quarter as much merely to furnish people with a temporary supply. There ought to be a mutual understanding and coöperation in this matter between the Society and ecclesiastical bodies. Particular attention to it was never more needful than at present. The Agents of the Society, Missionary Committees corresponding with it, and all who take part in commending to its patronage either ministers or churches, are desired to forward the views of the Society in this respect. If, moreover, Presbyteries and Councils will set their faces against changes made for slight causes; if the dignity and power of the pastoral office and the advantages and duty of the pastoral relation be more expressly taught by ministers, and a correct public sentiment on this subject can thus be produced, an improved state of things may be hoped for, in which both the ministers and the congregations whom they serve will have occasion to rejoice—the usefulness and comfort of the preacher will be increased, and his trials diminished; the Missionary Boards will be sooner relieved of the burden of dependent churches; and the growth of churches in knowledge, spirituality and strength, will be vastly more steady and abiding.

### Missionary Intelligence.

#### IOWA.

*From Rev. O. Littlefield, Garnavillo,  
Clayton Co.*

##### Revival.

I review the past three years with emotions both of grief and joy. Of grief, that I have no more revered the name and loved the cause of my blessed Lord and Redeemer; of joy, that I can truly say, Thus far the Lord hath led me on, and with every new day has given some new expression of his grace. During no other three years of my life has the Lord so abundantly and constantly blest my soul with the joy of his salvation, and assisted me in the labors of the ministry. I record this testimony of his great goodness and mercy to me, for which I do, and by his grace ever will, praise his holy name.

Together with a few of the members of this little church, who are very dear to me, I have wept and prayed over the low state of Zion among us, both in secret places, in the social prayer meeting, and in the public convocation. And now, blessed be his holy name, the Lord has seen our tears, heard our prayers, and appeared for our deliverance. We are now rejoicing and weeping in the midst of a very interesting work of divine

grace. Rejoicing with angels in hearing the prayers and songs of praise from new born souls, and weeping that so many turn away from the offers of salvation. This work is characterized with stillness, without much external excitement, and has been increasing in interest from the commencement. At first few attended our meetings; now our house is about full every evening. We hold meetings every afternoon for prayer and conversation, and visit what we can in the morning. Several of the members of the church are greatly burdened with desires for the salvation of souls. A number of backsliders have been reclaimed, and eight or nine are hopefully converted. Most of the latter are youths and young people, the children of pious parents, members of the Sabbath school, and the subjects of many prayers.

Two were added to our church the first Sabbath of this month; one of whom had just found Christ to be precious to her soul.

*From Rev. R. Gaylord, Danville, Des  
Moines Co.*

##### Prayer Answered.

You will recollect that a number of the members of this church left us last

spring for Oregon and California. Before they left, we had a very interesting farewell meeting. We then commended them to God, and to his protection, and promised not to forget them. Often since that time have we remembered them when worshipping together, praying that God would be "around about them, a wall of defense" by night and by day. We are now permitted to record the faithfulness of the Hearer of Prayer. There was a great mortality among the overland emigrants this year; and sickness and suffering enough to make the strongest tremble. Yet all those who were the special subjects of our prayers were carried safely through, with but little sickness, and without a death; although in one family there were five children from two to twelve years of age. Two other families, who went from this vicinity, not members of this church, and who were not embraced within this circle of prayer, were greatly afflicted. From one family death removed a father and child; and from the other a mother and two children. Truly God does hear his children when they call upon him. We hope the influence of this church will yet be felt in the extreme West.

---

*From Rev. O. French, Bentonsport, Van Buren Co.*

Just about the time of my last report, we commenced a daily concert of private prayer, for a revival of religion in our own hearts and among the people. The influence of this, I trust, has been happy. Some of the brethren have spoken of its good effect upon their own souls; our prayer meetings have gradually increased in interest, while our other meetings have been well attended. For some two months past, I have directed my preaching chiefly to the church, trying to prepare them to live and act for the salvation of souls; and I think my efforts in this respect have not been lost. On the part of some of the members there is a good deal of feeling, so much so that we regarded it necessary to put forth special efforts for the salvation of souls. Accordingly, a series of evening meetings for preaching was commenced, and is now in progress.

The meetings thus far have been pretty well attended, and solemn. Every night, before preaching, an hour is spent in prayer. The people generally seem

ready to receive us at their houses, and some sinners are tender-hearted, though there do not seem to be any cases of deep conviction. We have been "prophesying to the dry bones," and there seems to be a "shaking" among them. But we need to prophesy more unto the wind to breathe upon them, or they will not live. Our circumstances are interesting, and yet we are full of anxiety. O for faith to lay hold of the arm of the Lord! then shall we obtain that help without which these dry bones cannot live.

We have recently formed a Juvenile Total Abstinence Society here, which now numbers about fifty members. The children in the place generally seem to be much interested in the cause, and I look upon this movement as having a very important bearing.

---

#### Things Embarrassing to a Frontier Church.

The stated means of grace have been maintained, only when my own health has several times hindered me from filling my appointment. We have enjoyed no special reviving during the last quarter. The state of religion is distressingly low among us, for which I know of no particular cause other than the natural actings of worldliness.

Since the first spring after we came here, there have been but five accessions to the church by letter, and two of these have gone again. And among all the waves of immigration flowing in around us, hardly a ripple is composed of church members who join with us; and the body of the church is composed of young Christians, many of whom have had but very little religious training, and that little quite different from what we are accustomed to give; and the tenure by which we hold them is not very strong. They have been gathered from the world in the seasons of revival which we have been permitted to enjoy, and have not yet attained to the stature of manhood, so as to become *pillars* in the church. Nor indeed have we many "pillars"—hardly one in our village that can be so viewed. It, therefore, requires great circumspection and patience to lead along this body, heterogeneous as it is in its native elements, and only partially cemented together. And from such a church much less can reasonably be expected than from one of the same number, differently

constituted; and amid the conflicting local interests of rival sects, and the indifference, opposition, and allurements of the world, it is not strange that some are occasionally bewildered and waver.

One of the most trying things we have to meet with is the temptation to *dancing* placed before our young members in the social parties, given chiefly by *professed* religionists connected with another church. It is a cunningly devised snare of the devil. Still we have many things to be thankful for; one of which is the absence of any peculiar cause of alienation; we have peace within, and love.

Our village has been afflicted with sickness—chiefly *chills*—the past autumn, much more than during any season since we have resided here; and, in common with the rest, my own family have suffered; and, indeed, I have myself been more unwell than for years, and have consequently failed in filling more appointments. But for two or three weeks past I have been improving in that respect.

## WISCONSIN.

*From Rev. J. B. Preston, Berlin, Marquette Co.*

### Progress against Opposing Influences.

During the past quarter, we have experienced trials similar to other brethren and churches in the West, in the efforts made to spread abroad the system of infidelity held by A. J. Davis. Lecturers have been with us; multitudes have listened; many have been disgusted; but some have been carried away with the system, and assume to feel safe now for the future, trusting to information received from "spirit rappings," the tipping of tables and other strange phenomena. I have endeavored both in public and in private, to counteract the influence of this rankest infidelity, persuaded that its fruits are nothing but evil. In many of our little villages and neighborhoods, they have their "circles" where weekly they feign to receive communications from departed friends. We may say that the enemy have come in upon us like a flood. But shall we despair? No—not so long as we can find two or three gathering together and praying "Thy kingdom come!" There is a con-

solation in the thought, that the Lord "shall lift up a standard against him."

The community have for a few weeks been permitted to review the past and reflect; and it is with pleasure I can say, that but few have been led away with such strange views and absurd doctrines. The influence it has had upon the church is, I believe, to lead them to the throne of grace, offering the prayer that God would overrule all for his glory.

### Value of Home Missions.

In view of these efforts to undermine the Gospel of Christ, what an exalted position does the American Home Missionary Society occupy! Take away from the West its influence, and what would preserve us from the grossest darkness, if not of barbarism,—certainly, of infidelity? Never have I realized as during the three months past, the incalculable value of this institution, and felt more my obligations to God to devote myself entirely and unreservedly to his service for the carrying out of its object, the salvation of souls and of our country. This church have realized to some extent their increased responsibility; and earnest prayer is offered, that the walls of Zion may not be broken down—that the counsels of the wicked may not prevail.

Our communion, at the commencement of the year, was a season which will not soon be forgotten. There seemed to be meaning in the ordinance, to every communicant. The past year was reviewed. The goodness and mercy of God called to mind, in hearing the prayers of his people, in blessing the word preached, as we trust, to the conviction and conversion of souls. Each seemed to say, "It is good to be here." Six were added to our number. Many were present, witnessing with deep solemnity, while tearful eyes spake the language, "We ought to be Christians." Our Sabbath school through the year has been interesting. A good number of the scholars read the Bible through by course, and the school again commenced to do the same this year.

We have organized a Sabbath School Missionary Society, in which deep interest is taken by the children. Between sixty and seventy pledged themselves to enter into this work of doing good to others. The "Youth's Day-Spring," which has been circulated in the school the past year, has done much to awaken this interest.

### Sketch of Appleton.

Appleton is a new town on the Neenah or Fox River, where the American Home Missionary is assisting an infant church to sustain its pastor, and thus promote the establishment of religious and of all other social interests. The writer of the following gives his decided testimony to the value of such assistance in those recently settled communities :

I gladly add my testimony to the many assurances which you are all the while receiving, to the value of the work which the American Home Missionary Society is doing for our country. Nothing is more certain than that were it not for its agency, multitudes of villages at the West, many of which are destined to be the centers of a commanding influence, and where, even in their first beginnings, may be seen shooting forth, the germs of important interests, would be destitute of the preaching of the Gospel, and of the more important means of grace which are to be found within and which cluster around the sanctuary.

For example, take this place. Appleton is on the line of what must be at no distant day one of the principal routes of travel and transportation from the East to the West—indeed the chief route from Boston and the Canadas—Green Bay being the entrepot of this State. The spirit of Yankee enterprise is rife in all this section. Yankee men are here; every New England State has its representatives, from the hardy lumbermen of Maine to the shrewd and calculating native of the Connecticut Valley; and many more, who in no wise belie or discredit their Yankee parentage from having first opened their eyes upon the broad and fertile domain of the Connecticut Western Reserve, or upon the smiling landscapes of the Mohawk, the Oswego and the Genesee Vallies, or the waves of Ontario and Erie. This is the staple of our population. Other parts of the State have a larger admixture of the foreign element than this.

Appleton is even now an important place, and the expectation is reasonable that it will increase in importance. A plank-road connecting Lake Winnebago with Kaukauna (at the head of steamboat navigation), is now completed and traveled. The State river improvements are also in progress, and more than half finished. When these improvements are complete, not only will the river be made navigable from Green Bay to Neenah,

but as good a water power as can be found in this or any other country will be made available for manufacturing purposes.

But with all these prospective advantages and resources which, humanly speaking, will make the *future* Appleton a wealthy and flourishing town, Appleton the *present* is poor.

A convenient and tasteful house of worship—the only one in the place—has been commenced and about half completed, whereby permanence and character will be given to the public worship of the Sabbath.

### A Pillar Prostrated.

The exigencies of frontier churches serve to bring out the sterling qualities of those who indeed "prefer Jerusalem above their chief joy." We publish notices of such as they come to hand, because the relation of their consistent and useful lives is an honor to the Savior's cause, and their example may provoke others to like devotedness.

Dea. TIMOTHY MOWER was born in Cummington, Mass., seventy-five years ago. In his youth he removed with his parents to Western New York, and was familiar with the early settlement of that country, and with the labors incident to the establishment there of good society and of the institutions of the Gospel. Possessed of strong common sense, good judgment and sterling honesty, he was highly respected and esteemed; and was for many years a deacon in the Congregational Church of Rushville, N. Y. He removed to Wisconsin seven years since, and made himself here a most active and useful Christian. We have long noticed, that although he had all needed worldly comforts, a large circle of married children settled around him, the wife of his youth yet living to cheer him,—yet his chief pleasures came not from earthly, but heavenly sources. He was always at the prayer-meeting, when it was possible for him to be, and often to the detriment of his feeble health. He retained the manly vigor of his faculties to the last; and it was the pleasure of his young pastor to resort to him for counsel and true sympathy.

It was his chief desire that Christ

might be honored in the salvation of sinners; and to this end, he longed unutterably to see this church holy, active and flourishing, and furnished with a good house of worship. This last object lay very near his heart; he subscribed one hundred and fifty dollars for it; prayed for it continually in private and public, and mourned over the obstacles which prevented his beholding its accomplishment.

For some time, the prayer-meeting in this neighborhood has been held, for his convenience, at his house; and I have often felt and observed that his dwelling seemed like the very gate of heaven. We realized that he was very soon to leave our little circle of worshippers to join the circle of the redeemed in glory. On the Thursday afternoon before his death, he was very animated in anticipation of the meeting in the evening, and though confined to the bed, joined with his wife, in singing with broken voices, but with hearts well-attuned, the spiritual songs they had learned in their youth. In the midst of his severe, dying pains, his wife asked him how Christ appeared to him? "More precious than ever," was his reply. He left to the absent members of his large family this dying message: "Seek and serve the Lord. It is the only object worth living for."

Another venerable member of our church followed Dea. Mower to the world of spirits. He died about two weeks after, at the age of 78, leaning, as we believe, upon his Savior.

This church has been weakened by the removal of these men; but we trust that the influence of their piety and of their prayers will yet bring down upon us glorious blessings.

---

*From Rev. J. H. Kasson, Baraboo, Sauk Co.*

#### **Passing from the Tabernacle to the Temple.**

Though the times have been extremely unfavorable, yet this church and society have contributed, if not out of their deep poverty, yet out of limited resources, within one year, not far from eight hundred dollars for their house and lot, besides two hundred dollars towards the support of their minister. It is not easy for persons at the East to estimate the amount of self-sacrifice which such an effort as this has cost. Nor is it usual for them to experience such profound

emotions of pleasure when taking possession of their new churches, as we did when entering ours. Its very boards seemed precious in our eyes as the cedar of Lebanon, because they had been obtained at such a price. No wonder we take peculiar "pleasure in her stones, and favor the dust thereof." On November 23d, two days before Thanksgiving, we devoted our building to the service of Jehovah. It was an occasion long to be remembered. So neat and inviting was the whole internal appearance that each of us seemed to feel as we entered, "this is thine earthly rest, O my soul." The windows were veiled with cheap crimson curtains purchased by our Ladies' Sewing Society, the aisles were lined with a carpet bestowed by one of our liberal merchants, the pulpit finished in chaste simplicity, while back and on either side of it were suspended the missionary maps of the world. We had a noble sermon from Brother M., of Prairie du Sac, on the power of Calvinistic doctrines when set forth in all their fullness. The singing, too, was every way worthy of all the rest, for we have a choir of sweet, well-trained voices, that in part has been transferred from one of the old New England towns. You need not be surprised then that we love to "walk about (our) Zion and mark well her bulwarks and count the towers thereof."

We have raised a singing school subscription of forty or fifty dollars to train up the younger portion of the Society to be good singers. Soon after our house was dedicated, some of our people began to think how pleasant it would be to hear the gladsome tones of a Sabbath bell. That remembered music stirred them up to another effort. The result has been that we have just raised a subscription of over a hundred dollars with which we hope to purchase a small bell.

While we have been doing all these things, I think there has been unusual attendance at our weekly prayer-meetings. I trust that we shall yet experience a refreshing from on high.

---

## **OHIO.**

### **Welsh Sabbath School.**

On the Lord's day, when I do not preach thrice, I attend the Sabbath school. I visit the different classes in

the school, which plan is likely to have a good effect. I believe the Sabbath school, among this Welsh settlement, is one of the most flourishing I have seen since I left Great Britain. It numbers near one hundred pupils; a large portion of the Bible is committed to memory and repeated every Sabbath, to my great satisfaction. Each class reads but few verses at a time, and dwells on those verses in the way of explanation. The members of the church generally take an active part in the school. We have one English Bible class; all the others are Welsh. The Welsh people in this part of the country are very faithful in attending the means of grace, especially on the Sabbath. Some have six, seven, or eight miles to travel to hear one sermon, for they can but seldom stay until the evening service. The audience is large, and it seems to me that many of them pay great attention to the truths delivered unto them.

---

*From Rev. S. S. Murkland, Coolville,  
Athens Co.*

**Pastoral Record—The Young Man in a Decline.**

We had the pleasure of witnessing the conversion and happy death of an interesting young man, aged twenty-two years. As this case has led to some pleasing results, allow me to give you some extracts from my journal. On the 17th August, I went out, by request, to the country to see a sick young man, named A. D—. He looked like a dying man, and seems truly awakened. I spake to him, and read some suitable pieces from Bogatzky's Golden Treasury, then prayed. I left with him James's Anxious Inquirer. We arranged to preach at his father's house the next Tuesday. I intend to preach regularly every Tuesday in the country. The harvest is now past and the people will have more time now to attend. We have fixed ten o'clock A. M. as the hour of meeting, before the people get fatigued with the labors of the day.

Tuesday, August 24th, I went out to D.'s house and preached from Matthew xi., 28—31. The house was filled with the females, and a large number of males were outside. The dying young man sat near to the door where I stood (so that all the people could see us both). It

was a most solemn scene, and I never witnessed a more attentive congregation.

After this service I had a long conversation with him. When I first saw him, he was deeply impressed with a sense of the evil of sin; but had no intelligent views of the glorious scheme of salvation, through the precious Redeemer. From that day, this dear youth appeared to enjoy peace with God, through the Lord Jesus Christ. When any christian friend went to see him, he requested them to read the Scriptures, or James's Anxious Inquirer, or Bogatzky's Treasury.

On Sabbath, the 12th of September, I learned from some of his neighbors, that he was much worse, and desired an interest in our prayers; also, that he wished much to see me. Early on Monday, I went out to visit him. He was very weak. I asked him his views of sin, of Christ, of death, &c. He said that he saw sin to be very bad; he thought that if he had his days to live over again, he would live very differently. I asked, "If the Lord should spare him to live, what he would do?" "Oh! he would become a member of the church and try to serve the Lord." I said, perhaps your old companions might laugh at you for seeking to live a holy life. He replied to this with peculiar emphasis, looking me in the face, "I would not care what they said!"

On Wednesday afternoon (two days after this interview), this young man died. On Friday forenoon, 17th September, I went out to the house and preached his funeral sermon.

At our church-meeting last week, the father and mother of A. D. were both proposed as candidates. Ever since the death of their first born, they have lived a different life. They have regularly attended the means of grace at Coolville, on the Lord's day; also several other members of the family; and what is still more pleasing, they have begun family prayers.

Some other persons who live in that neighborhood attend the means of grace now, who did not do it before the death of dear A. Oh what real joy must the angels and the spirits of the just in heaven experience, when a sinner is converted to God!

---

**Temperance Labors of Ladies and Children.**

In our place, for a few weeks past, the subject of temperance has been exciting



much attention. Since Thanksgiving day there has not been a week passed without one or more temperance meetings. The ministers and lawyers have taken hold of the subject in earnest. On Thanksgiving day at our church, at the close of the religious exercises of a union meeting of the several churches in town, presents of books were presented to seven children who had solicited subscribers to a juvenile temperance pledge, given them by myself on the 4th of July, when I addressed the children on the subject of temperance. One of the girls, about twelve years old, obtained to her list more than five hundred names.

At the close of one of the temperance meetings held in our church, when a Methodist brother had given us a very spirited address, a Baptist clergyman proposed that a new society should be organized, entirely independent of the churches. The proposition took favorably, and a pledge was presented and signed on the ground by about thirty men; names of some half a dozen lawyers appear on the list. They have their meetings weekly, and are usually addressed by some one or more of the lawyers.

The ladies have also organized a society, and meet semi-monthly. They passed several very strong resolutions at their first meeting. One of the ladies' addresses has already appeared in the two county papers, and two others will appear soon. The ladies' meetings are uncommonly well attended and interesting. A committee of two ladies has recently waited upon all the merchants, tavern-keepers, and grocery-keepers, and asked their names to a pledge not to sell ardent spirits, except for medicinal or mechanical purposes. Of eleven in all—groceries, stores, and taverns—two grocery-keepers were unprepared to pledge themselves till they had had "more time for consideration." They each invited the ladies to call again before their next meeting. One has since refused; the other was not seen. Another committee of two have been appointed to wait upon the two grocery-keepers. It is thought they will succeed in getting their pledges. The boys have also formed a society, and meet and discuss gravely the temperance question. Most of our citizens have signed a petition to our legislature to give us the "Maine Liquor Law." We do not expect our present legislature will give us this law, but it is sanguinely hoped that the friends of temperance will elect such men hereafter to the halls of legislation, as will give us some law to suppress the gigantic monster intemperance in our State.

## MICHIGAN.

From Rev. Z. T. Hoyt, Hastings, Barry Co.

### Revival.

In forwarding my report for this first quarter I write with a full heart, for the Lord has dealt bountifully with us. I can truly say "Bless the Lord, O, my soul!" A truly noble work of grace has been witnessed here by us, and is still in progress in the adjoining towns of Rutland and Irving. When the first quarter commenced, it appeared a time of great darkness, and I had solemn questionings whether it was duty to remain longer in this field, having spent seven years of my ministerial life here with so little apparent good. But something seemed to say, "Be not weary in well-doing, for in due time ye shall reap if ye faint not." A passage of the Psalms also forcibly struck my mind—"It is good that a man should both hope and quietly wait for the salvation of the Lord." I resolved to remain, and now I bless God that I am here.

After detailing the earlier incidents of a work of grace, commencing with the new year, the report continues—

The first week, the interest manifested by the impenitent in our meetings was not great, but still encouraging. A few young females came forward for our prayers. But a spirit of prayer had seized the people of God. Never, in all my christian life, have I felt such a spirit of wrestling, agonizing prayer for the souls of the impenitent as during these meetings. It seemed as though I could never leave my closet. I felt that *all help must come from God*, and we could not live without his blessing upon my people; and such seemed now to be felt by professors generally. Such humble confessions and such a spirit of wrestling prayer as was now witnessed, had hitherto been unknown here. And now God began to work in the higher and more influential circles of society. Three of our principal merchants, and the wife of one of them (another being already pious), came forward among the anxious; and the solemn sensation produced upon the audience can be realized only by those who witnessed it. The work now progressed powerfully. It seemed as though we could only stand still and see the salvation of God. I felt, "How awful is this place! This is none other than the

house of God, and this is the gate of heaven." The most hardened felt solemn. One who had said, "No man should pray in his family, or would ever see him on his knees," was struck with conviction while riding in the road, a number of miles from this place. He strove, he said, to get rid of his solemn impressions, but could not; they became stronger and stronger. When he arrived at home, said he, "I tell you, I felt very solemn." That night he attended meeting for the purpose of asking Christians to pray for him, which he did. All his relatives then were irreligious; his wife has since joined him in the service of Christ. Another young man, of irreligious connections, was struck under conviction while at work four or five miles distant; and the first time he appeared and came forward in one of our meetings, it was to tell his past struggles, and his present joy and peace in believing.

I cannot give a detailed history of the work; but at least one hundred and twenty in all have either been reclaimed from a backslider's state, or they have been converted to God. That every one

will prove truly born of God we can scarcely hope, but that many will we do sincerely believe. The revival numbers among its converts many of our most influential citizens, both of Hastings and of the adjoining towns.

I have felt rebuked by this work of grace for my feelings of discouragement, which I have sometimes felt with regard to this field of labor. Brethren, I have been in a good school, and have learned much during these meetings. One thing I have learned; that a minister need never despair or feel that he is laboring in vain. It appeared that we here had almost labored in vain for seven years. But now, as a good christian brother remarked, it seems as though every sermon preached here, and prayer offered for the good of this people, or emotion cherished, whether by Christians here or elsewhere, all had been remembered, and God was now answering them all at once—and not according to them either, but more and more abundantly. Brethren, rejoice in the Lord with us, and be encouraged to still pray for us!

## Miscellaneous.

### Rousing Words from Connecticut.

#### HOME EVANGELIZATION.

The Friends of Benevolent Action, in Tolland County, Conn., have an organization called the Society for Home Evangelization, which is laboring to awaken a more general and earnest interest in the work of giving the Gospel to our own country. In pursuance of this general object, and with the specific purpose, also, to raise \$5,000 during the present year, they have issued a stirring appeal to their fellow Christians, which cannot fail, we think, to awaken the conviction, that there are important interests at stake which cannot be longer treated with neglect, without the greatest injury to our land and to future generations. The appeal is signed by HENRY B. BLAKE, *Secretary*.

#### Now is the time.

*Can we not, in the county of Tolland, in the year 1863, raise Five Thousand Dollars for the salvation of our country?*

We are receiving yearly about half a million of the population of other lands. They come here, most of them, without the Bible or any true knowledge of God. They are incorporated among our people. They are to help in controlling the destinies of our country. Shall we give them the Bible, or suffer them to perish in their darkness? The spirit of our people and the indications of Divine Providence make clear the probability that this country is to be the future possessor of nearly all the virgin soil of this continent. The day is not far distant when our people will be counted by hundreds of millions. Now is the time to give them the Gospel, to lay the foundations of institutions on which they are to build for time and for eternity. One Bible, published now, may be the cause of hundreds that shall bless the families of a coming time. One church planted now may be the mother of multitudes, under whose shadow of blessing the children of other generations may sit. The voice of future ages comes to us as the voice of many waters, as the voice of mighty thunderings. Unborn millions mingle their tones with the perishing of to-day

calling on us in wailing accents for the Gospel. Shall we heed the call?

#### Our Children.

Our country has peculiar claims on the young. The old have little personal interest in the future of our history. They will soon be where the powers that rule on the surface of the earth can reach them not. But the destiny of the young is bound up in the destiny of the country. If they live to the allotted period of man's life, they must live under a government and institutions such as the mighty masses who are filling up the younger portions of our country see fit to make. *There is nothing but the Gospel that can withstand the tremendous influences that are pouring in upon us, and preserve a pure liberty and a pure civilization.*

#### Claims of the Emigrant.

Every poor wanderer from lands of oppression who comes to our shores, has an immortal spirit, and the great question of his probation is whether it shall be saved or lost. If you give him the Bible, as the Bible Society will if you furnish them the means; if you send him the preached Gospel, as the Home Missionary Society will do if you furnish the means; he may be saved. If you refuse to do it, he will probably perish. God is sending some of them here to give you an opportunity to give them the Gospel. We long to know that there is a church of the living God, and a faithful preacher of the everlasting Gospel, in all the villages that dot the prairies of the great West, and lie along all the streams from the Atlantic to the Pacific.

#### Voice of the Savior.

Nor is this all. There are the most solemn obligations in the case. God has uttered his mandate, "Preach the Gospel to every creature," "Love thy neighbor as thyself." Christian brother! you will meet that poor German, who comes here without a Bible and finds a home away from the institutions of religion, at the bar of God. Do you wish him to rise up in judgment against you, as the inhabitants of Sodom and Gomorrah will rise against the Jews, and bear witness that when God knocked at the door of your heart for a portion of your substance to give him a Bible, or send a minister to tell him of the way of salvation, you closed the door and he lived and died in sin? All these lost wandering ones you will meet in the solemn presence of God. *Let this fact never be forgotten.*

#### A Fair Calculation.

A shrewd friend of ours, who is accustomed to look at things in a business point of view, thinks that the out-cry so often made about expensive preaching, is without foundation. He argues thus—"I have," says he, "a family of six persons, who attend church. I pay \$24 a year for pew rent. I hear two sermons on the Sabbath, and one during the week—making 150 'lectures' during the year. I obtain, therefore, for myself and family, 900 lectures for \$24; or in other words, I pay about two and a half cents a lecture. People give from twenty five to fifty cents for a lecture on astronomy, and almost every subject you can name, *except* the Gospel; surely for a 'Gospel lecture,' I ought to be willing to give at least *two cents and a half.*"

The thought thus expressed is certainly just, and might with great advantage, be carried out still further.—*Selected.*

#### The Minister's Reward.

"Their good is oft interred with their bones."

We believe not a word of it. The gift of a single mite by an obscure widow of Jerusalem, has been felt in the church for eighteen centuries, and stimulates the charities of millions to this hour. Many a spoken word of exhortation or reproof, which to human seeming has perished on the idle air, has found a lodgment in the heart for which it was intended, and there worked a renewing influence, lasting as life itself. And even a benignant smile has roused the dying courage of the fallen and crushed, and armed his purpose against the vices of his former life, and led him to the fountain of strength, and made him exult to find himself once more a man in God's image. Of all who toil through the years of this pilgrimage, no man's work has the permanent character of the minister's. The labor of the husbandman ends with the consumption of the produce of his land, and each succeeding harvest perishes in the using. The products of mechanical skill, for the most part, have but a fleeting existence. The wear and

rust of years soon destroy them all. Raphael's paintings fade on the rotting canvas, and even the sculptured glory of Praxiteles is lost in the mutilated forms of what once only wanted breath. Apelles boasted that he painted for eternity. It was a bold figure of speech that far outstripped the sobriety of truth, for no mortal eye for long centuries has seen a line of his pencil. But that same empty boast, with slight modification, is but the plain literal truth concerning the minister's work.—*Selected.*

---

#### Donation of \$50 to the American Home Missionary Society.

*From "A Donor in proportion to income—  
1 Cor. 16, 2"*

This donation is from the fruits of a system of beneficence designed to accord with the directions in 1 Cor. 16: 2; which system is elucidated in the publications of the American Tract Society on this subject.

It affords the giver no small degree of happiness, without making himself publicly known, thus to testify in favor of a system of giving which, besides meeting ordinary calls, enables him with gratitude and prayer to consecrate this additional sum to the furtherance of religion.

The appropriation of a per-centage of profits or income, according to a well-digested plan and proportioned to prosperity, appears to him the best possible mode of regulating our benevolent contributions.

As the churches abound in faith, and in utterance, and in knowledge, and in all diligence, may they abound in this grace also!

---

#### A Great Occasion Pressing upon the American Church.

There never was a time when our country had such occasion for an increase of evangelical power, to keep pace with the rapid growth of our people. The tide of immigration is setting in upon us, from the four quarters of the world. God is saying to the North, Give up; and to the South, Keep not back. Bring my sons from far,

and my daughters from the ends of the earth. Yea, the ends of the earth are brought together upon us. Europe and Asia join hands upon our soil.

"Our report has traveled forth to all lands;  
From every clime they come."

Come for what? God only knows. But he knows it to be for some great purpose—a purpose proportioned to the strange grandeur of the movement. But if we may judge from past experience, they have come to be assimilated to us, to be formed under the Gospel and its institutions, and here to become a people, gathering strength and light, and quickening force, to bear back the blessings of salvation to nations that sit in darkness. Continental Europe, long the center and main seat of Christendom, having become the city where Satan's seat is, and the seat of Anti-Christ, is now reserved to be the theater of those dreadful tragedies, that are to put an end to the Romish power. From that source little aid can be expected in evangelizing the world. But every year God is making it more manifest, that this broad land is to be the place of rendezvous, for the sacramental host of God's elect, preparatory to the conquest of the world to Christ.

And whatever enterprise of individuals or societies—whatever revivals in churches or of personal piety, contribute to give speed to the work of evangelizing here, and of making the swelling millions of this country, a thoroughly christian people, assumes an immense importance in this view. For what touches this people, touches the world. Our home missions are world-missions. In saving our own country, we save the world. Ten years ago, no one dreamed of such a thing as a vast population, bone of our bone, and flesh of our flesh, spreading out as by magic along the Pacific shores, and interlocking us with Eastern Asia, and opening us at once into the very heart of the heathen world. Yet here it is. And it is an exigency which this generation of Christians must meet. No previous generation has had a responsibility like ours—has had such opportunities for filling the world with light, or throwing it back to deeper darkness.—*Puritan Recorder.*

*Appointments by the Executive Committee of the American Home Missionary Society, during the month of February, 1853.*

*Not in Commission last year.*

Rev. M. G. Case, Fort Madison, Iowa.  
 Rev. Job. Cushman, Sugar Creek and vicinity, Wis.  
 Rev. George Turner, Stephen's Point and Flower, Wis.  
 Rev. Robert Robinson, Dexter, Mich.  
 Rev. Aaron Rowe, Hartford and Lawrence, Mich.  
 Rev. Hannibal L. Stanley, Jonesville, Mich.  
 Rev. Henry Birkner, Hermann and vicinity, Mo.  
 Rev. George Maul, Augusta and Brush Fork, Mo.  
 Rev. Israel S. Twombly, St. Charles, Mo.  
 Rev. T. N. Hasselquist, Galesburg, Knoxville, and vicinity, Ill.  
 Rev. S. P. Lindley, Concord, Meredosia, and vicinity, Ill.  
 Rev. Charles Witte, Okaw, Ill.  
 Rev. William L. Buffet, Perrysville, Ind.  
 Rev. Charles Riehl, Indianapolis, Poland, and vicinity, Ind.  
 Rev. Benjamin Lynch (col.), Troy, N. Y.

*Re-appointed.*

Rev. Horace Lyman, Portland, Oregon.  
 Rev. George Lewis, Old Man's Creek, Iowa.  
 Rev. James H. Shields, Unionville, and Centerville, Iowa.  
 Rev. John Summers, Benton and Vinton, Iowa.  
 Rev. S. S. Bicknell, Jefferson, Wis.  
 Rev. C. C. Cadwell, Burlington and vicinity, Wis.  
 Rev. Charles W. Camp, Genesee, Wis.  
 Rev. Anson Clark, Brookfield and Lisbon, Wis.  
 Rev. S. W. Eaton, Lancaster and vicinity, Wis.  
 Rev. Richard Hall, Pofst Douglass, Cottage Grove, and vicinity, Min. and Prescott and vicinity, Wis.  
 Rev. A. D. Laughlin, Wyoming and vicinity, Wis.  
 Rev. M. Montague, Fort Atkinson, Wis.  
 Rev. Franklin G. Sherrill, Cereco, Wis.  
 Rev. J. H. Spengler, Prairie-du-sac and vicinity, Wis.

Rev. J. D. Stevens, Monroe and vicinity, Wis.  
 Rev. Ira Tracy, Blake's Prairie, Wis.  
 Rev. Edwin T. Branch, Hartland and Oscoda, Mich.  
 Rev. J. B. Jewel, Long Lake and vicinity, Mich.  
 Rev. C. M. Morehouse, Allegan, Mich.  
 Rev. Paul Shepard, Dover, Mich.  
 Rev. Joseph W. Smith, Benton, Mich.  
 Rev. E. P. Noel, Troy and vicinity, Mo.  
 Rev. William Porter, St. Francisville and Alexandria, Mo.  
 Rev. John Ballard, Perry and vicinity, Ill.  
 Rev. William H. Bird, Du Quoin and vicinity, Ill.  
 Rev. N. T. Coltrin, Plymouth and Round Prairie, Ill.  
 Rev. Nahum Gould, Northville, Ill.  
 Rev. W. C. Merritt, Monte Bello, Ill.  
 Rev. Eusel M. Pearson, Byron, Ill.  
 Rev. J. G. Porter, Wilmington, Ill.  
 Rev. Joseph S. Rounce, Hadley and vicinity, Ill.  
 Rev. Josiah Wood, Murphysboro, and Pinckneyville, Ill.  
 Rev. Benjamin F. Cole, Thorntown and Bethel, Ind.  
 Rev. James Gordon, Cass Co., Ind.  
 Rev. Alfred Hawes, Marion and Lagro, Ind.  
 Rev. William H. Rogers, Noblesville and Stony Creek, Ind.  
 Rev. William N. Stimson, New Pisgah Presb. Ch., Ind.  
 Rev. Edward C. Betts, Portage and Pleasantville, O.  
 Rev. Nathaniel T. Fay, Montgomery, O.  
 Rev. John McCutchan, West Mill Grove, O.  
 Rev. Francis Schiedt, Cincinnati, O.  
 Rev. James S. Walton, Watertown and Barlow, O.  
 Rev. R. Wilkinson, Pomeroy, O.  
 Rev. John B. Logan, Moersburg and Rutledge, Tenn.  
 Rev. John Bradshaw, Elizabethtown, N. Y.  
 Rev. I. D. Cornwell, Hancock, N. Y.  
 Rev. J. W. Dunnewold, Clymer, N. Y.  
 Rev. J. C. W. Pennington, D. D., confd, New York, N. Y.  
 Rev. Charles Spooner, Wadham's Mills, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of February, 1853.*

**NEW HAMPSHIRE—**

Amherst, Legacy of Miss Abigail Fisk, by David Fisk, Ex'r,	275 00	
Farmington, W. F. Johnson, to const. Mrs. Sarah W. Johnson a L. M., Received by Rev. B. P. Stone,	80 00	
Ackworth, Legacy of Miss H. B. Perham,	12 50	
Campton, David Bartlett,	8 00	
Henniker, Cong. Ch. and Soc.,	88 00	
Troy, Cong. Ch. and Soc., in part to const. Dea. Abel Baker a L. M.,	15 00	118 50

**VERMONT—**

Middlebury, Mrs. Mary A. Pratt,	10 00	
Peasham, in part of Legacy of Dr. Josiah Shedd, by S. A. Chandler, Ex'r,	433 30	
Springfield, A. Woolson,	1 50	
Westminster, in part of Legacy of Jacob Chapin, by Jacob Chapin, Ex'r,	200 00	

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, Treas.,	3,000 00	
Monson, Legacy of Wm. E. Reynolds, by J. L. Reynolds, Ex'r,	100 00	

Northampton, Edwards Ch., to const. Mrs. Emily Hall a L. M., by Mrs. Geo. Wells,	85 00	
Worcester, on account of Legacy of Miss Sarah Waldo,	1,162 75	

**CONNECTICUT—**

Missionary Society by E. W. Parsons, Treas.,	1,000 00	
Clinton, Ladies' Benev. Soc., in full, to const. Mrs. Polly S. Stannard a L. M.,	20 00	
Darien, A Friend,	8 00	
Ellington, Cong. Ch. and Soc., by J. R. Flynt,	81 39	
Fairfield, Legacy of Mrs. Mary S. Dimon to const. Dr. David Dimon, of Auburn, N. Y., a L. M.,	80 00	
Greenfield, Cong. Ch. and Soc., by Rev. T. B. Sturges,	30 00	
Greenwich, Miss Sarah Mead and family, avails of the sale of burial lots,	161 00	
New Haven, West Consoc. by A. Townsend, Junr.,		
Middlebury, Eli Hine,	5 61	
Prospect, J. Kilbourne,	8 55	
Hamden, Mount Carmel, Legacy of H. Bassett, by M. A. Bassett, Ex'r,	100 00	100 16

College St. Ch. and Soc., Ladies' Benev. Soc., by Mrs. M. Bradley,	12 00
Officers of Yale College, of which \$30 is to const. Henry K. W. Welsh, of Hartford, a L. M.,	235 00
Wallingford, in part, of Legacy of Mrs. Mary Noyes, by O. C. Griswold and J. F. Noyes, Exr.,	600 00
Willington, in full, to const. Wm. C. Johnson a L. M., by John Turner,	28 80
Sharon, Mrs. A. M. E. Heath,	5 00
Westbrook, First Cong. Ch., in part, to const. Amasa Spencer a L. M., by Rev. W. A. Hyde,	21 00
A Friend,	30 00

## NEW YORK—

Albany, Fourth Presb. Ch., from the savings bank of a deceased child, "for the Missionary,"	37
Barre Center, Cong. Ch. Coll., \$10; Ladies' Indus. and Benev. Soc., \$15, by Rev. B. Fancher,	25 00
Berkshire, Cong. Ch. and Soc. Mon. Con. Coll., by A. P. Belcher,	15 00
Brooklyn, Mrs. Isaac Blain, \$10; Mrs. S. E. Austin, in full, to const. Rev. E. D. Murphy a L. M., \$20,	30 00
South Presb. Ch. Mon. Con. Coll., by J. M. Wells,	121 89
Catskill, Henry W. Witlesey, \$30; E. Graham, to const. Edmund Graham a L. M., \$30,	60 00
East Bloomfield, in part, of Legacy of Uri Beach, by George Rice,	100 00
Eaton, Mon. Con. Coll., by H. E. Ruggles,	3 00
Floyd, Welsh Ch., by M. Brayton,	5 18
Hammondsport, M. Brown,	4 50
Hancock, Cong. Ch., by Rev. J. D. Cornwall,	11 75
Lansingburgh, Second Presb. Ch., in part, by Rev. E. Taylor,	30 12
Leroy, Presb. Ch., by Rev. C. N. Mattoon, to const. Jared E. Wilcox a L. M.,	75 00
Lisle, E. G. Ford,	9 00
Lumberland and Barryville, Cong. Ch., by Rev. F. Kyle,	4 00
Malden, Presb. Ch., in part, \$50 from Giles Isham, to const. John Isham a L. M., and \$50 from Charles Isham, to const. Rev. Charles Isham, of New York a L. M.,	119 40
Milton, Charles T. Ordway,	80 00
New York City, Jasper Corning, \$100; L. B. Ward, to const. Samuel R. Ward and Willard P. Ward, Life Members, \$60; Wm. Smith Brown, to const. Wm. Reynolds Brown a L. M., \$30; M. Merrill, \$4,	194 00
A Donor in proportion to income, 1 Cor., 16, 2,	50 00
Central Presb. Ch., A. R. Wetmore, \$150; T. R. Wetmore, \$15,	165 00
Fourteenth St. Presb. Ch., H. N. Beers, to const. Miss Susan A. Beers and Mrs. A. D. Smith, L. D's,	200 00
Mercer St. Ch. Coll., \$350 79; W. G. Bull, \$100; E. Lockwood, \$50; E. H. Blatchford, \$30; B. F. Butler, \$75; A. Averill, \$30; Mrs. E. Bronson, \$200; J. W. Benedict, L. D., \$100; Rev. W. H. Bidwell, \$100; G. B. De Forest, \$100; E. Bigelow, \$100; Thomas Denny, \$50; M. O. Roberts, \$50; G. R. Lockwood, \$20; J. B. Murray, \$20; J. F. Worth, L. D. in full, \$50; Mrs. B. D. Forest, \$25; R. H. Nevins, \$50; C. Smith, \$25; J. P. Crosby, \$15; C. W. Rockwell, \$10; E. Rockwell, \$5; J. R. Gibson, \$10; H. M. Schieffelin, \$40; J. Wilbur, \$5,	1,610 79
Pearl St. Ch., Mon. Con. Coll., by E. F. Shepard,	13 00
St. Bartholomew's Ch., a Lady, by J. Hyde,	3 50
University Place Presb. Ch., W. M. Halsted,	100 00
Pekin, Miss Abby Peck,	3 00
Poughkeepsie, Rev. T. S. Wickes,	100 00

Shelton Island, Presb. Ch. and Cong., to const. Marcellus D. Loper a L. M.,	40 50
Williamsburgh, First Presb. Ch., Mon. Con. Coll., by C. F. Tuttle,	66 41
Windham Center, N. Y., Young People's Benev. Soc., in full to const. Abigail Stone a L. M.,	12 00

## NEW JERSEY—

Morristown, a Contributor,	10 00
Orange, Rev. Dr. Fisher,	1 00
Paterson, Second Presb. Ch., a female Friend,	20 00

## PENNSYLVANIA—

Philadelphia, a Friend, \$50; C. P. Bayard, \$30; John Borland, \$30,	105 00
First Independent Ch., by R. S. Walton,	25 00

## OHIO—

Jersey, bal.,	50
Pleasant Hill, Presb. Ch., by Rev. G. G. Poage,	5 00
Twinsburgh, on account of Legacy of Dan Parmelee,	1,000 00

## INDIANA—

Evansville, Ger. Ch., by Rev. C. Schrenck,	10 00
Pisgah, by Rev. James Gordon,	10 00
Terre Haute, First Cong. Ch., by Rev. M. A. Jewett,	42 00
Winchester, Presb. Ch., by Rev. A. Loose,	10 00

## ILLINOIS—

Campton, Cong. Ch., by Rev. E. Raymond,	2 61
Carlinville, Presb. Ch., by Rev. A. M. Dixon,	25 00
Hadley, Cong. Ch., by Rev. J. P. Rounce,	5 00
Jonasboro, Ger. Ch., by Rev. J. Krack,	10 00
Lafayette, Cong. Ch., by Rev. S. G. Wright,	8 50
Payson, Cong. Ch., by Rev. L. K. Hawley,	27 00
Somonauk, and Shaberry Cha., \$3 87; Rev. H. Bergen, \$3,	8 87
Toulon, Cong. Ch., by Rev. S. G. Wright,	24 00
Twelve Mile Creek, Cong. Ch., by Rev. C. S. Johnson, Coll., \$8 53; Mon. Con. Coll., \$6 50,	14 88
Udina and Elgin, Cong. Cha., by Rev. N. C. Clark,	10 00
Virginia, Presb. Ch., by J. V. Downs,	14 00

## MICHIGAN—

Alamo and Cooper, Cong. Cha., by Rev. B. F. Monroe,	5 00
Allegan, Presb. Ch., by Rev. C. M. Morehouse,	25 00
Long Lake, Rev. J. B. Jewell,	2 00
Palmyra, Presb. Ch., Rev. J. Cochran,	16 17
Vermontville, Cong. Ch., by Rev. Seth Hardy,	11 00
White Pigeon, Mr. and Mrs. —,	50 00
Wing Lake, Presb. Ch., by Rev. G. M. Boardman,	9 00

## MISSOURI—

Mount Zion and Springfield Presb. Cha., by Rev. G. A. M. Renshaw	5 20
--	------

## WISCONSIN—

Fairplay, Presb. Ch., Mon. Con. Coll., by Rev. R. Hassell,	3 00
Geneva, bal. of Coll.,	25
Sharon, Ger. Ch., by Rev. C. Zipp,	2 00

## IOWA—

Columbus and Long Creek, Cong. Cha., by Rev. D. Knowles,	5 70
Davenport, Cong. Ch., by Rev. E. Adams,	9 25

Dubuque, Cong. Ch., to const. Rev. J. C. Holbrook a L. D.,	100 00
<b>TEXAS—</b>	
Fort Belknap, Thomas Belknap, by Col. G. Loomis,	1 25
<b>CHOCTAW NATION—</b>	
Fort Towson, Mon. Con. Coll., by Rev. C. Kingsbury,	10 00
	<b>\$12,547 84</b>
<b>JASPER CORNING, Treasurer.</b>	

*Donations of Clothing, Books, &c.*

New Haven, Ct., College St. Ch. Ladies' Benev. Soc., by Mrs. Monson Bradley, a box,	82 00
<b>Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.</b>	
Ablion, Presb. Ch.,	27 91
Battle Creek, Cephas Hubbard,	1 00
Cold Water, Presb. Ch.,	8 85
Concord, Presb. Ch.,	10 50
Hillsdale, Presb. Ch., to const. Allen Hammond a L. M.,	88 00
Homer, Presb. Ch.,	10 86
Kalamazoo, Presb. Ch., Rev. O. P. Hoyt,	9 00
Marshall, Presb. Ch., Charles T. Gorham, to const. Mrs. Charles T. Gorham a L. M., \$30; Ira Nash, to const. Mrs. Ira Nash a L. M., \$30; others, \$48 62,	106 62
	<b>\$309 94</b>

*The Massachusetts Home Missionary Society acknowledges the receipts of the following sums in the month of January, 1862. BENJAMIN PERKINS, Treasurer.*

Ablington, in part of legacy of Edward Cobb, Andover, Rev. Joseph Emerson, to const. Benjamin F. Emerson, of Nashua, N. H., a L. M.,	275 00
Berkley, Mon. Con. Coll.,	80 00
Berkshire and Columbia H. M. S., L. Church, Treas., of which \$365, from the Cong. Ch. and Soc. of Pittsfield, to const. Washington M. Root and Joel S. Bliss, L. Ma., and Rev. Samuel Harrison L. D.; and bal. to const. Joseph White, Abiel Cady, Dea. George McElvain, Marshall Pierce, and Silas Bingham, of Hinsdale, L. Ma.,	500 00
Boston, Phillips Ch. Mon. Con.,	27 86
Braintree, Rev. Dr. Storr's Soc., Mon. Con. Coll.,	58 00
Carver, Ezra Lewis,	2 00
Charlestown, Winthrop Ch. and Soc.,	515 60
Chatham, Cong. Soc.,	40 00
Dedham, Fem. H. M. S., in Rev. Dr. Burges's Soc.,	55 00
Dorchester, Second Cong. Soc., of which \$40 is from T. D. Quincy, to const. Miss Martha A. Quincy a L. M., and \$30 is from James Clap, to const. Mrs. Betsey Clap a L. M.,	225 00
Dorchester, Neponset H. M. Circle, to const. Miss Catharine D. Foster a L. M.,	40 00
Dracut, First Evan. Ch. and Soc.,	81 75
Fitchburgh, Ladies' H. M. S., to const. Mrs. Amelia P. Hitchcock, Mrs. Martha B. Dole, and Mrs. Mary B. Ide, L. Ms.,	115 00
Gloucester Harbor, Cong. Soc. Mon. Con. Coll., to const. John N. Low a L. M.,	31 62
Hadley, Third Cong. Soc.,	19 50

Hampshire Co., H. M. S., H. Brewer, Treas., to const. Rev. Sylvester Hine, Rev. Mr. Boies, Dea. S. F. Scammon, of Chicopee Falls, and Jefferson Alden, of Chicopee, L. Ma.; and \$100 from George Marriam, L. D.,	648 00
Haverhill and Plaistown, Individuals,	9 75
Lawrence, Lawrence St. Cong. Soc.,	90 00
Littleton, Cong. Ch. and Soc.,	11 16
Lowell, John Street Ch. and Soc.,	48 25
Lyme, Legacy of Miss Elizabeth Moulton, Medford, Ladies' Miss. Soc., Second Cong. Ch., to const. Mrs. Elizabeth B. Marvin a L. M.,	25 00
Middleboro, First Ch. and Soc.,	82 00
Milton, First Evan. Ch. and Soc., to const. Dea. Jesse Tucker a L. M.,	60 00
Newton West, Rev. Dr. Gilbert's Soc., of which \$30 is from Miss Sarah Baxter, to const. Daniel Baxter a L. M.,	42 75
Plymouth, South Parish,	143 65
Reading, Mrs. Lavinia Breck,	25 00
Bethesda Ch.,	90 00
South Malden, Cong. Ch. and Soc., by Dea. E. Kimball,	8 00
South Royalton, Legacy of George Coffin, Stoneham, Ladies' Benev. Soc., to const. Rev. William C. Whitcomb a L. M.,	160 88
Stoughton, Ladies' H. M. Assoc., to const. Rev. Albert Perry a L. M.,	15 00
Templeton, a Friend,	40 00
Wareham, a Friend,	20 00
Wellfleet South, Cong. Ch. and Soc.,	5 00
Winchester, Cong. Ch. and Soc., to const. Rev. R. T. Robinson, Mrs. R. T. Robinson, and D. D. Youngman, L. Ma.,	2 00
West Brookfield, in part of legacy of Elizabeth Ellis,	3 00
Weston, Mrs. M. A. H. Bigelow, to const. Miss Lucy Ann Lee a L. M.,	90 00
Worcester, Legacy of Miss Sally Flagg, and \$60 interest, by G. T. Rice, Ex'r,	40 00
Central Ch. and Soc.,	480 00
	<b>\$4,166 69</b>

*The Connecticut Missionary Society acknowledges the receipt of the following sums to Feb. 5, 1862. E. W. PARSONS, Treasurer.*

Bloomfield, Young People's Benev. Soc., to const. Mrs. Sophronia Gillett a L. M.,	80 00
Burlington, Coll. by Rev. J. L. Wright, Canterbury, Ch. and Soc., \$30 of which to const. Dea. J. M. Francis a L. M.,	39 02
Danbury, Coll.,	40 00
East Hartford, Ladies' H. M. S., \$120 60; Gent. \$110 50, by J. Ayres, to const. Mrs. Susan H. Wells, Mrs. Aurelia Hayden, Miss Jerusha Pitkin, George Goodwin, R. A. Chapman, Horace Williams, and Ellisha E. Sage, Life Members,	4 00
Exeter, Coll.,	281 19
Glastenbury, Moseley Talcott,	8 97
Hartford, Bequest of Emily Denalow, by G. W. Denslow, Ex'r,	10 00
Hartland, Ch. and Soc., by Rev. N. Scott,	13 00
Kensington, Sab. School,	9 00
North Coventry, in full to const. Dea. J. Talcott a L. M.,	9 25
North Lyme, Coll. to const. Rev. F. E. Burr a L. M.,	81 00
Pomfret, Coll., \$157 71; Ladies' Sew. Circle, \$37 29,	195 00
Stimbury, Cong. Soc. Coll., to const. Rev. Samuel T. Richards a L. M.,	30 20
South Windsor, Wapping Soc., by J. Collins,	18 11
Suffield, First Ch., by Rev. J. A. King,	30 05
Wethersfield, Mon. Con. Coll., by Dea. Stillman,	30 77
Windsor, Fem. Benev. Soc. for the West, to const. Mrs. A. Loomis a L. M.,	30 00
Winsted, Coll.,	46 14
Woodbury, North Soc., to const. Dea. Elijah Sherman, Monroe S. Sherman, and Chauncey Summers, Life Members,	94 00
Francis Woodbridge, interest,	60 00
	<b>\$1,103 79</b>

THE  
H O M E M I S S I O N A R Y;

FOR THE YEAR ENDING

**APRIL, 1854.**

---

Go, . . . . . PREACH THE GOSPEL.—*Mark* xvi. 15.  
How shall they PREACH, except they be sent?—*Rom.* x. 15.

---

VOL. XXVI.

PUBLISHED BY  
THE AMERICAN HOME MISSIONARY SOCIETY,  
BIBLE HOUSE, ASTOR PLACE, NEW YORK.  
1854.



**BAKER, GODWIN & CO., PRINTERS,  
1 SPRUCE STREET, NEW YORK.**

# INDEX TO THE HOME MISSIONARY.

	PAGE		PAGE
Abundant in labors, . . . . .	244	Building on the ruins of error, . . . . .	390
Accessions of strength, . . . . .	125	Burnt district, . . . . .	364
Address of Rev. Dr. Cleaveland, 61; of Rev. A. Eldridge, 100; of Rev. Dr. Sturtevant, . . . . .	128	Business prospects, . . . . .	48
Advances, . . . . .	90		
Afflicted household, . . . . .	217	California, arrival of missionaries, 5; Missions in, 44; Location of mis- sionaries, 51; Church built and dedi- cated, 117; Cost of living, 168; Popu- lation, schools, churches, 198; Go- vernment, newspapers, 199; Cities, wants, 200; Churches, 229; Church organized, . . . . .	236
Afflictions sanctified, . . . . .	76	Call for missionaries, 11, 52, 68, 88, 90, 124, 143, 144, 165, 190, 262, . . . . .	266
Agitation allayed, . . . . .	148	Calmness of a Christian's death-bed, . . . . .	15
Aid still needed, . . . . .	287	Cautious admission of church members, . . . . .	70
America belongs to a prosperous race, . . . . .	101	Central Agency, N. Y., . . . . .	35
America personified, . . . . .	100	Changes caused by secular enterprise, . . . . .	172
America young and vigorous, . . . . .	100	Changes in a few months, . . . . .	10
American dangers from prosperity, . . . . .	109	Changes in four years, . . . . .	187
American Home Missionary Hymn, . . . . .	80	Cheered and strengthened, . . . . .	285
American Home Missionary Society, An- niversary, 25; Officers, 26; Twenty seventh Report, 27; Summary of re- sults, 28; Progress, 29; Distribution of missionaries, 30; Auxiliaries of, 32; Value of, . . . . .	167	Chinese in California, . . . . .	294
America's position, . . . . .	102	Christ, a Home Missionary, . . . . .	277
Annexation, . . . . .	112	Church building, preparations for, 116, 160	
Anniversary of independence, . . . . .	189	Church edifices erected, 11, 12, 14, 52, 78, 117, 128, 125, 141, 142, 148, 219, 222, 236, 241, 267, . . . . .	268
Another Gospel, . . . . .	188	Church edifices, plans for, . . . . .	57
Anxious inquiry, . . . . .	143	Church in the wilderness, . . . . .	267
Apostates, influence of, . . . . .	18	Church organized, 66, 83, 89, 160, 162, 173, 178, 215, 219, 226, . . . . .	292
Application for aid, . . . . .	288	Church weakened by death, . . . . .	289
Appointments, 20, 57, 81, 105, 130, 153, 176, 202, 226, 249, 278, . . . . .	297	Cincinnati Agency, Ohio, . . . . .	38
Appreciation of aid, . . . . .	167	Cleaveland, Rev. Dr., address of, . . . . .	61
Argument for Home Missions, . . . . .	61	Cleveland, Rev. R. F., obituary of, . . . . .	200
Arrival of missionaries in California, . . . . .	5	Clouds dispersing, . . . . .	75
Aspects on the frontier, . . . . .	287	Codman, Rev. John, D. D., . . . . .	295
Assistance desired, . . . . .	165	Comparative results, . . . . .	29
Auxiliaries of the Am. Home Miss. Soc., 82; Anniversaries of, 98, 126, 151, 184, 186, 210, . . . . .	211	Concert of evening prayer meetings, . . . . .	69
		Conflicting elements, . . . . .	289
Ballard, Mrs., death of, . . . . .	92	Connecticut Missionary Society, 24; An- nual meeting, . . . . .	210
Beebe, Rev. H., sermon of, . . . . .	183	Contending against skepticism, . . . . .	144
Beginning early, . . . . .	125	Contrast, . . . . .	188
Bells, a hint, . . . . .	188	Contribution for Home Missions, . . . . .	216
Benton, Rev. J. A., sermon of, . . . . .	128	Correct views increasing, . . . . .	97
Better things coming to pass, . . . . .	54	Correction of misapprehensions, . . . . .	56
Blessings reviewed, . . . . .	96	Courage in view of progress, . . . . .	175
Border law, . . . . .	119	Covenant fulfilled, . . . . .	241
Bright prospects, . . . . .	285		
Building for the future, . . . . .	219		

	PAGE		PAGE
Danger from prosperity, . . . . .	109	General improvement, . . . . .	286
Danger of relying on excitement, . . . . .	66	Gentle refreshing, . . . . .	76
Darkness and destitution, . . . . .	286	Germans, dedication among, 221; infidelity among, 144; labors among, 54, 88, 169	57
Death of an aged saint, . . . . .	72	Germany, Home Missions in, . . . . .	188
Death of Mrs. Ballard, 92; of Mrs. Mer- shon, 140; of Rev. R. F. Cleveland, 200; of Rev. Charles Hall, D. D., 201, 228; of Rev. H. E. Eastman, . . . . .	271	God with us, the guaranty of success, . . . . .	215
Death-bed of a Christian, . . . . .	15	Good beginning, . . . . .	124
Death-bed of a slave, . . . . .	121	Good seed germinating, . . . . .	288
Death-bed scenes, . . . . .	239	Good work begun, . . . . .	125
Dedication of a church edifice, 12, 78, 117, 125, 219, . . . . .	221	Good work completed, . . . . .	171
Delight in the ordinances, . . . . .	195	Governor in the Sabbath school, . . . . .	183, 291
Deliverance from death, . . . . .	149	Gradual improvement, . . . . .	181
Demand for ministerial labors, . . . . .	12	Great American problem, . . . . .	147
Departure of an afflicted one, . . . . .	175	Great attainment, . . . . .	
Dependent no longer, . . . . .	236		
Deplorable destitution, . . . . .	194	Hall, Rev. Charles, D. D., death of, 201, 228; life and character of, 228; re- solutions of the Executive Committee of A. H. M. S. respecting, 225; dis- course on the life and character of, . . . . .	258
Des Moines river, . . . . .	140	Hall, Rev. Edwin, D. D., sermon of, . . . . .	245
Destitutions in New York, . . . . .	197	Hard field, . . . . .	268
Deterioration, process of, . . . . .	55	Helpers welcomed, . . . . .	288
Difficulties encountered, . . . . .	141	Heroism of the Home Missionary, . . . . .	128
Difficulties in building up a church, . . . . .	54	Hickok, Rev. Dr., sermon of, . . . . .	109
Difficulties of a new field, . . . . .	218	Hindrances and encouragements, . . . . .	284
Distribution of missionaries, . . . . .	80	Hints to preachers, . . . . .	104
Domestic affliction, . . . . .	140	Home Missionary argument, . . . . .	61
Dying backslider, . . . . .	292	Home Missionary Hymn, . . . . .	105
		Home Missionary influence, . . . . .	296
Eastman, Rev. H. E., death of, . . . . .	271	Home Missionary sectarianism, . . . . .	118
Education and temperance, . . . . .	288	Home Missions in Germany, . . . . .	57
Effect of the land claims, . . . . .	49	Home Missions indispensable, . . . . .	14, 70, 176
Efforts to help themselves, . . . . .	89	Home Missions, success of, . . . . .	187
Eldridge, Rev. A., address of, . . . . .	100	Hopeful community, . . . . .	144
Emergency, . . . . .	98	Hopeful facts, . . . . .	140
Emigration, demoralizing effect of, . . . . .	120	Hopes and fears, . . . . .	266
Encouragement, . . . . .	128, 165	Horse-racing Padre, . . . . .	215
Encouragements and trials, . . . . .	118	House of a missionary, . . . . .	215
Encouraging particulars, . . . . .	77	House of God completed, . . . . .	288
Evangelization of the West, external agency necessary, . . . . .	70	How the work spreads, . . . . .	88
Evils abated, . . . . .	90		
Excitement, danger of relying on, . . . . .	66		
Expense of living in Oregon, 50; in Cali- fornia, . . . . .	168	Illinois, . . . . .	89
Explorations, . . . . .	96	Importance of pastoral visiting, . . . . .	247
		Impressions of the West, . . . . .	245
Faint, yet pursuing, . . . . .	195	Inactivity, the present no time for, . . . . .	152
Faith in the future, . . . . .	214	Incidental benefits, . . . . .	143
Faith without sight, . . . . .	262	Incidents of missionary travel, . . . . .	16
Falling among thieves, . . . . .	192	Increasing congregations, . . . . .	94, 281
Feeding the lambs, . . . . .	242	Indications of progress, . . . . .	282
Fellow-laborers welcomed, . . . . .	66	Influence of apostates, . . . . .	18
Fire, hindrances from, . . . . .	216	Influence of grog-shops, . . . . .	169
Fire on ship-board, . . . . .	6	Insensibility mistaken for safety, . . . . .	145
First church bell, . . . . .	264	Intemperance and its fruits, . . . . .	269
First communion service, . . . . .	215	Interesting Sabbath, . . . . .	288
First fruits, . . . . .	238	Invasion of enemy's territory, . . . . .	149
Fluctuations, . . . . .	244	Iowa, . . . . .	43
Foreign Missions at home, . . . . .	168	Ironsides, . . . . .	189
Foreigners, influx of, 109; intemperance among, . . . . .	169		
Four years' work, . . . . .	266	Labor amid weakness, . . . . .	90
French, labors among, . . . . .	287	Laborers are few, . . . . .	124
Fruit gathered, . . . . .	75, 242	Labors and fruits, . . . . .	284
Fruit of a mission church, . . . . .	142	Labors begun in California, . . . . .	160
Fruit of the Spirit, . . . . .	167	Labors interrupted by the Indians, . . . . .	282
Fruitful year, . . . . .	14, 192	Land claims, effect of, . . . . .	49
Frontier, aspects on, . . . . .	237	Last prayer answered, . . . . .	222
Frontier, report from, . . . . .	143	Laying foundations, . . . . .	212
Full of work, . . . . .	14	Letters from—P. Anderson, 172; O. An- drewson, 268; E. Andrus, 96; G. H. Atkinson, 48, 214; W. W. Atter- bury, 172; G. J. Barrett, 72; C. L. Bartlett, 78; S. B. Bell, 8, 214; T. H. Benson, 71; P. Bevan, 289; T. Bird, 166; J. M. Bishop, 74; G. M.	
Furnished for greater usefulness, . . . . .	285		
Gathering the lambs, . . . . .	291		

	PAGE		PAGE
Boardman, 175; J. Boggs, 194; E. T. Branch, 174; S. Bristol, 144, 285; C. Burnham, 89; Henry Bushnell, 270; W. E. Caldwell, 270; N. C. Chapin, 71; J. Chapman, 128; Church in Andover, Ill., 288; G. C. Clark, 220, 242; H. W. Cobb, 11, 118, 165; W. L. Coleman, 12, 240; T. Condon, 50, 118, 212; J. E. Conrad, 124; J. T. Cook, 238; D. M. Cooper, 77, 195, 244; J. C. Cooper, 88; O. Dickinson, 8, 50, 115, 218; A. M. Eastman, 139; L. P. Eabjorn, 287; W. P. Esler, 194, 291; J. Fairchild, 288; N. T. Fay, 289; L. Foote, 265; C. R. French, 189; O. French, 140; C. H. Gates, 188; R. Gaylord, 141; O. M. Goodale, 248; D. Gore, 94; A. Govan, 76; J. M. Graham, 148; H. Grattan, 248; J. G. Hale, 51, 117, 286; R. Hall, 138; G. W. Harlan, 67; S. S. Harmon, 161, 218, 281; T. N. Hasselquist, 78; G. B. Hitchcock, 12; E. D. Holt, 142; H. Hyde, 76; E. Jenney, 147; L. Kelsey, 290; D. Lamb, 69, 284; A. C. Lathrop, 266; F. Lawson, 122; A. L. Leonard, 165, 289; G. Lewis, 12; J. N. Lewis, 219; J. B. Logan, 221; N. L. Lord, 125; L. H. Loos, 123; H. Lyman, 65; T. Lyman, 262; G. Magee, 175; H. Marsh, 89; A. G. Martin, 124; O. W. Mather, 174; H. C. McBride, 75, 150; F. S. McCabe, 125; J. E. McMurray, 191; J. R. Mershon, 140, 268; F. Michel, 287; G. D. Miller, 74; T. Morgan, 121; L. R. Morrison, 143; J. Morton, 76; C. W. Munroe, 288; I. N. Naff, 222; D. B. Nichols, 53; W. Nichols, 149; E. P. Noel, 142; A. L. Payson, 291; R. M. Pearson, 286; J. Peck, 286; S. Peet, 192; J. Pierpont, 160; G. H. Pond, 164; W. C. Pond, 117, 215, 261; J. N. Powell, 190; J. B. Preston, 284; I. G. Rankin, 243; G. A. M. Renshaw, 148; G. G. Rice, 119, 287; C. Riehle, 221; W. H. Rogers, 78; C. E. Rosenkrans, 219; J. Scottford, 195; F. G. Sherrill, 14; J. C. Sherwin, 190; J. H. Shields, 164; H. R. Smith, 222; W. H. Smith, 14, 121; B. A. Spaulding, 67, 165, 218; J. H. Spelman, 98; C. Spooner, 197; J. D. Stevens, 266; J. S. Stone, 292; J. D. Strong, 289; J. Summers, 188; A. G. Taylor, 217; W. Taylor, 290; E. B. Turner, 52, 217; R. Twichell, 282; I. S. Twombly, 122; J. W. Walcott, 267; E. B. Walsworth, 6, 161; H. E. Waring, 178; C. Warner, 169; S. Waters, 264; J. C. Whitney, 187; J. Wilcox, 14, 123; J. W. Windsor, 241; G. S. Woodward, 121, 166; A. Wright, . . . 52		Meeting house, . . . 218	
Loose habits of professors, . . . 188		Mershon, Mrs., death of, . . . 140	
Lord, what wilt thou have me to do? . . . 158		Michigan, . . . 41	
		Ministerial labors, demand for, . . . 12	
		Ministerial support, 1, 18, 100, . . . 145	
		Minister's quarter pay-day, . . . 56	
		Minnesota, . . . 44	
		Misapprehension corrected, . . . 56	
		Missionaries, distribution of, . . . 80	
		Missionary action, principles of, . . . 272	
		Missionary installed as pastor, . . . 284	
		Missionary on a thoroughfare, . . . 170	
		Missionary progress, gradual and silent, . . . 85	
		Missionary prospects, . . . 115	
		Missionary salaries, . . . 205, 292	
		Missionary travel, incidents of, . . . 16	
		Missionary's reward, . . . 288	
		Missions and railroads, . . . 190	
		Missions on the Pacific coast, . . . 48, 212	
		Missouri, . . . 40	
		Moonlight meeting, . . . 147	
		More laborers needed, . . . 289	
		Movement begun, . . . 58	
		Nebraska, . . . 166	
		Negroes, labors among, . . . 270	
		New and needy field, . . . 290	
		New and promising field, . . . 196, 286	
		New England Colony, . . . 91	
		New Hampshire Missionary Society, 32; annual meeting, . . . 184	
		New sanctuary, . . . 267	
		Northwest, reminiscences of . . . 15	
		Notice to Home Missionaries, . . . 249, 297	
		Obituary notices (see Death). . .	
		Old-fashioned revival, . . . 265	
		One working man, . . . 269	
		Open door, . . . 164	
		Open field, . . . 143	
		Openings for ministers, . . . 90	
		Opposition overcome, . . . 18	
		Oppression of ministers, . . . 93	
		Oregon, 45; business prospects, 48; arrival of missionaries, 49; expense of living, 50; churches organized, 66; missionary prospects, . . . 115	
		Out of weakness made strong, . . . 171	
		Out-stations, . . . 216	
		Overland immigration, . . . 214	
		Pacific coast, missions on, 48, 212; voyage to, 6, . . . 48	
		Papal opposition, . . . 91	
		Pastor installed, . . . 77, 123, 142, 240, 284	
		Pastoral encouragements, . . . 74	
		Pastoral visiting important, . . . 247	
		Pennsylvania, destitutions in, . . . 77	
		Pentecostal scene, . . . 220	
		Peril by fire, . . . 6	
		Perplexed, but not in despair, . . . 220	
		Persecuted for righteousness' sake, . . . 290	
		Persecutions, . . . 54, 95	
		Philadelphia Home Missionary Society, 35; annual meeting, . . . 126	
		Pioneer labors, . . . 188	
		Pioneering, . . . 89	
		Pioneers, temptations and trials of, . . . 68	
		Plans for church edifices, . . . 57	
		Pleasant reminiscences, . . . 288	
		Poetry, . . . 19, 56, 80, 105	
		Political excitement, effects of, . . . 196	
		Portland in Oregon, . . . 108	
		Prairie Missionary, . . . 197	
Macedonian cry, . . . 152			
Maine law, argument for, 240; work for, 266			
Maine Missionary Society, 32; annual meeting, . . . 151			
Manifold labors, . . . 191			
Marietta Agency, Ohio, . . . 87			
Massachusetts Home Missionary Society, 33; annual meeting, . . . 98			

	PAGE		PAGE
Prayer answered in a revival, . . . . .	74	Salaries of missionaries, . . . . .	3, 18
Prayer-meetings in concert, . . . . .	69	Salem in Oregon, . . . . .	115
Preaching and singing, . . . . .	290	Sanctuary among the mountains, . . . . .	236
Precious fruits of a revival, . . . . .	270	Scotch family, . . . . .	69
Precocious in wickedness, . . . . .	218	Sectarian violence, . . . . .	146
Pre-occupancy by the truth, . . . . .	267	Secular cares of the ministry, . . . . .	91
Preparing the way, . . . . .	241	Secular prosperity, . . . . .	165
Presence of the Holy Spirit, . . . . .	71	Seed buried, but not lost, . . . . .	71
Principles of missionary action, . . . . .	272	Seed sown by the wayside, . . . . .	170
Process of moral deterioration, . . . . .	55	Sermon of Rev. Dr. Hickok, 109; of Rev. H. Beebe, 188; of Rev. J. A. Benton, 198; of Rev. Dr. E. Hall, 245; of Rev. Dr. Smith, . . . . .	254
Procession for church erection, . . . . .	98	Settlement of pastors, . . . . .	284
Professors, carry your letters, . . . . .	70	Shady side, . . . . .	217
Progress, . . . . .	58, 166,	Shall a nation be born at once? . . . . .	198
Progress in ten years, . . . . .	217	Signs of promise, . . . . .	214
Progress, indications of, . . . . .	282	Slavery, growth of, . . . . .	110
Progress of the Am. Home Miss. Soc. . . . .	29	Slavery in Home Missionary Churches, . . . . .	97
Prompt watching for souls, . . . . .	268	Smith, Rev. Dr., sermon of, . . . . .	253
Prospects brightening, . . . . .	243	Snarcs for the simple, . . . . .	119
Protracted meeting, . . . . .	67, 78, 147	Source of encouragement, . . . . .	216
Putting forth, . . . . .	141	Sowing among thorns, . . . . .	189
		Sowing in tears, . . . . .	287
Railroad mania, . . . . .	166	Special efforts, . . . . .	269
Railroads, first effects of, . . . . .	98	Spiritual advancement, . . . . .	175
Rapid improvement, . . . . .	285	Spiritual encouragement, . . . . .	66
Rays of light, . . . . .	120	Spiritual refreshing, . . . . .	221
Reading meetings, . . . . .	269	Spurious revivals, . . . . .	195
Receipts, 21, 58, 81, 105, 131, 153, 177, 202, 227, 250, 278, . . . . .	297	Stability and growth, . . . . .	243
Rejoicing in a sanctuary, . . . . .	167, 241	Steady advancement, . . . . .	128
Rejoicing in death, . . . . .	121	St. Helena, Oregon, . . . . .	116
Rejoicing in hope, . . . . .	243	Struggling to build a church, . . . . .	198
Rejoicing in the missionary work, . . . . .	289	Struggling with opposition, . . . . .	18
Rejoicing in the work, . . . . .	168	Sturtevant, Rev. Dr., address of, . . . . .	128
Religious colony, . . . . .	120	Suggestions on ministerial support, . . . . .	145
Religious joy, a means of evangelization, . . . . .	78	Sunny side, . . . . .	146, 217
Reminiscences of a missionary, . . . . .	94	Support assumed, . . . . .	161, 261, 286
Reminiscences of the Northwest, . . . . .	15	Support of missionaries, 1, 18, 145, 205, . . . . .	210
Removals, . . . . .	189	Surrounded with difficulties, . . . . .	75
Rending a church, . . . . .	10	Swedes, mission to, . . . . .	78
Report, . . . . .	27		
Resist the beginnings of evil, . . . . .	147	Temperance, . . . . .	67, 147, 149, 150, 218
Responses, . . . . .	293	Temptations and trials of pioneers, . . . . .	68
Results of a protracted meeting, . . . . .	67	Ten years of missionary labor, . . . . .	287
Rejoicing in the missionary work, . . . . .	289	Testimony for the Am. Home Miss. Soc., 94, 97, 124, 125, 150, 167, . . . . .	198
Results of 27th year, . . . . .	28	Thank offering, . . . . .	80
Return from the Atlantic States, . . . . .	48	This one thing I do, . . . . .	198
Revival in Appleton, Wis., 288; Bedford, Ind., 74; Delavan, Wis., 265; Fentonville, Mich., 76; Geneva, Wis., 71; Hope, O., 96; Iowa, 18; Jacksontown, O., 75; Louisa Co., Iowa, 165; Monticello, Ind., 74; Noblesville, Ind., 78; Osceola, Mich., 174; Ottumwa, Iowa, 67; Packwaukee, Wis., 14; Rutledge, Tenn., 221; Springvale, Wis., 69; St. Charles, Mo., 122; Swanville, Ind., 269; Warsaw, Ill., 72; Watertown, Wis., 71; White Lake, Mich., 76; Williamston, Mich., 173; Winchester, Ill., 220, . . . . .	243	Thoughts on the departure of missionaries for California, . . . . .	19
Revival longed for, . . . . .	18	Three months after a revival, . . . . .	150
Rhode Island Dom. Miss. Soc., 84; Annual meeting, . . . . .	211	Tokens of the Spirit's presence, . . . . .	289
Romanism, . . . . .	165	Treasury, . . . . .	28, 226
Romish church against bible reading, . . . . .	79	Trials of dependence, . . . . .	170
Rough field, . . . . .	244	Triumphant death, . . . . .	118, 142
		Trophies of alcohol, . . . . .	145
Sabbath desecration, . . . . .	188, 162	Trust in God not disappointed, . . . . .	171
Sabbath, efforts for, . . . . .	160	Twenty years in the West, . . . . .	94
Sabbath on the frontier, . . . . .	68	Union effected, . . . . .	218
Sabbath school efforts, . . . . .	174, 191	Urgent appeal, . . . . .	291
Sailor converted, . . . . .	288		
Sailor's eloquence, . . . . .	8	Value of American Home Missionary Society, . . . . .	167
		Varieties of experience, . . . . .	168
		Various impediments, . . . . .	66
		Vermont Dom. Miss. Soc., 88; Annual meeting, . . . . .	186
		Virginia, . . . . .	148
		Visit to a church in the wilderness, . . . . .	77
		Voyage to the Pacific coast, . . . . .	6, 48, 50
		West, impressions of, . . . . .	245

# INDEX.

vii

	PAGE		PAGE
Western Agency, New York, . . . . .	86	Wide waste, . . . . .	121
Western growth, . . . . .	236	Wider accommodations needed, . . . . .	95
Western missions, the East interested in, 152		Wisconsin, . . . . .	42
Western Reserve Agency, 87; anniversary of, . . . . .	211	Work fairly begun, . . . . .	14
What could I do? . . . . .	55	Work for all, . . . . .	157
Whence shall assistance come? . . . . .	68	Work for the Maine law, . . . . .	266
Who is the hero? . . . . .	128	Work of the Lord revived, . . . . .	76
Why help is needed, . . . . .	248	Work to be done, . . . . .	182
Wide field, . . . . .	222	Written sermons, . . . . .	94



# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

---

---

Vol. XXVI.

MAY, 1853.

No. 1.

---

---

## The Inadequacy of Ministerial Support.

IN very few communities in our country is it necessary, at the present day, to argue the right of the Minister of the Gospel to be supported by others, for his work's sake. The teachings of the Scriptures on this subject, the absorbing claims of the ministerial vocation, growing out of its spiritual, separate and responsible duties, make it abundantly evident that no man who suitably fills the sacred office, should, at the same time, be cumbered with the cares of this life, and tempted daily to be anxious concerning "what he shall eat, what he shall drink, and wherewithal he shall be clothed."

But though it is generally conceded, that the gospel laborer, like other laborers, is "worthy of his hire," there is a great remissness in carrying the doctrine into practice. In many congregations of our country, there is a want of attention to the details by which salaries are raised and collected, so that large deficiencies occur every year. But even were there no such discount from the salary pledged, and every cent were promptly paid, the minister must still be the victim of a corroding solicitude respecting the supply of his temporal wants, because his salary, at the best, is entirely inadequate. The instances of a competent support are so few as to constitute only the exceptions, while the general rule is formed from the cases of low and insufficient income.

The following considerations, in reference to ministerial support, should be borne in mind.

1. The rate of compensation made to Ministers of the Gospel, is, generally, no higher than it was many years ago, when the cost of living was much less than it is now. Sixty or seventy years since, in almost any New England parish of such age and resources as to be considered established, the pastor's salary was as high



as at present; and in addition, when a new minister was introduced, it was common for the people to give him what was called "a settlement," i. e. a certain sum as *outfit*, to set him up in his profession with furniture, library, horse and vehicle, &c. This sum amounted to several hundreds of dollars. The custom has long since fallen into disuse; and instead of it, on the contrary, the expense of these needful professional equipments has to be added to a previous debt for his education; and the aggregate hangs like a millstone about the minister's neck, during the best years of his life.

2. Meanwhile, there has been a gradual and constant increase in personal and family expenses. The minister is obliged to maintain a style of living corresponding in general with that of families around him, with whom he is on terms of social equality. This he cannot avoid, without disregarding the suggestions of propriety and impairing his usefulness. But the average cost of living has steadily advanced. Rents, furniture, and other incidentals of housekeeping, have risen. In the effect of this rise, the minister participates with the community around him. Whether he will or not, the expense of his house, his dress, his general style of living, will advance or recede with those of respectable persons in his parish.

3. Of late years there has been a gradual increase in the price of manual labor, which has the effect to depress the relative value of salaries. The wages of agricultural and of most mechanical laborers, and of domestics, have increased from ten to fifty per cent.; consequently, many of the more important articles required in the family, have been steadily advancing in cost, to a degree which is by no means counterbalanced by the reduction in the price of such as have been cheapened by the introduction of machinery.

4. It should also be borne in mind, that the increased demand on the ministry for public and professional labors, carries with it a pecuniary tax. The higher general intelligence of the community requires that the clergyman be a man more extensively and accurately informed on all topics of general interest. Hence, he must keep up with the current literature, not only of his own profession, but of the country and the age. He has to be wakeful and influential in matters of reform; education, in its higher and in its lower departments, depends greatly on his influence. As the result of this, he must *read*—and that he may read, he must *possess* the standard theological works, the more important current publications, and the magazines, papers, &c., pertinent to his multiplied responsibilities. These cost money; but he must have them, or run the risk of starving his own mind, and falling below his own standard of usefulness and the expectations of his people. The inconvenience—not to say the injury and the *agony*—of being obliged to stand as the champion of truth against the subtleties of error, without the requisite literary helps, none can estimate who has not been thus situated.

5. With all these occasions of increased responsibility and sources of increased expense, the average amount of ministerial support in this country is less than is paid for any other kind of professional service.

It is generally supposed that the average of salary nominally given to ministers in the Presbyterian and Congregational connection, out of the cities and larger villages, is about \$400 per annum. In some portions of the country it is probably more; in others, it is much less; while the sum *actually realized*, inclusive of parsonages and perquisites, is, we fear, not equal to \$350. If the average income of the lawyer, or the physician, were not higher than this, should we see those professions so much crowded as they are, and would they afford such frequent instances of the accumulation of property? And yet, the standard of ministerial education, in these denominations, the time and the cost demanded to enter the sacred office, and the

mental toil needful to meet its current exigencies, are not less, but rather more, than those required by any other of the learned professions. Teachers of schools of any grade—except of common schools in some parts of the country—are in general paid as liberally, and far more promptly, than ministers; while the preceptor of an academy, the engineer, the agent of a factory, or the magistrate, is, by common consent, awarded a compensation of double the value of the minister's income.

This comparative depreciation of ministerial service is doubtless owing, in part to the fact that all other laborers may set the price on their services, and may insist on having their views of compensation met, without derogating thereby from their professional character. But the minister must take such amount as his employers choose to offer him; and if he attempt to stipulate for more, it is at the risk of being thought too anxious for the things of this life. And thus it comes to pass, through a delicate sense of professional honor, that ministers, as a class, are obliged to live, and to maintain a position immediately in the public eye, with smaller incomes than men of other professions, whose private affairs are far less subject to the scrutiny of others.

#### Ministerial Support in the New States.

In respect to all these sources of embarrassment, ministers in the newer portion of the country are sufferers in a peculiar degree. Much of the population where they labor is diverse in its origin, representing the most heterogeneous opinions on religious subjects, and without any common and well-formed habits of sustaining the Gospel. Preachers also, of various names, there are in great abundance, ready to supply the people with every form of error without cost, and to denounce a paid ministry as mercenary "hirelings." Various local causes, such as the prevalence of epidemics, the failure of crops, and other peculiarities incidental to lands but partially subdued, often cause disappointment in the payment of the minister's humble salary; while a still larger loss arises from the change of residence of the subscribers, and the low standard of honesty in meeting this kind of obligation. Much of what is paid him he is obliged to receive in produce of various kinds, which is of little use compared with its nominal value in money. Again, as the minister is not a producer of any material article, he has no means of barter; but out of his small salary, thus depreciated by imperfect and irregular payment, he has to purchase every thing with cash only, and at the highest price. Domestic help, for the relief of the overtasked wife and mother, medicines, and the services of the physician, are also to be obtained only for money. And how to eke out his scanty income, so as to meet all his physical demands, maintain his credit, furnish food for his own mind, educate his children, and hold up his head among the respectable families around him, is a problem in solving which many a minister is tempted to turn aside from a whole-hearted devotion to his work; and many a noble spirit, delicately organized, is crushed under the insupportable burden. In other callings, they might have avoided the heaviest of these trials. But they turned away from the paths of ambition, in which they might have shone, and from the pursuit of wealth, in which they might have gained a competency for themselves, and those dearer than their own flesh; and for the sake of doing the Church's work, they have submitted to live in a condition of constant privation and disquiet. In innumerable cases, they have sunk prematurely, not so much under the burden of duty as under the burden of neglect. Many a well-educated and noble-spirited wife, who laid her youth and her heart on the missionary altar, has gone out into an obscure and rude community, and for the sake of souls suffered the privation of comforts, as well as of refinements; has repressed her aspirations, controlled her tastes, and bound down her whole nature,

till it would work willingly in the routine of duty—bearing, without complaint, the drudgery of a poor minister's household—and there has stood faithfully by her husband, till she fell at his side, and left him to the bitter thought, how *little* of this world's good would have sufficed to lighten her load, and allowed her still to shine, the light and joy of his now darkened home! How often it has happened that, foreseeing such coming desolation, the minister of noble heart, distracted between his duty to the perishing which draws him one way, and domestic necessities which drive him another, has made a desperate plunge to escape from embarrassment, and left his position, to go anywhere—do any thing—if he might thereby procure relief!

This want of sufficient ministerial support, in addition to the inherent difficulties of frontier labor, goes far to hinder the planting of churches in the newer portions of the country. Had it not been for the operation of Home Missions, ministers could not have been introduced and churches raised up in such regions, except in an irregular and desultory manner; and the trials and privations of the missionary must have been far greater even than they are now. But with the blessing of God on the agency of the American Home Missionary Society, and of similar institutions in other denominations, the Gospel has been preached, and its heralds sustained to a degree which, without these organizations, would have been quite impracticable.

#### What the American Home Missionary Society can do on this Subject.

And here it is proper to notice a position which is sometimes taken, viz: that it belongs to the American Home Missionary Society to correct the evil complained of. It is said, that this Institution has several hundreds of ministers directly under its appointment; that its relations with various sections of the country impart great influence to its opinions and usages; and therefore, that if the Society will but elevate the standard of appropriation to its own missionaries, that fact alone will be accepted as an example and argument in favor of a *general increase* of ministerial income.

To this we reply, that the Society would gladly employ whatever influence it may possess for so desirable an end; but there are several serious hindrances, which seem to be overlooked by those who suggest the course above named.

*First.*—With its present income, the Society could increase the rate of appropriation to a part of its missionaries only by diminishing or entirely cutting off its grants to others.

*Secondly.*—Such a change would be likely to cost the Society the loss of no small portion of its income. Many of the churches which contribute to its funds pay their own ministers but little more than the present average of missionary support; and these could hardly be expected to contribute to make up higher salaries for the missionaries than they pay to their own pastors.

*Thirdly.*—Not only would it diminish the number of the *contributing* churches, but it would probably augment greatly the number of *applying* churches. If we reckon the present maximum of missionary compensation at \$400, then all those churches which pay over \$400 salary are not regarded as needing missionary aid. But if the Society should fix its standard at \$500, all the larger churches which now pay more than \$400 and less than \$500, would be reduced to the rank of churches requiring aid; and few of them would be slow in seeking it—thus bringing upon the Society a multitude of beneficiary churches, which are now its supporters instead of its dependents.

For such reasons as these, it will be seen that the Home Missionary Society—having no permanent funds, and no pecuniary resources but the current charities of the

friends of missions—cannot, *alone*, change the standard of ministerial compensation ; though it may greatly assist such a change by co-operating with a general movement, the effect of which shall be to call public attention to the cruelty and injustice of the present rate, and the impolicy of its continuance. Meanwhile, the conductors of the Institution act under a strong sympathy with the missionary, in interpreting their duty. They seek to have justice done him by the people who employ him, often making their own grants only on condition of larger contributions on the part of the people, and always requiring, in case of a renewed application, that the people who make it furnish evidence of having fulfilled their previous engagements to their minister. Neither is the Society disposed to *wait* for the needed reform to be *accomplished* by others, before it will put forth its own efforts ; it is ready to act among the first in this matter, and adapt its action, as fast as the public will furnish the *means*, to the doctrine that the *rate of ministerial support must rise*. And we now call upon the friends of the Society, and all who honor the sacred office as an appointment of Jesus Christ, all who recognize its power and indispensableness as a means of our country's salvation, to give more liberally to the Society, that the Society may thereby be able more adequately to sustain the faithful men who are fainting under the burden and heat of the day. The glimpses of missionary suffering, that, from time to time, are caught by the public eye through the veil with which delicacy would enshroud it, are too severe and too frequent to be passed by with only a passive sense of regret. The American Church has no right to let these things continue. It is not according to the will of Christ,—who is dishonored in the persons of his messengers. It is a ruinous evil to the congregations of our land ; it teaches them to be mean, to undervalue religious privileges in comparison with money, and to withhold the means of diffusing the Gospel through the world. Heavy will the reckoning be, if those whom Heaven has called to the warfare, and who have responded to the call by giving themselves to its labors, are allowed to prosecute it in so great a measure at their own charges. It should be known and felt that the time for a better appreciation and support of the ministers and institutions of religion has fully come ; and that the further progress of the work of evangelizing our land must depend, very much, on the degree with which the heralds of the cross shall be sustained in laying aside every secular care, and doing with their might the peculiar work assigned them by the Captain of their Salvation.

---

### Arrival of Missionaries in California.

It will be remembered, we doubt not, by all our readers, that a large missionary reinforcement was sent a few months since, by the American Home Missionary Society, to the Pacific coast. Eight missionaries, with their families, sailed from New York, November 13th, in the clipper ship "Trade Wind," Capt. Nathaniel Webber. The first intelligence concerning them since their departure, is the report, just received, of their safe arrival in San Francisco, on the 24th of February, after a voyage of 102

days. But little inconvenience was experienced from sea sickness, storms, or extremes of heat and cold ; every possible attention to the wants of the passengers was uniformly paid by the officers of the ship ; and no event occurred, with a single exception, to vary the uniform pleasantness of the passage.

On their arrival at San Francisco, the missionary families were cordially welcomed by their ministerial brethren and the christian community generally. Messrs.

Dickinson and Condon, who were destined to Oregon, sailed for the Columbia river in the steamer Oregon, Feb. 27th. The remainder of the company were expecting, in a few days, to depart for their respective fields of labor. The goodness of God to this missionary band, in preserving them amid the peculiar dangers of their voyage, and conducting them in safety to these remote shores, calls for the grateful acknowledgments of all the friends of missions.

The particulars of the passage have been communicated by several of the missionaries. We publish below a few extracts, relating to the most interesting incidents, particularly to the fire, by which the ship and the lives of all on board were exposed to imminent peril.

Rev. E. B. Walsworth writes, under date of Feb. 14th, as follows:

Thinking that you would like to hear from us as soon as we arrive in California, I improve a leisure moment to give a little account of our voyage. We are now but 1,000 miles distant from San Francisco. In the last four days we have sailed 1,039 miles, and the wind is now favorable and very strong. This is our ninety third day out from New York. We have sailed about 15,000 miles in all. The voyage, thus far, has been most delightful. Every day has brought us a succession of varying pleasures. It was most wise, as far as health and comfort are concerned, that we have come around Cape Horn. We have had much less seasickness than we expected to have. We have had but little of the usual nausea, but a great deal of headache. This has been our only affliction. The seasickness was all confined to the first two weeks of the voyage.

We have found Capt. WEBBER to be, in all respects, better than he was recommended to us, high as those recommendations were. He has left nothing undone that he could do, which would minister to our comfort. He has made us feel as if we were at home—as if he were a father to us all. He is a fine seaman—understands thoroughly all that relates to the ship and his duties, and makes the whole discipline move on with the precision and regularity of clock-work. The sailors regard him as a father and a friend. He is also a man of simple and earnest piety. He has seconded all of our efforts to do good among the passengers and crew. We have services on the Sabbath,

twice each day, when the weather allows. He has *required* the sailors to be present at the morning service, and *requested* them to attend in the afternoon. We have had morning and evening devotions on deck; a Bible class in the forecabin, on the Sabbath, and twice during the week in the cabin. We have had the communion administered twice. At the last one, by request of the Captain, I baptized his son, and five other children, who were brought forward by christian parents. It was a season that will be remembered by us all.

#### Peril by Fire.

Only one thing has occurred to us, in all of the passage, which has marred our happiness, and that was the great danger which our ship was once in from fire; but, by the kind interposition of that Providence which has conducted us hitherto, we were saved. It was on the morning of the 21st day of our passage, when in lat.  $1^{\circ} 14'$ , and long.  $32^{\circ} 38'$ , that one of the sailors came running to the officer on the quarter deck, crying out, "The ship is on fire!" This officer went forward, and saw the smoke coming out of the chain lockers and crevices of the deck. He ordered the force pump to be manned, and went back to the cabin, where Capt. W. and the passengers were at breakfast. He communicated the fact to the Captain, and they both left without any suspicions being excited as to the cause. After breakfast I went upon deck, and the unusual stir on the forecabin attracting my attention, I went forward, and soon learned the cause: the ship was on fire—in the cargo—somewhere, it was supposed, between the second and third decks; but how extensive the fire was, could not be immediately ascertained. A hole was cut through the deck, and a stream of water from the force pump, which would throw about five barrels per minute, was thrown in upon the burning mass. Several other places were cut, and lines for passing buckets were formed by the passengers. We toiled on in this way for some three hours, but could see no indications that we were getting the fire under. The ventilators seemed rather to show that it was spreading aft, under the cabin, which was then beginning to be filled with gas and smoke.

The ship was then turned head to the land; we were 450 miles from it. The powder magazine was hoisted upon the upper deck, and placed where it could be easily thrown overboard; the life boats got out, and the provisions and water,

and the clothing which we would need till we could reach the land, made ready. At this time another large opening was made, and a box, on fire, was broken in pieces, and its contents passed up upon the deck. Another and another were broken up in this manner, till a place was made large enough to admit one of the sailors, who boldly went down with the hose in his hand. He directed it against the burning mass, till he fell exhausted upon the floor. He was dragged out, and another, as bold as he, came to his place. In a moment or two he fell, like his companion, and was dragged out insensible, and carried upon the deck. Another and another took his place, and shared his fate. Thus it went on, till every one of our sixty sailors had taken his turn. At one time, I counted sixteen of these generous fellows lying together on the deck. The ladies came from the cabin, and bathed their heads with camphor, which would, in most cases, bring them to in a short time. As soon as one was recovered sufficiently to walk, he would go back and offer his services again. Several of the men were brought up out of this place insensible, as many as six times. On the most of them the gas which they inhaled seemed to have an effect somewhat like that of laughing gas, particularly when they were partially resuscitated. It was no easy matter to restrain those powerful men, when they endeavored to throw themselves overboard, or do themselves or us some personal harm.

For four hours we labored in this way, and you may imagine the terrors of our position. We could not but fear that the strength of the men, self-sacrificing as they were, would not hold out till the flames were extinguished. Some of them could do no more, and these the hardest of them all. We toiled on, however,—the passengers, gentlemen and ladies, working the pumps,—for another hour, when the joyful news came that the fire was out. No more flames could be seen, no more smoke arose. We began to breathe freely, and hope that deliverance had been sent to us. After the rest of an hour an examination was made, but no signs of fire were discovered. We all lay down upon the deck (it was very warm), and passed the night. The next day was the Sabbath, and never did a more grateful, a more devout assembly, come together for the worship of God. The most daring and wicked among the sailors, confessed that if God had not helped them they could not have put out the fire. One of them had said, when the

ship was on fire, "You see, now, of how little use all this praying is, which we have had aft. There was itever a ship that went out of New York, that has had so much of it on board, and yet here she is, on fire." And yet, this same man, when he went down into the hold, and saw what the fire had done, said, with a great deal of emotion, "If prayer didn't keep the ship from getting on fire, it must have had something to do in putting it out."

On Monday, the Captain ordered the cargo to be broken into, and a thorough examination to be made. It was found that the fire had burned over a space which extended forty feet in one direction and thirty in another. It had burned through from one side of the ship to the other, and had burned so nearly through the floor, or deck, that a blow of the hand would break it through. Had the fire made its way through the sides of the ship, I do not see how she could have been saved; as it was, it was a most difficult task. We owe our preservation, under God, to the fidelity of the men, and the excellence and power of the force pump with which the ship is provided. One of the men said to me, that they would not have worked as they did for any other Captain. They had no grudge against him that they wished to gratify. One of our sailors had once before been on board of a ship that was burned, and narrowly escaped with his life. When it became clear that our ship was dangerously on fire, he ran up and down, raving like a maniac. It was some time before he could be so quieted as to return to his duty.

After a very careful examination of the condition of the ship, the Captain came to the conclusion that she was not injured so as to require him to put into Rio Janeiro. He thought that her strength was not weakened, as her timbers were not much burned. We went on, therefore, and have seen the land but twice in ninety three days: once, the coast of South America, near Cape St. Roque; and the land on both sides of the Straits of Le Maire, through which we passed soon after going by the Straits of Magellan. We did not speak a single ship on the Atlantic side. We spoke a whaler off Cape Horn, and spent nearly a day on board of another, when becalmed off Callao.

Our visit to that ship was, I trust, one of the links in a chain of Providence, by which great good may be done to those on board. The Captain had been deeply afflicted in the loss of his wife, who had

accompanied him on his passage. She was buried on Pitcairn's Isle. She was sincerely pious. He told us the incidents of her death, and repeated an exquisitely beautiful piece of poetry that she wrote on their separation, just before she died. His mind was tender; he seemed to be desirous to be prepared to meet his wife in a better world. The cook on this ship was a pious man, and the Captain bore witness to the sincerity and earnestness of his piety. We gave to them a part of the books which we obtained from the Tract Society. I trust that the prayers of that pious cook will be answered, in seeing salvation come to those for whom he so long and so earnestly prayed.

### An Invisible Enemy.

The suffering and danger caused by breathing the noxious gas, which was generated by the fire, is more particularly described in a letter from Rev. Mr. Dickinson.

A new difficulty now met us. The confined fire, as it fumed beneath the deck, had filled the hold with carbonic acid gas. Every recess, every crevice of the hold, like the chinks of a smothered coal pit, was loaded with this deadly poison. And now, before the fire was extinguished, and while it still cracked beyond the reach of the water which issued from the hose, this deadly poison began to work. The boxes of freight must be removed before the fire could be fully conquered; and into the midst of this poisonous fluid the men must go, in order to extinguish the fire. They began to work without suspecting the presence of this destructive element. In removing the boxes, as one descended to the hold, he fell senseless to the floor. While he is being dragged out into the fresh air, another and another fall senseless, smitten by this strange foe. In the midst of the hurry and fearful scenes of a ship on fire at sea, it is some time before we can determine the cause of this new difficulty, and while we hesitate, another and another, and now a whole company have fallen, until nearly the whole of the remaining band of men are engaged in dragging out and bearing up, through the fore-castle hatch and the cook's companion way, the apparently lifeless bodies of their comrades.

And now a scene follows which beggars description. There lies one with his chin falling, and gasping for breath, as if in the agonies of death. By his

side lies another in mad delirium, throwing himself into a thousand contorted shapes. One is biting himself and gnashing his teeth for pain, while the froth runs from his mouth, like the slimy ejections of one afflicted with the hydrophobia. But thanks to God for the confidence and strong courage manifested by all the passengers. The ladies were as calm and self-possessed as if nothing had happened. Those who loved Christ felt that they had nothing to fear, and their calmness, together with the serene countenance of our beloved commander (Capt. Webber), seemed to infuse the same spirit into all the rest, and all of them became efficient helpers in this hour of trial.

The fire was still burning late in the afternoon, and almost every man, officers and crew, had suffered from the effects of the gas. Some of the men, after lying in agony, every limb cramping, for nearly half an hour at a time, would rise, as soon as they came out of their cramps, and breaking away from those who besought them not to expose themselves, would again go below to fight the fire. Thus, several times did some of them throw themselves down into that smoking, gaseous hold, as if determined to extinguish the fire, or die in the attempt. Six times were some of those noble fellows brought up from the hold, apparently as lifeless as a corpse; and as many times did they suffer the most intense agony, by cramps and convulsions; and yet they conquered. Officers, crew and passengers, seemed to have nailed their colors to the mast—"Never give up the ship!" Never, in any battle, was courage more fully tried. Never did victory longer waver between two contending parties, as if doubtful on whose standard to perch. Never was there a harder struggle than this day exhibited. Hungry, thirsty, weary, and faint, the men rather staggered than walked with their last buckets of water; and when it was all over, and the last spark extinguished, a more begrimed, smoke-blackened set of men was never gathered from the powder-scorched battle-field than was exhibited here.

### A Sailor's Eloquence.

The scene which occurred on Monday after the fire, and which is barely alluded to in one of the foregoing extracts, is thus described by another of the missionaries—Rev. Mr. Bell.

Monday followed. All the ship's company—officers, crew, and passengers—were called aft, where they assembled, a silent and expectant throng. Our captain stood in the midst; orders were given the helmsman to keep the ship "Steady, steady ho, to the wind!" Then, with head bared, our commander expressed his hearty gratification in his crew and passengers, and paid a well-merited compliment to their self-possession and bravery in the midst of their past perils.

He then alluded to the rumors that *were or might be* afloat in relation to the situation of the ship, as to her seaworthiness, or her capacity to proceed to her place of destination without putting into some port before reaching Cape Horn.

Our commander here recounted some facts in his history, as reasons for our entire confidence in his bravery, experience, and skill. He had followed the sea for nearly half a century; had served in every capacity, on every ocean; had commenced a cabin boy; had been a cook; had served before the mast some ten years; had been boatswain, third mate, second mate, first officer, and commander; had gone back; served as second mate, first mate, and captain again; had retraced his steps again and again; and was now commander of the Trade Wind. He had been selected for the post by the owners and underwriters of the ship, and was determined not to betray his trust, should every soul on board rise up against him. There was but one being in the universe he feared, and that was his God; before him alone he trembled. He was a mechanic; could make any thing belonging to a ship; had been a farmer; was now a sailor; had been to China a score of times; had doubled Cape Horn and circumnavigated the globe as captain of the first-class vessels; had confidence in himself, under God, that he could do all that would insure the safety of the ship and cargo, and every human being on board. He proclaimed himself as the supreme power on board the ship, to order all things for what he deemed the best interests of all; he had as much at stake as any soul on board; besides which, he had to stand between underwriters, owners, and freighters; he felt the responsibility and delicacy of his position, and knew that a false move on his part might involve much ruin. He would carefully weigh all the circumstances, critically examine the cargo, and, if he felt it to be his duty, he would put into Rio Janeiro, let gainsay who might; or, if otherwise, he would proceed onward around Cape Horn, let who might oppose.

During the course of his remarks our captain sincerely proclaimed himself a religious man; that he had never known what happiness was until he had made his peace with God. Addressing himself to the sailors more particularly, he gave them sterling religious advice, which, coming from a gray-headed veteran mariner, that has seen every service incident to a seaman's life, was admirably appropriate; and we have an abiding confidence before God that his words fell into some hearts that will bear fruit an hundred fold, and that our speaker then and there was the instrument of saving a soul alive, that shall appear as an invaluable gem in the diadem in which he shall rejoice hereafter. That sermon can never be forgotten. The time, the circumstances, the speaker, the hearers, will fasten it on every memory in indelible imprint, and a strict rendering of the account of *that* hour will be required of us all!

The speaker ceased; and the spontaneous cheer that came from the encircling throng, and the renewed *three times three* that rang on the pleasant gale, showed that one and all, crew and company, would stand by our captain whilst there was a plank between us and our unfathomed graves, or a single rag to flutter in the whirling storm! There we were, on the boundless deep, alone with the circling sky and watery waste, but we could have wished those cheers to reach the homes, the firesides, of every relative and friend of all on board, that hoped for us, that prayed for us, in scenes hallowed to us, in sacred places far, far away!

In thus announcing the happy termination of this voyage, the Executive Committee of the A. H. M. S., devoutly record their thanksgiving to Almighty God for his guardianship over their brethren during their sojourn on the deep; and especially for their most merciful deliverance from the terrors which were about to swallow them up. Not only were their lives precious in his sight, but their hearts were kept from fear, steadily fixed on the Divine Helper, and united to each other by the strongest ties of personal and christian regard. Nor was it among the least of the mercies which marked their passage, that abundant opportunities were afforded them to do good in ways most grateful to their feelings, and consonant with the great purpose of their lives.



## Valley of the Mississippi.

## IOWA.

**How Small a Thing may Bend a Church.**

Until recently, this has been one of the most united and prosperous little churches in Iowa; the whole church seemed to be of one heart and one mind. Its growth was rather slow, yet it was steady and healthful; while the members were gradually increasing in worldly goods, they appeared to grow in grace, and highly valued the institutions of the Gospel. With much effort and self-denial, they succeeded in building a comfortable house of worship, and nearly finished it. The prospects of the church were flattering; the period when it would pass from a state of dependence to that of an efficient helper of the needy, appeared to be at no very great distance. A number of the church members, desirous to see the standard of church music elevated, applied themselves to the study of vocal music with a view to this end. The change was soon visible in our devotions in the sanctuary. Still desirous of higher attainments in this part of worship, an effort was made to have the singing of the congregation led by a select choir. This met with opposition from part of the people. The result has been, bitter feelings and mutual recriminations. How it may terminate, is difficult to tell; but it is easy to see that it already affects the church in all its movements; a chilling influence is felt in all our public devotions, and in the support of the Gospel.

In this you have a clear illustration of one of the most formidable difficulties of forming churches in a new country. Matters so trifling in themselves, that in an old community they would scarcely create an anxious thought, often threaten to sever the strongest bonds which bind associations together. So weak are the bonds of society in a new country.

---

**Changes in a Few Months.**

Let no missionary, whose heart is in his work and his faith fixed on his God, despair because the present aspects of his field are dark. A few weeks may change the spirit and activity of his people very essentially. Here is an example; the first of the following paragraphs was written about five months before the other.

Though we have encouragements to labor on, yet there are sore discouragements. There is but very little which we can, in fact, count upon with any degree of certainty. The people here manifest *very little* interest in sustaining religious institutions. They are too much disposed to sit down and rely upon what may be done for them. Nor do the *members of the church*, as a body, come up to their duty *fully* sensible how much is devolving upon them. Though they seem to understand very well their situation, their wants, and the importance of sustaining the ordinances of the Gospel among them, yet they require too much urging to rouse them to efficient action. It is extremely discouraging to see so little fruit of our labor. But the work must not be abandoned. Our prayer is, that God may pour out His Spirit and revive us.

After a season, the missionary finds occasion to write on this wise:

The prospects of the church with which I labor are evidently brightening, yet it is gaining strength so extremely slowly, that progress seems almost imperceptible; and though sometimes almost disheartened, yet we have occasion to thank God for the very evident tokens of his presence and favor.

The present season will be a period of the deepest interest to the Congregational Church here, rendered so from the effort which is being made to erect a house of worship. However, in reality, the interest of the church may be affected by the results of this effort, certain it is that much in regard to its future prosperity is depending upon it. While some are fearful that a failure will prove the occasion of its utter ruin, no one fails to see that it will prove, to say the least, highly *detrimental* to its welfare. With such views and feelings, the members of the church are putting forth their endeavors to *secure* the object so desirable and so important. All seem to feel the absolute necessity of having a house; and though poor, and though it will be a *heavy* burden upon them, they are coming up to the work in good earnest, and seem to feel that the enterprise *must not* fail. Yet such are the circumstances of this little people, that we have much reason to fear lest it *will* fail. They must, to a great

extent, depend for their means to pay their subscriptions, upon the crops the coming season. Should these, even in a measure, fail, through an unfavorable season, it will most certainly be a matter of extreme difficulty for them to raise the amount of money pledged. But we trust that God is with us here, and that, under his providence, the work will be carried through. The lot for the house is already paid for, or nearly so. The amount subscribed for the house, is now about \$380. This will, no doubt, without difficulty, be made up to \$400. This sum, together with what we are encouraged to hope to receive from the building fund, it is thought will be sufficient to build, though a small, yet a neat and a comfortable house, which will meet the wants of this place, at least till the church is able to build a larger and a more commodious one.

The church has taken a deep interest in the work of raising the \$50,000 for church building at the West; and although they have done *but little*, yet I believe they have done *far more, according to their ability*, than a majority of the Eastern churches. The amount contributed is \$6.

The Sabbath school has been continued through the winter, and its numbers remain about the same as last summer. But we are hoping to see more interest in this cause, as an effort is being made to extend its influence and usefulness.

As it regards my own labors at this time, they are confined to two points. In town, my congregation is now about four times as large as it was last winter. There is a gradual, but a *permanent* increase. My congregations at my out-post remain about the same that they have been.

Since my last report, *three* individuals have united with the church; *one by letter*, the other *two by profession*, making *eleven* in all that have united with this church within one year.

Surely, here is a change of circumstances in this little church, resulting from a change which, by the blessing of God, has been wrought in the spirit and enterprise of the people, that gives promise of greater improvement in time to come, provided the missionary grows not weary in well-doing.

#### Meeting House Built.

It is with pleasure that I can report, that during this quarter this church has

begun and built, completed and dedicated, a house to the service of Almighty God. A pledge of aid to the amount of \$75 stimulated to this action. Without this we should still have been cramped, fettered, and perplexed for the want of a comfortable place for meeting. It was truly trying and discouraging to get along as we formerly did in a filthy court house, in common with every thing, sacred and profane, that thither resorted. The thousand and one errorists that crowd into the West, and the like number of would-be shows, balls, and what not, here claimed an equal chance with the many orthodox denominations. How could the church prosper and the minister successfully labor under such circumstances? Amidst numerous discouragements the work has been accomplished. Never have I seen more general interest or zeal manifested in erecting a meeting house. "The people had a mind to work," and in two months' time it was completed. On the day of dedication it was crowded to overflowing with a cheerful congregation. It was supposed that all had been subscribed towards the house that could be got, but on that day \$90 more was signed to help liquidate the debt. Fifty dollars only now remains unprovided for.

New life has been infused into the church members. Our congregations are increased, our meetings more numerous, and the great Head of the Church even seems to be with us in that sacred place. Our prayer meetings are uncommonly interesting; and, as minister and church, we feel like thanking God and taking courage. O, pray for us that the Holy Spirit may descend copiously upon us!

Our little white meeting house will seat one hundred and fifty. It is humble in appearance, but neat and convenient.

---

*From Rev. H. W. Cobb, Tipton, Cedar Co.*

My labors are every month increasing. My field is a whole county, yea, into the borders of another county. I live at the center, and work out as best I can. I greatly need a fellow-laborer to act with me in this great field that is ripe for the harvest. Four men might profitably be employed in places where they are urgent for my labors. This county seat is fast growing, and loudly calling for my entire attention; still, the large field around must not be neglected. Send us help. I have just closed a series of meetings

out four miles. There, in seventeen days, I preached thirty sermons, and had the great pleasure of seeing that my "labors were not in vain in the Lord." The whole region seemed moved by the Spirit, and a goodly number have been hopefully converted. Still the work goes on, and I am in "labors more abundant." Pray for us!

---

*From Rev. G. Lewis, Missionary to the Welsh, Johnson Co.*

#### **Demand for Ministerial Labors.**

I receive many invitations to preach at places where the inhabitants are destitute of the means of grace; but I am obliged to refuse. If I could divide my labors with three others, I could find employment enough. I preach three times every Sunday, and sometimes travel six miles from one appointment to another. I have now appointments to preach statedly at five different places, and hold prayer meetings, and attend temperance meetings through the week. Every thing goes along pleasantly; the prospect for doing good seems to be brightening; we have no disturbance among us at present; as long as strife and contention exist, the peaceful Dove will keep away. One united with our church last Sabbath by profession, and we expect a few more to unite by letters soon. It is a season of rejoicing to a church of few members to receive even a small addition to their number.

---

*From Rev. W. L. Coleman, Bellevue, Jackson Co.*

We have enjoyed no special season of "refreshing from the presence of the Lord," during the past three months, as a church and people. Yet we have abundant cause of gratitude to God for the evidence we have that he has not entirely left us. Our congregations are good, and there is the most respectful, and often solemn interest in regard to the preached word. In one of my outstations there are tokens that the impressions made by divine truth are becoming deeper, and there is in some minds a growing sense of the paramount import-

ance of eternal realities. Our prayer meetings, monthly concerts, and Sabbath school are generally sustained.

We have recently held, at Cottonville, meetings of County Sabbath and Temperance Societies, which are exciting considerable interest in some parts of the county. At the temperance meeting, very strong resolutions, approving the Maine Law and calling for effort to secure it in Iowa, were unanimously adopted. In our town, the ravages of the liquor traffic are most appalling. A new era must come ere long. We have also made a new start to supply our county *fully* with the Bible. This is a cause in which our congregations are readily interested. Thus, some of the benevolent enterprises connected with the spread and triumph of the Gospel are gaining influence and favor. In these your missionaries feel called to lead the van.

This infant church raised for various benevolent objects, during the last year, \$57 70.

---

*From Rev. G. B. Hinchcock, Eddyville, Wapello Co.*

#### **Another Church Completed.**

Meeting house building is a rather slow operation in this country. When I last wrote you, we expected to have our house ready for use by the first of October; we did not get it finished until the first of December. But we have got it *done*, and are comfortably and happily situated in this respect. Our house was dedicated on the 8th of January, Rev. B. A. Spaulding, of Ottumwa, preaching the sermon, from Isa. lvi., 7. It was a time of interest to the little church here. The sacrament of the Lord's Supper was administered on the next day, when one was received to the church by letter, and three children were baptized; the house, which will seat 200, was well filled on both occasions. Since that time, our congregations are much more regular, and as a consequence, there appears to be more interest in reference to religion than usual.

We opened a Sabbath school immediately after the house was dedicated; I have a Bible class in connection with it. I see no good reason why the church here may not go forward and soon be able to support the institutions of the Gospel without aid from abroad; for the present, however, it will be impossible.

*From an Out-station.***A Beginning Made in Spite of Much Opposition.**

Although desirable to make H. a central point, it seemed extremely doubtful whether an introduction could be made there for the word of God. Many seemed to think it entirely impracticable, as much fruitless effort had been made at different times by others, and ministers had been talked down and discouraged. But the Lord, who seeth not as man seeth, opened the way, and we were pressed in providentially, almost against our will, and certainly against our fears. The first Sabbath evening, during service, the usual attempt was made to frustrate the work. Certain lewd fellows disturbed the services, by repeating aloud after the minister. At one time it was thought that Amalek would prevail; but still the exercises went forward. It seemed to me that the Lord had some souls in the village, that were chosen vessels.

A series of meetings, commenced in the neighborhood near by, were discontinued on Monday evening, and on Tuesday, a prayerful, and, I trust, successful effort was begun in the village. Prejudice was allayed; good order prevailed; some religious interest was awakened. The Lord was with us, and some eight or ten were hopefully converted. General solicitude for the enjoyment of the stated means of grace was expressed by the people; and H. will now become the center of a decided religious influence, the home of a minister, and the location of the meeting house. I have learned that between 300 and 400 dollars have been subscribed already for the erection of a church edifice. They wish to build to the value of 700 dollars. The revival in that region commenced in December, and still continues with unabating interest. Several conversions have occurred since I have been there. The country round, for several miles, seems to be moving under the power of the Gospel and Spirit of God.

**Influence of Apostates.**

During the last three weeks, I have been laboring with Br. —, in a field of great difficulty. A strong force of Atheists and Universalists combine to prevent the salvation of sinners. Many of them have been members of churches. Two of them told me that they had been members of a prominent church (Methodist). One of these, a leader in the Atheistic clan, said that he had left the principles

of the doctrine of Christ and was gone on to perfection. They have been in the habit of holding mock meetings, preaching, praying, exhorting, &c.

One individual, the father of a family, who has been almost in the vortex of ruin, has established a family altar. Two other family altars were erected, and there were two or three hopeful cases of dedication to God. But the influence of the infidel clan is dreadful, so that many professors of religion are in a state of paralysis, as if struck by a torpedo. There is a large population in the region about, with no religious connection, which attends church nowhere, fears not God, and regards not man, unless it is in hope of some earthly advantages.

---

**MISSOURI.****Longing for a Revival.**

Great anxiety is felt, by some of the members of the church, for a work of grace in this community, and many an earnest and anxious prayer has been offered at a throne of grace for it. The youth here are all out of the church. The children that have been baptized in infancy, and trained in the Sabbath school, are growing up without religion. Your missionary has children nearly grown, that were dedicated to God in infancy, that have not yet embraced the hope of the Gospel. Elders and members of the church have large families out of Christ. We have doubtless been unfaithful, but a christian parent only can tell how much anxiety we feel for their salvation.

**Struggling with Opposition.**

There is here a deep hostility to the religion of the Gospel, and a strong dislike to the plain, heart-searching doctrines it teaches; but it is not an open opposition,—it seeks to do its work in secret. It brings to its aid the greater part of the wealth of the community, the influence of the ball-room, and of Universalism. Ministers, in some other denominations, have avoided, in their preaching, saying anything that would be unpopular with Universalists. They have noticed it, and boasted of it. Even my own people have sometimes been alarmed at my plainness of speech. But I try to be faithful in my ministrations; and, while I avoid every thing that ought to give offense, I endeavor faithfully, in kind language, to

declare the whole counsel of God; and I am not afraid that he will not take care of me. "If God be for us, who can be against us?"

*From Rev. William H. Smith, Calhoun, Henry Co.*

#### A Fruitful Year.

In reviewing the past year, I can see that it is interspersed with many lights and shadows, with bright and dark features; but when I sum up all, I have reason, much reason, to consider myself an unfaithful servant, and yet cause to thank God and take courage. God has done great things for some poor sinners, whereof we are glad. He has entered the enemy's ranks, and taken from them several dear youth, and, as we hope and trust, is now preparing them by his grace to be transplanted from his church on earth to his church above. I regard the state of things here, as much in advance of what it was in the early part of the year. On the whole, therefore, I feel encouraged to go forward, trusting that God will do far greater things for us than he has yet done.

#### WISCONSIN.

*From Rev. John Wilcox, Packwaukee, Marquette Co.*

#### Full of Work.

For several weeks past there has been a general seriousness upon the minds of the people throughout the whole region. There has been, and is still, "a shaking among the dry bones." The thoughtless, the gay, the lovers of pleasure more than of God, the Sabbath breakers, the profane swearers, have been brought to consider their ways. There are but very few that are not more or less serious. The results cannot as yet be summed up. A goodly number are rejoicing in the hope of pardoned sin. The hindrances are such as are usual in new countries, among people composed of such heterogenous materials. But God is on the throne, working wonders which are marvelous in our eyes.

*From a Correspondent.*

#### Home Missions Indispensable.

Without your aid, the Gospel could not be enjoyed by this people to any con-

siderable extent. I am more and more impressed every year by the *vast importance* of this agency to this western country. Without it, the Gospel could be preached in comparatively but a few favored places. But, by means of its aid, the truth is now carried into the highways and hedges, and its invitations and warnings are published in the by-paths of sin and folly to such an extent that many are compelled to come in and sit down at the marriage supper of the Lamb. We have, indeed, *preaching*, aside from that which is sustained by your agency; but what preaching! There seems to be a disposition with many here to "heap to themselves teachers, having itching ears." One of this number was recently called upon by a brother preacher, to preach the funeral sermon of his child. His introduction was mainly occupied in remarks reflecting upon all other preachers except his own class, *especially* denouncing "college larnt" preachers, and those who were obliged to write their discourses, and to study commentaries. He took especial care to inform the congregation that he did not understand grammar, and that he had no need of *any helps* to understand the Bible.

As the people become accustomed to a different style of preaching, as well as to a different class of doctrines, they make such comparisons and draw such conclusions as are creditable to their intelligence. It is worth all it costs to have an intelligent ministry side by side with an ignorant one, in the influence which it exerts upon the intelligence and refinement of the community.

*From Rev. F. G. Sherrill, Ripon, Fond du Lac Co.*

#### The Work Fairly Begun.

The writer of this report has labored under the greatest embarrassment for want of a suitable place in which to hold public worship. After strenuous efforts, the people have at length succeeded in erecting their house for the service of God.

As the result of our efforts, I am glad to say that our meeting house is about finished. There is a little work to be done, chiefly ornamental, which we expect to do in the spring. We are to commence regular meetings the next Lord's day. And, what we esteem a most happy circumstance, though money has been

very scarce, and the cost of the house has exceeded the estimate by two or three hundred dollars, we shall owe next to nothing.

I feel that we have reason to thank God and take courage. The want of a house or room to meet in has been a very great hindrance to the work of building up a church here; so much so that it has, at times, almost disheartened me. Thank God that difficulty is now removed, and I hope for a better state of things. For one, I feel that our new house lays upon us new obligations and new responsibilities.

#### **Calmness of a Christian's Death-Bed.**

Br. R.— has been lingering for some months with consumption. While in health, he was constant at our prayer meetings, diligent in the Sabbath school, and in every respect a supporter of the preaching of the word. His piety was calm, consistent, intelligent, luminous; and an exception in behalf of J. R. was often made in the sweeping charge of "hypocrisy," which would be brought against Christians by the enemies of the Cross. A few days before his death, I was sent for under the impression that this hour had come. When I spoke to him, he looked up with a cheerful face, and spoke of the Great Physician. Then in short whispers, with great energy of manner, he uttered his dying testimony in these words—

"My hope is not founded on the spirits

of this age, but on the Rock of Ages. I want the world to know, that I trust only in the Great Atonement. I am a sinner, but I have perfect confidence in the sufficiency of the Lord Jesus Christ. Do you understand me? I can't speak plainly." I told him I heard every word. Then he said, "Now I am very weary, I can't say any more; you talk to me." After a few words, he fell into a quiet slumber; I left him, and saw him no more. He died in perfect spiritual and bodily peace; neither struggle nor fears showed when the soul departed. The largest assembly ever convened in our house of worship attended his funeral with the most affecting signs of respect and grief.

Yet this man, so noble in death and so honored at his burial, was not wealthy, educated, or by any adventitious circumstances exalted. In Scotland, an apprentice; in New York city, a day laborer as stone mason; in Wisconsin, a plain farmer; he had only this distinction, that he was a **CONSISTENT, GODLY MAN.**

This day I have seen his widow, with her four little, fatherless children. I trust the affliction is already bringing forth its fruit, in the development of energy and devotion in her character. She told me that Mr. R. *attended family worship to the last*. When, a few days before his death, his eyes were dim, and his voice was too feeble to lead in prayer, he called his oldest son (eleven years old) and had him stand by his side and read a chapter in the Bible; then he engaged in prayer *silently*, and the family bowed together in that unuttered supplication.

### **Miscellaneous.**

#### **Reminiscences of the North-west.**

Could I picture to you the north-west of Illinois, as it presented itself to me soon after the Black Hawk war,—when the most prominent things of human improvements in all that land, glorious in nature's loveliness, were the log forts on the tops of the most prominent commanding prairie mounds, whilst nearly all those rich prairie lands were sleeping in flowery, undisturbed repose—I imagine you would be quite incredulous of the change which a few more than twenty years have wrought. For who could believe it, unless his own eyes had seen it? How many incorporated cities there are, on what was the field of the Black Hawk

war, I will not pretend to say. I have ridden along, solitary and alone, with not a house or human being to be seen for miles, save only a single savage with his rifle in his hand and a plume of feathers on his head, where now stands a growing city, all alive with the shipment and re-shipment of vast amounts of produce and merchandise. Numberless villages and agricultural districts, with schools and churches, are now spread over that region. I remember, on my arrival in the North-west, riding across a most enchanting prairie, decked with flowers of every hue, and the tall grass moving like the waves of an inland lake, gently moved by the wind. My trail led me close by a regu-

larly formed, beautiful mound. On the top of the mound I discovered a rude palisade or enclosure, covered over with the bark of trees. I dismounted, and went up to ascertain the purpose of the structure. I found it a circular enclosure, of some six or eight feet diameter, composed of upright "*puncheons*," closely set. Near the center was an upright post: resting with the back against this post, in a sitting posture, was a tall, lifeless human body, the arms hanging by the side, and its hands crossed upon its lap, and its legs fully extended. It was in the full costume of an Indian chief, with his bow, quiver and tomahawk lying by his side. On that spot, and in that position, I was told, he was placed by his tribe, in compliance with his dying command—he giving them the assurance that when the "pale faces" came, he would awake to life, and be in readiness to lead them on to the conflict. I have thought that this might perhaps explain the origin of our mysterious mounds. For had the red man remained undisturbed, an artificial mound would probably have been reared over this chieftain. But instead of this, for many years an institution of learning has occupied the summit of that mound. And there, too, is one of the beautiful prairie villages of the North-west, and that broad prairie is fenced into farms;—and where flowers bowed gracefully to the breeze, are now seen waving fields of grain. In all that wide region, where there were then not more than half a dozen Presbyterian and Congregational clergymen, I think there are now more than two hundred. In viewing the change, I am often constrained to exclaim, "What hath God wrought!" For surely to him must be the glory of having changed, so suddenly, the wilderness into fruitful fields—and caused to be erected so many family altars—and to be planted there so many self-denying, faithful heralds of the Cross—and to be established so many churches, not a few of which have already struggled into vigorous life. Although much land yet remains to be possessed there, and much hard labor remains to be performed, surely "God hath done great things for us, whereof we are glad; and blessed be his holy name!"

And here one is led to inquire, By what instrumentality has he wrought this great moral change? It has not been done by enchantment, nor by miracle. I unhesitatingly answer—that first and foremost of the honored instruments, as every candid man of competent knowledge of facts must acknowledge,

stands the AMERICAN HOME MISSIONARY SOCIETY. But for its agency, how sadly different, we are compelled to believe, would now be the moral aspect of this fair land. Without its fostering aid, let any man tell us, if he can, how could the missionaries have come to this new field, and accomplished their great work? The blessing of many, *very* many, in this great valley, must and will come upon that noble Society and its patrons, even in this generation. And only the arithmetic of eternity can compute its influence for the ultimate salvation of the West, and of the world. The earnest prayers of grateful thousands in this region are now being offered, that it may never grow weary in well-doing, or its power for good be lessened; but increase more and more, till every hill, and every valley, and every mountain top, from the Atlantic to the Pacific coast, shall become vocal with praise to the most high God. It has already gathered, and it shall ere long gather in a vastly richer harvest, if it faint not. And of this we are confident, that it will not faint, unless the American churches first fail in faith, and prayer, and effort. This nation, redeemed to Christ, would be life (both civil and religious) from the dead, to every nation under heaven. Let intemperance, and slavery, and Sabbath desecration come to a speedy end, by the power of truth—how would the glorious Gospel of the Son of God run and be glorified, in making us a nation whose walls should be salvation, and whose gates praise.

#### Incidents of Missionary Travel.

When I recur to my first wanderings over the prairies—from grove to grove, and from point to point—to preach in cabins and "log school rooms," many scenes of interest are recalled to mind. A storm at sea is said to be sublime—a storm on the prairie is scarcely less exciting. About one o'clock, P. M., on a soft summer's day, I left the cabin where I had dined, aiming that night to reach a grove twenty five miles distant, across a continuous prairie, without shrub or tree (save a single clump of oaks about midway), or human habitation, and only a single footpath for my horse to thread. The land was rolling, with here and there the placid bosom of a little lake—and the whole landscape was picturesque and lovely with nature's own penciling. But I could not stop to gaze and admire. As the sun was sinking to rest, scarcely could a faint blue streak be seen in the

direction of my destined grove. The sun went down behind a dark cloud, which lay like a wall of black canvas along the western horizon, and I was in darkness and silence, except the lightning's vivid flash, and the murmur of distant thunder, precursors of a coming storm. The mantle of night was laid over my charming prospect, as when ruthless death lays his pall over the dear objects of our love. The moon, that had promised to be my companion and guide, hides herself behind the rising storm, and leaves me a lone, benighted traveler. I urge on my weary beast as fast as he can carry me, that I may gain, if possible, some shelter, before the tempest breaks in fury upon my defenceless head. It is coming on rapid wings, in flames of fire, with terrific peal upon peal. The mingled darkness and fire, and the resounding arch of heaven, to me is indescribably grand and sublime. The tempest is upon me. It pours out its contents in tremendous torrents. But I am safe beneath the roof of a hospitable cabin. How insignificant, how impotent is man in the presence of the Almighty, when he ariseth to shake terribly the earth! Another storm I must meet—the storm of the last day. O my soul! wilt thou then find a refuge all-sufficient and safe? Who would not spend and be spent, in urging dying sinners to hasten their escape from the windy storm and tempest of that day, to the only refuge, Christ Jesus!

On another occasion, I set off on a missionary excursion, early one sleety morning in February. My road was through a dreary country of barrens, with a cabin only once in ten or fifteen miles. I rode all the day long, without either food or rest, as I had from forty to fifty miles to go, and had never traveled that way before. About sunset, I came into a prairie several miles in width, across which I was to direct my course by some stakes set up in range, showing where the road was to be. When about the middle of the prairie, it became so dark that I could not see from one stake to another, consequently I was soon out of my latitude, and I lost my way. I could, however, distinguish a spot darker than the rest, which I knew must be timber. After a dubious and doubtful pilgrimage of some hours, I found myself in the edge of a grove, and was guided to a cabin by the barking of a dog. "Holloa!" cried I, "my good friends, can I get to stay with you to-night?" I knew somebody was within, not because I saw a light through the window, for there was none; but be-

cause I saw a brisk light shining out between every two logs of the side of the cabin. "Yes, sir," said my host, "if you can put up with our fare." "With great thankfulness, sir, whatever it may be. Anything is better than wandering in the woods or on the prairie, a night like this." When I told them I was a minister and a missionary, they welcomed me gladly, as the first that had ever entered their cabin. Although I had not tasted food since before light in the morning, the woman sorrowfully told me she could give me no supper, for they had neither bread nor meal, coffee nor tea, nor butter. With a drink of milk, I thankfully laid down to rest, remembering that a much better missionary than I had said, "In journeyings often, in perils of waters, in perils in the wilderness, in weariness and watchings, in hunger, and cold, and nakedness." I mention these, not as though some *strange thing* had happened to me, as your early missionaries can testify much more abundantly.

I was to spend the Sabbath in a new settlement of some dozen or fifteen families. Our successive meetings were full and solemn; for the Spirit's presence was there; it was seen in the tearful eye, in the quivering lip, in the earnest prayer. It was there to make the word quick and powerful, like the fire and the hammer, and to lead sinners to Him who is mighty to save. Years afterward, I passed that way, and learned that several young persons became hopefully pious at the time; and two interesting youths, a young man and a young woman, who had been called to the spirit world, mentioned that season with great interest upon their dying beds; and dated their sustaining, cheering hopes of eternal life from that unpretending meeting. It was in such small beginnings, through the labor of your early missionaries, that many of our churches had their origin. I could specify several flourishing villages, where are church buildings with tall steeples, and large congregations; on the site of each, I preached the first sermon, and in each instance in a one-roomed cabin. Think you that what our eyes have already seen, is not an ample recompense for toil and privation?

But whoever sees the next ten years' development of early missionary labor upon this field, will see greater things than these. The acorn must have time before it is seen in the spreading oak. If any man, or body of men, after contemplating the fact, think that little has been effected on this field through the agency of the A. H. M. Society,



upon whose agency the churches have mainly relied, they show conclusively, that on this subject, they know as yet *nothing* as they ought to know. This matter has long been settled beyond a question, in the mind of every intelligent man in the West; and yet, neither the East nor the West know but little of the indebtedness of the churches, and of the nation, to the self-denying labors of Home Missionaries for the last quarter of a century; which labor they never could have performed, without the aid of your Society. Nor will the aggregate ever be known till eternity reveals it.

### Support of Missionaries.

Were I to state some facts in my own experience of another kind, it would be, neither to excite sympathy, nor to express a regret that my lot was not cast more than twenty years ago in the *then far West*. Were I to say, that we never think of asking "What do we *need* to to make our family comfortable?" but "What is the *least* we can possibly do with?"—I should only state a simple fact, common to hundreds of your missionaries. Should I say, I have cut every stick of my fire wood for five successive years, and hauled it all four miles with my one horse; it would be the statement of only a single fact of many of its kind common with missionaries. For three whole weeks, I have been the sole nurse, night and day, of my wife, so sick that she could not be moved from her bed, with two small children to take care of, and to preach every Sabbath; and during this time no female entered our house. The reason was, there were not well ones enough to take care of the sick. But this is no strange incident in the untold history of your missionaries. Does any one say, "He had better have stayed in New England?" Truly, if I had been mindful of that land from whence I came out, I have had repeated opportunities to return. Although I have a widowed mother of more than four score years; a brother and sisters, and many kindred; yet I have not looked upon the green hills of New England for more than twenty years. As to my dutifulness; I am willing my mother should decide. I trust I am in the service of one to whom I am more deeply indebted, than to any other. And why should not I bear the heat and burden of laying the foundation of many generations, as well as some other man?

### Ministers' Salaries.

Two articles under this title have recently appeared in the *Puritan Recorder*, from which we make the following extracts. They will be found to furnish strong confirmation of the views taken in the leading article in this number of the Home Missionary, on the subject of the inadequacy of Ministerial Support.

The first article contains the following:

It is generally expected of those who take upon them the care of souls, that they will renounce the care of other things; at least, that they will not be forever asking, "What shall we eat, or what shall we drink, or wherewithal shall we be clothed?" as the very lowest order of Gentiles do. Yet this is actually becoming a subject of deep and daily concern with the ministers of Jesus Christ. Hunger, and thirst, and nakedness, are precisely the same to them and their families, as to others; and when their stipulated salaries will not relieve these cravings of nature, what shall they do? Seek another parish? and if this will not bring relief, go into another profession? This they *are* doing. After a careful examination, I find that more than half the ministers of my acquaintance, who change their parishes, and a still larger proportion of those who demit the ministerial office, are driven to this step, by stress of inadequate support; while the hard shifts to which many others are reduced, in trying to feed, and clothe, and educate their children on a scanty income, are crushing their spirits and crippling their influence. This famishing of ministers, unless checked, must eventually bring over the land a famine of the Word, such as neither we nor our fathers have yet seen. Nor does the evil press only on those pastors who receive but four or five hundred dollars per annum, as many a good minister does in the more retired parishes of New England. It often happens, that one is called from such a field to settle in some thrifty manufacturing village or suburban community, on twice the amount of his former salary, only to experience deeper distress in meeting more than double his former expense of living.

Is there no remedy? Can the hard-worked ministers of Jesus Christ, whose consciences chide them for attempting to minister in sacred things under such a load of secular care, hope for no relief from these embarrassments, except in death or abdication? I throw out the inquiry, with the hope that you, Messrs.

Editors, or some of your able correspondents, will propose some method of alleviation, before this growing evil becomes greater.

### AN EX-PASTOR.

The second article gives the following facts:

People are *beginning* to see that ministers, though apparently receiving more, are really receiving less than they did in former times,—less in respect to all the practical purposes for which they receive anything at all. When this discovery is fully made, relief will be forthcoming. Facts like the following may probably be found in the records of almost any of the earlier Congregational churches of New England.

The first pastor of the church in Sturbridge, Mass., was ordained in 1736, on a salary of only \$96, and a "settlement" of \$160. What minister could support a family on that sum now? And yet, when it is considered that corn was only *nine-pence* a bushel, and labor *fourteen cents* per day, and other things in proportion, who could reasonably ask for more? Estimating its value by the prices of the same items now, it would be equivalent to a salary of at least \$700, and an outright present of \$1,200 to begin with. In addition to this, the General Court, in granting the new township to fifty original proprietors, expressly included the first settled minister; who was thereby put in possession of one fiftieth part of the whole plantation, or a farm of about five hundred acres, "to be his, his heirs, and assigns." In answer to their call, speaking of the pecuniary part of the contract, he says, "I esteem it to be handsome and generous, and accordingly do now accept it as such; yet, not being so thoroughly acquainted with the charge and expense of living, if in process of time my circumstances should require and call for more, I should depend and rely upon it, that, as I give myself wholly to the work of the ministry, so I should receive a decent and handsome support;" to all which they readily assented, and then, in advance of any such exigency, voted to add, "such a quantity of firewood annually, as shall be thought a necessary and convenient supply." Beginning with forty cords, they soon raised it to forty-five, and finally fixed the quantity at *fifty cords* a year, "to be delivered at Mr. Rice's door, of suitable length for the fire." Probably no minister in that county now receives an equivalent support.

When his successor, Rev. Joshua Paine, was ordained, in 1761, the price of corn, and other necessities of life, was found to be nearly three times as much; which determined the parish to make his salary and settlement nearly three times as large. Here we have an illustration of another good old custom, viz.: *to graduate the minister's support by the expense which it actually costs to support him*, whatever the nominal sum may be. In carrying out this most righteous principle amid the constant fluctuations in the currency, during the forty years of Mr. Paine's ministry, the records show as many changes in the amount of his salary, as (for a very different purpose) Laban made in Jacob's "wages." And in 1799, when the parish undertook to settle up an arrearage of £53, which, by the pastor's consent, had run on since 1775, in consequence of the heavy burdens imposed by the revolutionary war, it was found that *twenty pounds* would go no farther in purchasing the necessities of life at that time, than *one pound* would in 1775; and they actually paid in that proportion—£1,060, as an equivalent for the £53—without one word of complaint!

With such facts scattered through all the old records, can we doubt that the New England clergy of former times, had a more adequate and surer support than is generally afforded now? No reasonable people will complain that their minister cannot at present live on a salary which was barely sufficient for his support twenty years ago, when almost every item of family expense has since increased. Nor will they count him a spendthrift because he requires just one-third more income, than another man whose necessary outgoes are just one-third less. A friend of mine, who had laid by four hundred dollars, in the course of seven years, on a salary of six hundred, in a country parish, was afterwards located in the vicinity of Boston, where, to his amazement, he found that the salary of a thousand dollars had to be pieced out from the store of his former savings, in bringing the two ends of the year together.

J. S. C.

From the Christian Mirror.

### THOUGHTS,

*Suggested by the recent Departure of a Band of Missionaries to California.*

There is a land  
Far to the West, most rich in shining dust  
Which men call gold.

From every clime they go  
To gather up its treasures. From proud homes  
Where beauty fills the eye, where splendor dwells,  
And soft luxuriance tempts to indolence  
And sloth. From scenes of comfort and of peace,  
Where sweet domestic bills is left behind  
And all its kindred joys; where happy groups  
Morning and eve assemble to the voice  
Of prayer and praise; and where the Sabbath bell  
Peals out upon the ear, nor calls in vain  
To worship God. From homes of honest toil  
They go, from wives and children dear.

Some never reach  
That land of gold. Some find it but to die  
Far, far away from home and kindred. Some  
Toll long in hope, but never meet reward.

From dear New England homes  
They go for gold, for paltry gold, perchance  
To die, with all their pleasant dreams of wealth  
Not half fulfilled. No sister's gentle hand  
May smooth their dying pillow. No kind voice  
Speak of the sinner's Friend, of Him who came  
To make the poor in spirit rich indeed;  
To lead the weary wanderer kindly back  
To God's own fold. Oh, there is cruel want  
Amidst that land of wealth. There comes a cry  
For help.

'Tis heard.  
And now a noble band are on their way  
To bear them riches durable,—“treasures

Which moth and rust doth not corrupt.” They go  
To sow beside all waters precious seed,—  
To reap a golden harvest; and *their reward*  
Is *sure*. They leave their home and kindred too,  
Not for a little space, but for their lives;  
To toil and die where God and duty call.  
They go to gather souls, for Him who died  
For sinners, and to win them to the joys  
Of Heaven,—to show them how they may obtain  
Those robes of righteousness which they may wear  
When earthly robes are laid aside. They go  
To bear those precious treasures of God's Word  
Which they so freely have received. They go  
To comfort the distressed. To stand beside  
The dying sinner's couch, and speak to him  
Of Jesus.

We will not call them back,  
Although there's *one* we miss from morn to eve.  
But we will pray for them a speedy voyage;  
And may they gather wisdom as the flowers  
Receive the dew that nightly fall from heaven,  
Giving them beauty and fragrance! May they  
To others those rich gifts impart which God  
On them bestows!

Fare-well, ye Mission-band! God speed you on.  
Fare-well, *dear daughter mine*, a long farewell.  
God bless both thee and thine; and if on earth  
We meet no more, *we'll hope to meet again*,  
Among those “mansions,” in a *sweeter home*  
Of rest and joy in heaven.

Thomaston, Me., Dec. 10, 1852.

### Appointments by the Executive Committee of the American Home Missionary Society, during the month of March, 1853.

#### Not in Commission last year.

Rev. J. G. Cooper, Hillsboro', Iowa.  
Rev. David Corner, Destitutions in Ind.  
Rev. Horace W. Palmer, Kingsville, O.  
Rev. H. Aug. Winters, Germans, Wyandot, O.  
Rev. Benjamin Lewis, Welsh, Talmadge, O.  
Rev. J. C. Heneman, Germans, Columbus, O.  
Rev. D. Campbell, Fairville, etc., Mich.  
Rev. Frederick Hibbard, Constantine, N. Y.  
Rev. Lemuel Pomeroy, Bainbridge, N. Y.  
Rev. D. C. Tyler, West Fayette, N. Y.

#### Re-appointed.

Rev. G. G. Rice, Council Bluff, Iowa.  
Rev. S. Waters, Mount Pleasant, Iowa.  
Rev. A. Wright, Anamosa, Iowa.  
Rev. D. Knowles, Columbus City and Welsh, Long  
Creek, Iowa.  
Rev. O. Littlefield, Garnaville, Iowa.  
Rev. C. H. Gates, Fairfield, Iowa.  
Rev. J. W. Allen, Sheboygan Falls, Wis.  
Rev. Chas. Morgan, East Troy, Wis.  
Rev. S. A. McEwen, Willow Springs and Darlington,  
Wis.  
Rev. S. H. Ashmun, Waupun, Wis.  
Rev. J. V. Downs, Virginia Ch., Ill.  
Rev. Calvin Butler, Marina, Ill.  
Rev. John Peck, Momeno, Parkville, and Bour-  
bonias, Ill.  
Rev. L. C. Gilbert, Cresta, Ill.  
Rev. Alvah Day, Saratoga, and Channahon, Ill.  
Rev. James Longhead, Grafton and Nettle Creek, Ill.  
Rev. Henry Bergen, Shaberry and Sommonauk, Ill.

Rev. James H. Baldwin, Waltham, Ill.  
Rev. G. S. Johnson, Twelve Mile Grove, Ill.  
Rev. James Walker, Union Grove, Garden Plains,  
and Clyde, Ill.  
Rev. James J. Hill, Albany, Ill.  
Rev. L. P. Esbjorn, Swedes, Andover, Ill.  
Rev. John Gerrish, Clinton and Toronto, Ind.  
Rev. J. N. Bishop, Destitutions in Ind.  
Rev. Joseph Wilson, Dayton, Ind.  
Rev. John Williams, Welsh, Palmyra, O.  
Rev. D. B. Davidson, Streetsboro', O.  
Rev. Madison Elliott, North Rochester, O.  
Rev. Hermon Geer, Pierpont, O.  
Rev. Dexter Witter, Newbury and Middlefield, O.  
Rev. Warren Nichols, Roseville, New Lexington, and  
Unity, O.  
Rev. Wm. Van Vleet, Fulton, O.  
Rev. F. A. Fischer, Newport, Ky.  
Rev. B. F. Monroe, Cooper and Alamo, Mich.  
Rev. Josephus Morton, Wheatland, Mich.  
Rev. Elzear Andrus, Keeler, Mich.  
Rev. Samuel Harria, Dundee, Mich.  
Rev. W. W. Atterbury, Lansing, Mich.  
Rev. Reuben Reynolds, Talmadge and Polkton, Mich.  
Rev. E. V. Wales, Laurens, N. Y.  
Rev. W. B. Tompkins, Columbus, N. Y.  
Rev. D. Van Valkenburg, Exeter, N. Y.  
Rev. H. W. Lea, Poolville, N. Y.  
Rev. Andrew Phillips, Waddington, N. Y.  
Rev. Asher Bliss, Corydon, Pa., and South Valley,  
N. Y.  
Rev. S. B. Shearer, Reading, N. Y.  
Rev. S. A. Rawson, Burna, N. Y.  
Rev. Benjamin Welles, Arkport, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of March, 1853.*

**MAINE—**

Bath, Legacy of W. L. Loring, \$100; William Ledyard, \$100, 200 00  
East Orrington, Cong. Ch., by Rev. F. Davis, 5 00

**NEW HAMPSHIRE—**

Brookline, Calvin H. Shedd, 9 00  
Concord, Enoch Gerriah, L. M., by Rev. B. P. Stone, 30 00  
Henniker, Cong. Ch. and Soc., in full to const. Mrs. Zilpha Barnes a L. M., 2 00  
Meriden, W., 5 00

**VERMONT—**

Fayetteville, Thomas and Anna Reed, to const. Rev. Charles Whiting a L. M., 20 00  
South Londonderry, Mrs. Sally G. Cochran, 1 50  
Weathersfield, Isaac Brown, by R. Perkins, 5 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, Treas., 2,000 00  
Hampshire, Miss Soc., by E. Williams, Treasurer,  
Northampton First Parish, Mrs. Sarah Adams, L. M., \$30; 40  
S. Stoddard, \$10, 18  
Plainville, Hadley,  
South Hadley, First Parish, to const. Dr. S. D. Brooks, 114 42  
Milo Wright, and Sylvester Higgins, L. M.,  
West Hampton, Ladies' Circle of Industry, to const. Rev. Stephen Strong a L. M., 30  
Other sources, 2 58  
Worcester, on account of Legacy of Miss Sarah Waldo, 150 00

**CONNECTICUT—**

East Hampton, Cong. Ch. and Soc., by Rev. William Russell, 25 00  
Ellington, Legacy of Miss Dolly Booth, by J. H. Brockway, E. T., 500 00  
Fairfield, Benev. Soc., by S. A. Nichols, 20 00  
Middletown, North Cong. Ch., Mon. Con. Coll., by E. Davis, 42 37  
Ladies' H. M. S., by Sarah C. Sumner, 10 00  
New Haven, in part of Legacy of Euamah Caneda, by H. Olmsted, 150 00  
Center Ch. Sab. Sch., by O. B. Whittlesey, 21 65  
North Branford, James F. Linsley, to const. Mrs. Abigail E. Foote a L. M., 50 00  
Salem, bal. of Coll., by Rev. Adam Reid, 3 00  
Stonington, Second Cong. Ch., by Rev. W. Clift, 38 00  
Fem. H. M. S., by Miss L. A. Sheffield, 17 00  
H., 5 00

**NEW YORK—**

Western Agency, by Rev. J. A. Murray, 1,000 00  
Augusta, Legacy of Israel I. Knox, by H. L. Hawley, 47 00  
Beekmantown, Presb. Ch., by Rev. Z. M. P. Luther, 10 00  
Berkshire, First Cong. Ch., by A. P. Belcher, to const. Rev. Charles Dunning a L. M., 30 00  
Binghamton, Rev. Peter and Mrs. Lockwood, in full to const. Miss Annie M. Lockwood a L. M., 10 00  
Brooklyn, a Friend, 40 00  
Clinton Avenue Cong. Ch., Ladies, by Mrs. B. A. Davenport, 4 00

South Presb. Ch., Mon. Con. Coll., by J. M. Smith, 127 87  
Cannonsville, Presb. Ch., by Rev. S. J. White, 20 00  
Catskill, Joshua Atwater, 50 00  
Chazy, Presb. Ch., by J. O. Hubbell, 45 00  
Coventry, Mrs. Eliza A. Hoyt, 10 00  
Crown Point, Miss Adeline McDonald, 20 00  
Denton, Presb. Ch., by Rev. O. M. Johnson, 18 50  
Hartfield, Cong. Ch., by Rev. J. H. Henry, 18 00  
Head of Delaware, Presb. Ch., by Rev. A. Phillips, 12 68  
Jamestown, Cong. Ch., by Rev. A. Hazeltine, 10 60  
Little Valley, First Cong. Ch., by Rev. C. Burgess, 25 00  
Mexico, on account of Legacy of Peter Chandler, by S. H. Stone, E. T., 1,050 00  
Middletown, First Presb. Ch., Benev. Soc., by W. S. Webb, 41 54  
Moriah, Cong. Ch., by Rev. C. Ransom, 11 00  
Morrisania, Edward S. Mann, 4 00  
New York City, Rev. J. Spaulding, \$20; Rev. H. Loomis, \$20; a Friend, \$5; J. E. Smith, \$2; W. M. Pierson, \$1; M. Merrill, \$2, 50 00  
Allen St. Church, Mon. Con. Coll., by Rev. G. Thacher, 10 36  
Eastern Cong. Ch., by S. Cutler, 17 10  
Church of the Puritans, Mon. Con. Coll., by O. E. Wood, 44 29  
Mercer St. Church, Anson G. Phelps, Jun., in part \$500; J. B. Sheffield, \$175; David Magie, L. D., in full, \$70; R. H. McCurdy, \$50, 795 00  
Pearl St. Ch., Mon. Con. Coll., by W. P. Cook, \$2 29; by E. F. Shepard, in full to const. Rev. B. W. Childlaw, of Clevel. O., a L. D., \$29, 32 29  
Seventh Presb. Ch., by C. Merrill, 140 00  
Oswego, a Friend, 1 00  
Peekskill, Second Presb. Ch. Sab. Sch., by G. N. Seymour, 12 60  
Pern, Cong. Ch., by Rev. S. H. Williams, 22 00  
Ridgebury, Presb. Ch., by Jesse Steward, 28 00  
Schenectady, Presb. Ch., by Rev. J. T. Backus, 58 88  
Schroon Lake, Rev. Loring Brewster, 1 00  
Stapleton, a member of the Ref. Dutch Ch., to const. Rev. A. R. Thompson a L. D., 100 00  
Syracuse, on account of Legacy of Volney Cook, by E. W. Leavenworth, 349 77  
Troy, on account of Legacy of S. W. Dana, by H. D. Stillman, 60 00  
Liberty St. Ch., by Rev. B. Lynch, 60  
Warsaw, 10 00  
York Center, Cong. Ch., by Rev. S. Sheldon, of which \$30 is from Lucius Childs, in full to const. Edward B. Childs a L. M., 37 00

**NEW JERSEY—**

Columbus, A. Starkey, 3 00  
Elizabethtown, M. C. T., 10 00  
Morristown, L. Keese, 10 00  
Newark, Miss Abby Coe, L. M., \$30; a Friend, \$2 50, 32 50

**PENNSYLVANIA—**

Lanesborough, Brandt & Schlager, 3 00

**OHIO—**

Defiance, First Presb. Ch., by Rev. E. R. Tucker, 14 75  
Gallipolis, Presb. Ch., by Rev. A. Huntington, 12 14  
Little Mill Creek, Presb. Ch., by Rev. S. Tucker, 12 00  
Mount Gilead, Presb. Ch., by Rev. W. S. Spaulding, 6 19

New Albany and Jefferson, Cong. Ch., by Rev. J. H. Shelman,	9 91
Tapper's Plains, Coll., \$8 10; Rev. J. W. Whipple, \$5,	8 10
Walnut Hills, in part of Legacy of Mrs. E. Kemper Curtis, by George Tichenor,	700 00
West Unity and Bryan, by Rev. A. T. Wood,	14 00

## INDIANA—

Boonville, Cong. Ch., by Rev. W. Mitchell,	8 85
California and Brockville, by Rev. Daniel Jones,	18 29
Mishawaka, M. H. Smith, \$9; Mrs. L. A. Smith, \$1,	10 00
Mount Vernon, Presb. Ch., by Rev. P. Bevan,	50
Newton and Robroy, Presb. Ch., by Rev. A. Lemon,	90 75
Waveland and Parkersburgh, Presb. Ch., to const. Rev. Moody Chase a L. M.,	80 00

## ILLINOIS—

Chicago, Second Presb. Ch., to const. Edward Wilcox a L. M., by B. L. Brown,	43 88
Elk Grove, Cong. Ch., in full to const. Rev. R. B. Drake a L. M.,	26 00
Elkhorn Grove, Presb. Ch., by Rev. S. Jessup,	6 27
Greenville, Cong. Ch., by Rev. G. C. Wood,	15 00
Little Rock, Presb. Ch., by Rev. C. E. Fisk,	4 00
Magnolia and Hebron, Presb. Chs., by Rev. C. R. Clark,	8 85
Marine, Presb. Ch., by Rev. Calvin Butler,	5 20
Plymouth and Round Prairie, by Rev. N. P. Coltrin,	10 00
Spring Creek and Springfield, Presb. Chs., by Rev. J. Porter,	18 75

## MICHIGAN—

Adams, First Cong. Ch., by Rev. E. Parker,	12 40
Franklin, Cong. Ch., by Rev. J. Eastbrook,	6 50
Genesee, Cong. Ch., by Rev. A. B. Pratt,	8 85
Grand Blanc, First Cong. Ch.,	7 00
Hudson, Cong. Ch., by Rev. J. W. Baynes,	90 00
Tallmadge, Cong. Ch., by Rev. R. Reynolds,	2 50

## MISSOURI—

Georgetown, Presb. Ch., by Rev. W. H. Smith,	7 00
--	------

## WISCONSIN—

Fountain Prairie and Columbus, Presb. Ch., by Rev. C. E. Rosenkrans,	4 16
Fulton and Evansville, Cong. Ch., by Rev. F. Lawson,	7 50
Lodi, Presb. Ch., by Rev. J. N. Lewis,	2 42
Manitowoc, Presb. Ch., by Rev. W. Herriot,	5 00
Raymond, First Cong. Ch., by Rev. T. Loomis,	6 25
Shoplea, Presb. Ch., by Rev. O. S. Powell,	7 50
Two Rivers, Cong. Ch., \$7; F. Barnes, \$5, by Rev. W. Herriot,	12 00

## IOWA—

Brighton, Cong. Ch., by Rev. B. Roberts,	4 00
Colesburgh, Cong. Ch., Ladies' H. M. S., by Rev. E. B. Turner,	90 00
Fort Madison, by Rev. K. Reiss,	5 00
Maquoketa, Rev. J. W. Windsor,	1 00
Muscatine, Cong. Ch., by Rev. A. B. Robbins,	15 00
Old Man's Creek, a Friend, by Rev. G. Lewis,	15
Oskaloosa, Cong. Ch., by Rev. J. A. Reed,	5 20

## TEXAS—

Fort Belknap, Col. G. Loomis,	66 00
-------------------------------	-------

## CHOCTAW NATION—

A Female Friend, by Rev. C. Kingsbury,	10 00
--	-------

## SANDWICH ISLANDS—

Kohala, Ch., by Rev. E. Bond,	80 00
Home Missionary,	464 18
	\$9,679 59

## JASPER CORNING, Treasurer.

## Donations of Clothing, Books, &amp;c.

Wilton, Ct. Ladies, cash to purchase a Pastor's Library,	10 00
Morristown, N. J., P. A. Johnson, Esq., Books, Pamphlets, etc.	

*In the April number of the Home Missionary, the acknowledgment from Troy, N. H., should have been from Dea. Abel Baker.*

*Receipts of the Central Agency at Utica, N. Y., to March 1, 1853. Rev. E. F. CLEVELAND, Secretary.*

Augusta, Cong. Ch. Coll.,	79 00
Brasher Falls, Presb. Ch. Coll.,	14 00
E. S. Hulburt,	10 00
Hon. C. T. Hulburt,	5 00
Mrs. Butterfield,	8 00
Mrs. Dyer,	1 00
Clinton, Cong. Ch. Coll.,	129 00
Fulton, Presb. Ch. Coll.,	82 29
Gouverneur, Mrs. E. Dodge,	5 00
Holland Patent, Presb. Ch. rem. coll.,	8 23
Hopkinton, Cong. Ch. Coll.,	18 00
Lawrenceville, Cong. Ch. Coll.,	8 67
Rev. B. B. Cutler,	2 00
Lisle, Ch. of First Rel. Society by P. Green,	26 00
Lowville, Mrs. Hannah Bailey, Stow's Sq.,	5 00
Madrid, Cong. Ch. to const. Lyman Powell	80 00
L. M.,	
A Friend, by Rev. B. B. Parsons,	10 00
Mrs. D. White,	2 50
Coll. at Anniversaries,	7 05
Mexico, Cong. Ch. Coll. by Rev. K. Scovell,	10 00
New Berlin, Cong. Ch. Coll.,	19 81
New Hartford, Presb. Ch. Coll.,	74 00
New Haven, Cong. Ch. Coll.,	22 00
Dea. H. House, to const. H. L.	
House L. M.,	30 00
Newport, Cong. Ch. Coll.,	16 26
North Guilford, Cong. Ch. Coll.,	8 50
Oswego, First Presb. Ch. Coll.,	113 78
Hon. W. F. Allen, in full of L. M.,	10 00
Second Presb. Ch. Coll.,	14 00
Pierpont, Cong. Ch. Coll.,	137 78
Pottsdam, Presb. Ch. Coll.,	8 00
L. Knowles, Esq., to const. W. L.	
Knowles L. M.,	80 00
Mrs. J. H. Edgerton,	90 00
Hon. B. C. Baldwin,	10 00
Preston, William Packer,	10 00
Rensselaer, Presb. Ch. Coll.,	4 00
Rensselaer Falls, Presb. Ch. Coll.,	6 00
Miss E. Gerring,	1 00
Richville, Dea. Orson White,	10 00
Dea. M. Allen,	1 50
Mr. Chauncey Smith,	1 00
Rome, Presb. Ch. Coll.,	12 50
Saugus, Presb. Ch. Coll.,	147 95
S. Canton, Cong. Ch. Coll.,	25 00
Stockbridge, Cong. Ch., by Rev. A. L. Cran-	2 00
dall,	
Stockholm, J. Hulburt,	5 00
Mrs. Julia Holmes,	5 00
Rev. T. C. Pettibone,	5 00
Utica, First Presb. Ch. Coll.,	156 28
Mrs. Bacon,	2 00
Waddington, Cong. Ch.,	8 00
Miss Sally Beddington,	8 25
Westernville, Presb. Ch. Coll.,	80 00
	\$1,965 92

*Receipts of the Western Agency, Geneva, N. Y., from Dec. 10, 1852, to March 2, 1853. Rev. J. A. MURRAY, Secretary.*

Albion, Alexis Ward in full to const. Mrs. Cornelia Ward Smith, of Rochester, L. M., \$25; C. Farwell in part to const.

Edward P. Farwell, of Dorset, Vt., L. M., \$10; W. A. King, \$5; J. H. Royce, \$5; A. H. Cole, \$5; W. P. Collins, \$5; others \$58 69; Ladies' Miss. Soc., Mrs. E. Hart, Treas., \$50,	
Arkport, by Rev. B. Welles,	188 69
Auburn, Rev. Mr. and Mrs. Yates Hickey,	16 66
Bath, by Rev. E. Benedict,	5 00
Bennington, by Rev. I. Chichester,	16 00
Bergen, Cong. Ch., by Wm. Alling,	19 50
Big Flat, Presb. Ch., by Rev. Wm. Clark,	86 00
Buffalo, First Presb. Ch., Ladies' Society, Mrs. M. M. Hawley, Secretary, in part, to const. Mrs. Jane Dick, Mrs. Chloe Robinson, Mrs. Ezekiah A. Salisbury, Mrs. Euros Hastings, Mrs. Sarah Hudson, Mrs. Jacob Seabold, Mrs. James Demarest, James G. Morgan, and Rev. Jacob A. Prime, Life Members,	10 00
North Presb. Ch., Ladies' Soc., Mrs. G. L. Hubbard, to const. five Life Members,	286 00
East Presb. Ch., by Rev. Jacob A. Prime,	160 00
Burns, by Rev. S. A. Rawson,	1 00
Castle, Indep. Cong. Ch., by Rev. R. L. Hurlburt,	25 00
Castle Creek, by Simeon S. Stiles,	20 00
Centreville and Eagle, by Rev. L. B. Waldo,	12 00
Clarkson,	10 00
Collins, Cong. Ch., by Rev. D. S. Morse,	20 50
Cuba,	8 25
Dundee, by Rev. Benj. Russell,	8 03
Dunkirk, in full, with prev. donations, to const. Rev. Lewis Hamilton and lady Life Members,	10 00
E. Evans, by Rev. John Scott, in part,	80 00
E. Palmyra, Presb. Ch., by Rev. E. A. Platt,	5 00
Eddytown, by Mr. Leary,	20 00
Eden, from the family mission box, by John Peck,	11 73
Elba, Legacy of Stephen L. Maltby, dec'd, to const. Mr. Truman Kimball, Mr. Stilson A. Shepherd, and Mrs. Delina Baker, Life Members, \$100; Presb. Ch. in full, to const. Mrs. Mabel Smith L. M., \$20,	6 00
Fairport, Cong. Ch., by Wm. Alling,	190 00
Gates, Presb. Ch., by Wm. Alling,	50 00
Geneva, C. A. Cook, to const. Mrs. Mary Cook, L. M., \$20; John S. King, to const. Mrs. J. S. King L. D., \$100,	16 00
Gowanda, bal. of Coll., by Rev. L. S. Morgan,	180 00
Hammondsport, to const. Rev. Samuel Mills Day L. M., by Mr. Hastings,	7 00
Huron, in full to const. Elisha Cady L. M., by Rev. R. Dunning,	52 63
Ithaca, First Presb. Ch., in full to const. W. T. Hopkins L. M., \$469; Mon. Coll., \$18 16,	18 00
Jasper, by Rev. G. Spaulding,	64 25
Junius, by Rev. Ezra Jones,	4 00
Livonia, by Rev. B. G. Riley,	10 00
Lockport, Presb. Ch., T. T. Flaggier, in full with prev. donations to const. himself and lady Life Members, \$80; Dr. Caleb Hill, \$6; Francis Hutchens, \$2; G. H. Elliot, \$2; Wm. Keep, \$10; W. Parsons, \$5; B. Draper, \$5; Mr. Shaler, \$5; Mrs. Gardiner, \$5; R. Stevens, \$7; R. Hall, \$3; J. B. Spooner, \$1; W. E. More, \$1; N. K. Marvin, \$1; others, \$24 12,	9 00
Cong. Ch., Mon. Con. \$55 67; Lad. Miss. Soc., \$20 20; Coll., \$28 12, to const. Alfred Holmes, Thomas F. Stewart, and Curtis Lathrop, Life Members, by E. Simmonds,	106 12
Lutheran Ch., Mr. Jermalne,	104 00
Lyons, John Gilbert,	5 00
Marion, a Friend,	10 00
Mecklinburgh, by Rev. E. T. Ball,	5 00
Medina, by Rev. C. E. Furman,	12 00
Millville, Cong. Ch., by Rev. D. J. B. Hoyt,	45 50
Mount Morris, by Rev. D. Chichester,	5 00
Napoli, by Rev. O. H. Baldwin,	22 00
Newark Valley, Rev. Marcus Ford, in part, L. M. for son, \$10; Coll. to const. W. S. Lincoln L. M., \$38 84,	12 50
Northville, Cong. Ch., to const. Mrs. N. D. Graves L. M.,	48 38
Owego, Presb. Ch., Wm. Pumpelly, \$15; W. Platt, \$7 50; G. Pumpelly, \$5; Dr. Allen, \$5; P. C. Hay, D. D., \$2; J. Wright, \$2; others, \$36 55; Mon. Con., by Rev. Dr. Hay, \$35 08,	109 13
Cong. Ch.,	9 62
Palmyra, Presb. Ch., Miss Celia Rumsey,	2 00
Penn Yan, in full to const. the Rev. James Eels, Jun., and lady Life Members, by E. B. Jones,	51 31
Portville, by Henry Dusenbury, with prev. donation, to const. L. M.,	21 00
Prattsburgh, Lad. Home Miss. Soc., to make Mrs. Emily Pratt L. M., \$80; Mrs. Wealthy P. Bridges, in full, L. M., \$20; others, \$55 78,	115 78
Rochester, Aristarchus Champion,	1,000 00
First Presb. Ch., E. Ely, \$50; Rev. Chester Dewey, D. D., to const. S. Dewey Lyman, of Rockton, Ill., L. M., \$20; W. Belden, in part, L. M., for Chas. W. Belden, \$15; G. Gould, \$3; J. F. Bush, \$10; Ashley Sampson, Esq., to make Rev. Jonathan Sampson, of Johnstown, Ohio, L. M., \$20; L. H. Alling, in full, to const. Mrs. L. H. Alling, L. M., \$10; others, \$191,	839 00
Brick Ch., S. Hamilton, to const. Miss E. Stella Randall L. D., \$100; Coll. in part, by H. C. Fenn, \$56,	156 00
Washington St. Ch., Wm. Alling, \$100; others, \$95 25,	196 95
Rock Stream, by Benj. Cheever,	11 00
Romulus, in full to const. Rev. P. S. Van Nest L. M.,	19 50
Rosa, by Rev. E. Everett, two years' collections,	50 00
Rushville, part Legacy of Oren Green, deceased, by J. M. Bradford, \$100; Samuel Miller L. M., \$20; others \$16 50, in full, for Mrs. Maltby Gelson L. M.,	146 50
Seneca Falls, Mr. Arnot, \$5; Mrs. Gould, \$3; Mr. Ticknor, \$1; by Josiah Hopkins, D. D.,	8 00
Springbrook, by Rev. N. Cobb,	9 25
Spencer, in full to make Rev. Milton Waldo L. M., by John B. Benton,	20 00
Saint Catharines, Canada West, by Wm. Alling,	5 00
South Wales, by Rev. N. C. Robinson,	19 50
Stone Church, by Rev. Wm. Johns,	11 00
Sweden, in full with other donations, to const. Miss A. Staples L. M., and Rev. W. K. Platt, L. M.,	83 25
Union Corners, by Rev. Wm. Fithian,	25 00
Vienna (Phelps), to sustain a missionary and const. Mrs. Frances H. Bement and Miss Eliza O. Bement Life Members,	100 00
Watkins (formerly Jefferson), Presb. Ch., to make Mrs. S. B. Shearer L. M.,	50 00
Wellsville and Scio, by Rev. N. Hammond,	25 00
West Carlton, by Jasper M. Grow,	15 00
Wheeler, by O. F. Marshall,	8 00
Youngstown, Presb. Ch., to const. Rev. Thomas L. Hodgakin L. M., by John Porter,	38 50
	\$4,271 99
<i>The Marietta Agency Co., acknowledges the receipt of the following sums during the year ending March 1, 1853. C. S. SHIPMAN, Treasurer.</i>	
Amestown,	23 00
Barlow,	1 87
Coolville,	25 00
Harman,	72 45
McConnellsville,	3 00
Marietta, Cong. Ch., \$231 87; Ladies, \$26 25; College, Soc. Inq., \$7 75,	265 97
New Plymouth,	7 25
Salem,	2 00
Warren,	35 00
	\$444 04
<i>Rev. ABATUS KENT, Galena, Ill., acknowledges the receipt of the following sums:</i>	
East Rockford,	18 00
Lacon, Presb. Ch.,	73 65

Peru, Presb. Ch., \$13 50; Mrs. Keller,	
\$3 45; Mrs. Losey, 25 cents,	15 20
West Rockford,	97 43
	<hr/>
	\$204 27

Rev. CALVIN CLARK, *Marshall, Michigan*, acknowledges the receipt of the following sums:

Battle Creek, Presb. and Cong. Cha.,	51 82
Detroit, First Presb. Ch., J. F. Joy, \$30; others, \$10,	40 00
Kalamazoo, Cong. Ch. Coll.,	7 43
Presb. Ch., Mrs. W., \$30 to const. D. B. Webster a L. M.; others, \$93 28 to const. Alexander McCall, W. B. Barrows and Harvey Gilbert, Life Members,	128 28
Lansing, Presb. Ch., to const. Aaron Norris a L. M.,	81 11
Litchfield, Cong. Ch., to const. Rev. John B. Kidder a L. M.,	80 00
Marshall, Presb. Ch., C. Clark, \$15; others, \$21 30,	86 30
Richland, Presb. Ch., in part,	24 26
Skeneateles, N. Y., per box,	4 43
	<hr/>
	\$353 68

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of February, 1853. BENJAMIN PERKINS, Treasurer.*

Amesbury West, Rev. Mr. Payne's Soc. Coll., \$34 82; Mon. Con. Coll., \$31 14 to const. Mrs. Jane Stickney, Mrs. Susan Davis and Mrs. Annette Stickney, Life Members,	115 46
Athol, Rev. Mr. Norton's Soc.,	87 20
Boston, viz.:	
Essex St. Ch. and Soc., bal. Coll., 1851, \$108; Coll., 1852, \$983 47,	1,085 47
Park St. Ch. and Soc., of which \$60 is to const. Jeremiah Hurd and Mrs. Edwin Lamson Life Members,	749 18
Staten St. Ch. and Soc.,	151 60
Maewick Ch. and Soc.,	45 94
Brimfield, Legacy of Aaron Bliss, deceased, and interest,	120 00
Danvers South, Second Cong. Ch. and Soc.,	210 10
Falmouth, Dea. Benjamin Hatch,	5 00
Kingston, Second Ch. and Soc.,	5 25
Lowell, Appleton St. Ch.,	6 04
Needham West, Cong. Ch. and Soc.,	12 00
Newburyport, Rev. Dr. Dimmick's Soc. Mon. Con. Coll.,	19 81
Palmer, in part of Legacy of Dwight Foster, deceased,	225 00
Springfield, Legacy of Thomas Bond, E. W. Bond, Ex'r,	1,000 00
Tisbury, Holmes' Hole, Ladies' Mite Soc.,	18 00
Townsend, Rev. Mr. Sheldon's Soc.,	10 00
Yarmouth, Cong. Ch. and Soc.,	10 00
West Roxbury, Mrs. Sarah Craft,	10 00
A Friend,	1 00
	<hr/>
	\$3,880 05

*The Philadelphia Home Missionary Society acknowledges the receipt of the following sums during the quarter ending March 1, 1853. ROBERT ADAMS, Secretary.*

#### NEW JERSEY—

Basking Ridge, Alexander McEwen,	5 00
Bloomfield, Coll. by J. Oaks, Treas.,	186 59
Bridgeton, F. G. Brewster,	15 00
Cedarville, by Rev. C. F. Diver,	22 88
Hanover, by Rev. G. J. King,	45 00
Newark:	
First Presb. Ch., Coll., \$217 86; Mon. Con. Coll., \$50, by A. Woodruff; Ladies' Miss. Soc., by Mrs. J. M. Tuttle, \$50,	347 86
Second Presb. Ch., by C. S. Ward, Jun.,	176 06
Park Ch., Individuals,	18 00

Orange, First Presb. Ch., by Rev. W. C. White,	74 18
Second Presb. Ch., by Rev. John Crowell,	136 87
Rockaway, Presb. Ch., by J. F. Tuttle,	57 02

#### PENNSYLVANIA—

Ararat, J. C. Bushnell, by Rev. G. N. Todd,	18 00
Beecher's Island, by Rev. H. E. Woodcock,	5 50
Bethany and Prompton,	10 00
Birmingham, by Rev. J. J. Bradford,	9 00
Blossburgh,	11 25
Bradford, by Rev. S. Porter,	10 00
Catasangus,	6 23
Cambridge, by Rev. G. W. Hampson,	7 07
Covington,	10 00
Dauphin, by Rev. G. R. Moore,	12 50
East Whiteland, by John Todd,	7 00
Erie, Board of Agency, by George Selden, Treas.,	75 00
Harford, a Friend of Missions,	10 00
Harrisburgh, Mon. Con. Coll., by S. W. Hays, \$45; Rev. Jeremiah Miller and wife, \$15,	60 00
Hartsville, by J. Carr,	26 00
Hawley, by Rev. B. Baldwin,	16 00
Jeffersonville, by Henry Loucks,	25 00
Manayunk, Miss. Soc., by E. Strouse,	21 24
Meadville, by Rev. E. Craighead,	60 00
Montrose Presbytery, by S. D. Ward, Jun.; Honesdale, Presb. Ch., John Torrey, \$100; Mrs. J. Torrey, \$50; R. F. Lord, \$30; E. L. Seesley, \$30; J. H. Tracy, \$12; Rev. H. A. Rowland, \$10; others, \$114,	826 00
Luther Weston, to const. a L. D.,	100 00
Montrose, Coll., in part by Rev. Mr. Riley,	12 50
Norristown, First Presb. Ch., Coll., by Rev. R. A. Smith,	50 00
Northumberland, Mon. Con. Coll., by Rev. J. C. Craighead,	16 00
Orwell, by Rev. N. Prime,	10 00
Philadelphia,	
First Presb. Ch., M. W. Baldwin, \$30; J. M. Mitchell, \$20; J. S. Earle, \$5,	55 00
Western Presb. Ch., H. M. Berkenbine, \$30; James Carmichael, \$30; others, \$279 50,	339 50
Logan Square Sab. Sch., to const. Mrs. Rev. Charles Brown a L. M.,	80 00
Southwark First Presb. Ch., Mon. Con. Coll., \$20; Miss Dunlap, \$1,	21 00
John Constable, \$10; William Allison, \$5; a Friend of Missions, \$10,	25 00
Pottsville, by Rev. J. McCool,	20 00
Providence, by Rev. J. Barlow,	10 00
Reading, Mon. Con. Coll., \$40; S. S., \$30; Hon. William Strong, \$25; James McKnight, \$5; others, \$35 50,	185 50
Susquehanna, by Rev. B. Baldwin,	11 00
Tioga, by Rev. S. J. McCullough,	10 00
Titusville, R. M. McCrea,	5 00
Waymart,	4 00
West Chester, James Atwood,	25 00
West Wantneal, Coll., in part by Rev. B. B. Hotchkiss,	16 00
Interest on Church Bond,	22 50

#### DELAWARE—

Lewes, by Rev. W. H. Mustard,	30 00
Milford and Mispillion,	12 50
Port Penn, Mrs. C. Kennedy, to const. her son a L. M.,	30 00
Wilmington, Hanover St. Ch., Coll., \$124 50; Sab. Sch., \$30; Ladies' Miss. Soc., \$54 53,	209 03

#### MARYLAND—

Charles County, Margaret Baillie,	8 75
Port Deposit, J. Carson,	5 00

#### DISTRICT OF COLUMBIA—

Washington City,	
First Presb. Ch., by L. Coyle,	118 00
Second Presb. Ch., by Rev. J. R. Eckard,	65 00

---

\$3,199 00

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

---

Vol. XXVI.

JUNE, 1853.

No. 2.

---

## Twenty Seventh Anniversary.

The AMERICAN HOME MISSIONARY SOCIETY held its Twenty Seventh Anniversary in the Metropolitan Hall, New York, on Wednesday evening, May 11th, 1853.

HENRY DWIGHT, Esq., President of the Society, occupied the chair, and the meeting was opened with prayer by Rev. WILLIAM PATTON, D. D., of New York.

The Treasurer's Report was read by Mr. JASPER CORNING, the Treasurer of the Society.

An abstract of the Annual Report of the Executive Committee was presented by Rev. MILTON BADGER, D. D., one of the Secretaries.

On motion of Rev. JOHN N. LEWIS, of Salisbury Mills, N. Y., seconded by Rev. JOHN GRIDLEY, of Kenosha, Wis.,

*Resolved*, That the Reports now presented be adopted, and published under the direction of the Executive Committee.

On motion of Rev. E. L. CLEVELAND, D. D., of New Haven, Ct., seconded by Rev. P. H. FOWLER, of Utica, N. Y.,

*Resolved*, That the present aspects of the  
VOL. XXVI.

Home Missionary field, while they afford great encouragement to labor, also demand a more energetic prosecution of our work.

On motion of Rev. AZARIAH ELDRIDGE, of New Bedford, Mass., seconded by Hon. WILLIAM JESSUP, LL. D., of Montrose, Pa.,

*Resolved*, That in view of the promising age, successful fortunes, and commanding position of America, her speedy and thorough evangelization is of the first importance.

On motion of Rev. JULIAN M. STURTEVANT, D. D., President of Illinois College, seconded by Rev. JOSEPH S. CLARK, D. D., of Boston, Mass.,

*Resolved*, That it becomes us to recognize with devout gratitude the evidence which is furnished in the history of our Home Missionary enterprise, that the spirit of heroic self-denial, so characteristic of early Christianity, still survives, and has been not a little revived in these latter days.

The numerous and highly intelligent  
3



auditory were instructed and delighted by addresses from Rev. Dr. CLEAVELAND, Rev. Mr. ELDRIDGE, Judge JESSUP, and Rev. Dr. STURTEVANT, setting forth the claims and encouragements of the Home Missionary enterprise. The dangers which threaten our country; the peculiar advantages of the present time for molding the character which our nation is to sustain; the distinguishing facilities which America possesses for forwarding the conversion of the heathen world, and the indications that such is the destiny appointed her by God, were impressively exhibited. These exercises were diversified by appropriate hymns, sung by the whole assembly, under the direction of Mr. GEORGE ANDREWS.

The benediction was pronounced by Rev. NATHANIEL HEWITT, D. D., of Bridgeport, Ct.

The Society then proceeded to the election of officers for the ensuing year, when the following were chosen:

#### PRESIDENT,

HENRY DWIGHT, Esq., of Geneva, N. Y.

#### VICE-PRESIDENTS,

Rev. Albert Barnes, Philadelphia, Pa.  
 Joshua Bates, D. D., Dudley, Mass.  
 Lyman Beecher, D. D., Boston, Mass.  
 Nathan S. S. Beman, D. D., Troy, N. Y.  
 Robert H. Bishop, D. D., Oxford, O.  
 Hon. Benjamin F. Butler, LL. D., New York.  
 Aristarchus Champion, Esq., Rochester, N. Y.  
 Samuel H. Cox, D. D., Brooklyn, N. Y.  
 Hon. William Darling, Reading, Pa.  
 Jeremiah Day, D. D., LL. D., New Haven, Ct.  
 George Duffield, D. D., Detroit, Mich.  
 William T. Dwight, D. D., Portland, Me.  
 Justin Edwards, D. D., Andover, Mass.  
 Ralph Emerson, D. D., Theol. Sem., Andover, Mass.  
 Samuel Fisher, D. D., Orange, N. J.  
 Hon. Theodore Frelinghuysen, LL. D., President of Rutgers College, N. J.  
 William M. Halsted, Esq., New York.  
 Joel Hawes, D. D., Hartford, Ct.  
 Hon. Joseph C. Hornblower, LL. D., Newark, N. J.  
 Heman Humphrey, D. D., Pittsfield, Mass.  
 Hon. William Jessup, LL. D., Montrose, Pa.  
 Nathan Lord, D. D., President of Dartmouth College, N. H.  
 Thomas A. Merrill, D. D., Middlebury, Vt.  
 Simeon North, D. D., LL. D., President of Hamilton College, N. Y.  
 Eliphalet Nott, D. D., LL. D., President of Union College, N. Y.  
 Samuel Osgood, D. D., Springfield, Mass.  
 Abesalom Peters, D. D., Williamstown, Mass.  
 George E. Pierce, D. D., President of Western Reserve College, O.

Douglas Putnam, Esq., Harmar, O.  
 Samuel S. Schmucker, D. D., Theol. Sem., Gettysburg, Pa.  
 Thomas H. Skinner, D. D., New York.  
 Ichabod S. Spencer, D. D., Brooklyn, N. Y.  
 Richard S. Storrs, D. D., Braintree, Mass.  
 Hon. Lewis Strong, Northampton, Mass.  
 Benjamin Tappan, D. D., Augusta, Me.  
 Nathaniel W. Taylor, D. D., Theol. Sem., New Haven, Ct.  
 Rev. John Thomson, Crawfordsville, Ind.  
 Mark Tucker, D. D., Wethersfield, Ct.  
 Bennett Tyler, D. D., Theol. Inst., East Windsor, Ct.  
 S. V. S. Wilder, Esq., New York.  
 Charles Walker, D. D., Pittsford, Vt.  
 Charles White, D. D., President of Wabash College, Ind.  
 Hon. Thomas S. Williams, LL. D., Hartford, Ct.  
 William Wisner, D. D., Ithaca, N. Y.  
 Leonard Woods, D. D., Andover, Mass.

#### DIRECTORS,

William Adams, D. D., New York.  
 William Allen, D. D., Northampton, Mass.  
 Leonard Bacon, D. D., New Haven, Ct.  
 Zedekiah S. Barstow, D. D., Keene, N. H.  
 Alvan Bond, D. D., Norwich, Ct.  
 Edward Beecher, D. D., Boston, Mass.  
 Rev. Constantine Blodgett, Pawtucket, R. I.  
 Horatio N. Brinsmade, D. D., Newark, N. J.  
 Artemas Bullard, D. D., St. Louis, Mo.  
 Rev. William Carter, Pittsfield, Ill.  
 Rev. Aaron L. Chapin, President of Beloit College, Wis.  
 George B. Cheever, D. D., New York.  
 Joseph S. Clark, D. D., Boston, Mass.  
 Amos M. Collins, Esq., Hartford, Ct.  
 William R. De Witt, D. D., Harrisburgh, Pa.  
 Ansel D. Eddy, D. D., Newark, N. J.  
 Eliphalet W. Gilbert, D. D., Philadelphia, Pa.  
 Rev. Albert Hale, Springfield, Ill.  
 Edwin Hall, D. D., Norwalk, Ct.  
 Samuel Hamilton, Esq., Rochester, N. Y.  
 Eurosas P. Hastings, Esq., Detroit, Mich.  
 Laurens P. Hickok, D. D., Union College, N. Y.  
 Mark Hopkins, D. D., President of Williams College, Mass.  
 Rev. Ova P. Hoyt, Kalamazoo, Mich.  
 Mancius S. Hutton, D. D., New York.  
 Rev. Aratus Kent, Galena, Ill.  
 William J. King, Esq., Providence, R. I.  
 Rev. Harvey D. Kitchel, Detroit, Mich.  
 Benjamin Labaree, D. D., President of Middlebury College, Vt.  
 Joel H. Linsley, D. D., Greenwich, Ct.  
 William H. McGuffey, D. D., President of Athens College, O.  
 Rev. Samuel Merwin, New Haven, Ct.  
 Rev. John J. Miter, Milwaukee, Wis.  
 Joseph Montgomery, Esq., Philadelphia, Pa.  
 Joel Parker, D. D., New York.  
 Anson G. Phelps, Jr., Esq., New York.  
 Swan L. Pomroy, D. D., Boston, Mass.  
 Enoch Pond, D. D., Bangor Theol. Sem., Me.  
 John Punchard, Esq., Salem, Mass.  
 David H. Riddle, D. D., Pittsburgh, Pa.

Rev. Henry A. Rowland, Honesdale, Pa.  
 Hiram H. Seelye, Esq., Geneva, N. Y.  
 Henry Smith, D. D., President of Marietta College,  
 Ohio.  
 Rev. Miles P. Squier, D. D., Beloit, Wis.  
 Rev. Richard S. Storrs, Jr., Brooklyn, N. Y.  
 Julian M. Sturtevant, D. D., President of Illinois  
 College.  
 Jeremiah Sullivan, Esq., Madison, Ind.  
 John Tappan, Esq., Boston, Mass.  
 Rev. Asa Turner, Denmark, Iowa.  
 Ambrose White, Esq., Philadelphia, Pa.

#### TREASURER,

Mr. Jasper Corning.

#### AUDITOR,

Mr. Caleb O. Halsted.

#### SECRETARIES FOR CORRESPONDENCE,

Milton Badger, D. D.  
 Charles Hall, D. D.  
 Rev. David B. Coe.

#### RECORDING SECRETARY,

Mr. Christopher R. Robert.

#### MEETING OF THE BOARD.

The Board of Directors met on Thursday, May 12th, at the Society's Rooms, Bible House, Astor Place, and appointed the following gentlemen members of the

#### EXECUTIVE COMMITTEE,

Mr. Abijah Fisher.  
 William Patton, D. D.  
 Charles Butler, Esq.  
 Dr. Alfred C. Post.  
 Edwin F. Hatfield, D. D.  
 Mr. Simeon B. Offuttenden.  
 Asa D. Smith, D. D.  
 Mr. William C. Gilman.  
 Rev. Richard S. Storrs, Jr.

#### MEMBERS EX-OFFICIO,

Mr. Jasper Corning, *Treasurer*.  
 Milton Badger, D. D.,  
 Charles Hall, D. D., } *Secretaries for Corre-*  
 Rev. David B. Coe, } *spondence.*  
 Mr. Christopher R. Robert, *Recording Secretary.*

#### ASSISTANT TREASURER,

Mr. Hezekiah W. Ripley.

### Twenty Seventh Report.

DURING the year that is now closed, six of the Missionaries of this Society have been removed by death—*Rev. Oliver Brown* and *Rev. Allen Clark*, in Connecticut; *Rev. Levi Rose*, New York; *Rev. C. L. Adams*, Wisconsin; *Rev. William A. Thompson*, Illinois; and *Rev. S. H. Hazard*, in Iowa. They were toiling in the vineyard with fidelity and patience and amidst evident tokens of the divine blessing, until called, several of them unexpectedly, to their recompense on high.

While we mourn the departure of these, our brethren, and of many others whose benefactions and prayers have been consecrated to the missionary work, we would not be unmindful of the goodness of God in preserving the lives of the Officers of the Society, and of so many of its valued counselors and friends, and in giving so much success to their united efforts for the advancement of his kingdom. Missionaries have been found ready to go forth into the most distant and laborious fields; infant churches and

destitute settlements have received them with joyful hearts; those who have contributed of their substance to sustain the Institution, have furnished the means of enlarging the sphere of its usefulness; churches have been multiplied, and their membership and strength increased; the preaching of the word has been attended by greater numbers, and to many, we have reason to believe, has been made effectual unto salvation. Though the year has not been distinguished, as have some former years, by the outpouring of the Spirit, yet many of the churches have enjoyed seasons of refreshing from the presence of the Lord of great interest and power. The record we are permitted to make is peculiarly encouraging. The advanced position of the Society, while it calls for gratitude and praise to Almighty God, in whom is all our strength, should stimulate its friends to higher purposes, and stronger faith, and more self-sacrificing efforts to make our whole land Immanuel's, a mountain of holiness and a dwelling place of righteousness.

[The details of the Society's operations, including the names of the missionaries, their fields of labor, the amount appropriated in their support, additions to their churches, &c., are exhibited in a General Table in the full Report.]

## SUMMARY OF RESULTS.

The number of ministers of the Gospel in the service of the Society the last year, whose names are found in the General Table—together with those engaged in superintending the missionary work, and who are mentioned in connection with the respective Auxiliaries and Agencies—is 1,087.

Of these, 874 were in commission at the date of the last Report, and 213 have been since appointed.

They have been distributed in 27 different States and Territories, as follow: in Maine, 101; New Hampshire, 46; Vermont, 58; Massachusetts, 54; Rhode Island, 9; Connecticut, 45; New York, 158; New Jersey, 9; Pennsylvania, 45; Delaware, 3; District of Columbia, 1; Virginia, 7; North Carolina, 2; Georgia, 1; Arkansas, 1; Tennessee, 5; Kentucky, 6; Ohio, 96; Indiana, 58; Illinois, 118; Missouri, 30; Michigan, 80; Wisconsin, 83; Iowa, 55; Minnesota, 6; California, 6; Oregon, 4.

This distribution gives to the New England States, 313; the Middle States, 215; the Southern States, 12; and the Western States and Territories, 547.

Of the whole number in commission, 584 have been the *pastors* or *stated supplies* of single congregations; 288 have ministered to two or three congregations each; and 215 have extended their labors over still wider fields.

The aggregate of *ministerial labor* performed is equal to 878 years.

The number of congregations and missionary stations which have been fully supplied, or where the Gospel has been preached at stated intervals, is 2,160; while many others have enjoyed the occasional labors of the missionaries.

Ten missionaries have been in commission as *pastors*, or *stated supplies* of churches of *colored people*; and 71 have

preached in foreign languages—17 to *Welsh*, and 46 to *German* congregations; and others to congregations of *Norwegians*, *Swedes*, *Swiss*, *Hollanders*, and *Frenchmen*.

The number of *Sabbath school scholars* connected with the missionary churches and stations, is not far from 72,500.

The *contributions to benevolent objects*, reported by 678 missionaries, is \$27,905 03.

The *additions to the churches*, as nearly as can be ascertained, have been 6,079, viz.: 3,362 on profession of their faith, and 2,717 by letters from other churches. *Fifty six* missionaries make mention in their reports of *revivals of religion* in the congregations to which they have ministered; in connection with some of which there have been 50, 75, and in one case 95 hopeful conversions. The number of hopeful conversions reported by 426 missionaries, is 2,888.

*Forty seven* churches have been *organized* in connection with the labors of the missionaries during the year; and 39 have attained to such a degree of strength and prosperity as to need no longer the fostering care of the Society. *Fifty four* houses of worship have been *completed*; 50 *repaired* or *improved*; and 66 are in the *process of erection*. *Twelve* churches have provided their ministers with comfortable *parsonages*. *Eighty nine young men*, in connection with the missionary churches, are reported as in different stages of preparation for the gospel ministry.

## THE TREASURY.

*Resources.* The balance in the Treasury, April 1, 1852, was \$9,907 15. The *receipts* of the succeeding twelve months have been, \$171,734 24; making the resources of the year, \$181,641 39.

*Liabilities.* There was due to missionaries at the date of the last Report, \$11,432 63. There have hence become due, \$173,751 38; making the total of liabilities, \$185,184 01.

*Payments.* Of this sum, \$174,439 24 have been *paid*; leaving \$10,744 77 still due to missionaries for labor performed. Towards canceling these claims, and redeeming the additional pledges on com-

missions not yet expired, making in all \$84,240 38, there is a balance in the Treasury of \$7,302 15.

### PROGRESS.

The new fields of labor entered, the churches organized, the souls converted, the houses of worship built, and the congregations that assume the support of the ministry without further aid, are reliable tokens of the progress of the Society from year to year. Gratifying evidence peculiar to the last year, is seen also by a glance at the results which have been enumerated in connection with those of other years. The receipts exceed those of the preceding year, by \$11,671 99; 22 more missionaries have been in commission; 16 more years of ministerial labor have been performed; 212 more congregations have been blessed with the preaching of the Gospel, and 6,000 more children instructed in Sabbath schools. The large reinforcement, sent out to the Society's missions on the Pacific coast, and which will be noticed more particularly in another part of the Report, constitutes, likewise, a grateful, as it is a most important feature in the advances of the year. The interest awakened in the churches in this mission,

and in the early planting of christian institutions in that new world, is a sure pledge that our brethren there will not be forgotten, nor resources be wanting to sustain and cheer them in their labors, and to send out yet many other enterprising and devoted men, to share with them their toils and their recompense of reward.

### COMPARATIVE RESULTS.

The following Table gives a comparative view of the amount of receipts, expenditures, number of missionaries, new appointments, congregations and missionary districts, years of labor performed, additions to the churches, and pupils in Sabbath schools, for each year since the organization of the Society.

It also exhibits, in the tenth column, the average expenditure, each year, for a year of missionary labor, obtained by dividing the sum total of the expenditures of the year, by the number of years of labor performed. And in the eleventh column, by dividing the sum total of the expenditures of each year by the number of missionaries employed, is shown what the average to a missionary would be, if the expenditures were equally apportioned among them.

Society's Year.	Receipts.	Expenditures.	No. of Missionaries.	Not in commission the preceding year.	No. of Congregations to Missionary Districts.	Years of Labor.	Additions to Churches.	Sabbath Schools and Bible Classes.	Aver. expen. for a year's labor.	Aver. expen. for a missionary's salary.
1—1826—27	\$18,140.76	\$13,984.17	169	68	196	110	not rep	not rep	\$127	\$ 83
2—1827—28	20,035.78	17,849.22	201	89	244	133	1,000	306	134	89
3—1828—29	26,997.31	26,814.96	304	169	401	186	1,678	423	144	88
4—1829—30	33,929.44	42,429.50	392	166	500	274	1,959	572	155	108
5—1830—31	48,124.73	47,247.60	463	164	577	294	2,532	700	160	102
6—1831—32	49,422.12	52,808.39	509	158	745	361	6,126	783	146	104
7—1832—33	68,627.17	66,277.96	606	209	801	417	4,284	1,148	159	109
8—1833—34	78,911.44	80,015.76	676	200	899	463	2,736	Pupils.	172	118
9—1834—35	88,863.22	83,394.28	719	204	1,050	490	3,300	52,000	170	116
10—1835—36	101,565.15	92,188.94	755	249	1,000	545	3,750	65,000	169	122
11—1836—37	85,701.59	99,529.72	810	232	1,025	554	3,752	80,000	180	123
12—1837—38	86,522.45	85,066.26	684	123	840	438	3,376	67,000	194	124
13—1838—39	82,564.63	82,655.64	665	201	794	473	3,920	58,500	175	124
14—1839—40	78,345.20	78,533.89	680	194	842	486	4,750	60,000	162	115
15—1840—41	85,413.34	84,864.06	690	178	862	501	4,618	54,100	169	123
16—1841—42	92,463.64	94,300.14	791	248	987	594	5,514	64,300	159	119
17—1842—43	99,812.24	98,215.11	848	225	1,047	657	8,223	68,400	149	116
18—1843—44	101,904.99	104,276.47	907	237	1,245	665	7,693	60,300	157	115
19—1844—45	121,946.28	118,360.12	943	209	1,285	736	4,929	60,000	160	126
20—1845—46	125,124.70	126,193.15	971	223	1,453	760	5,311	76,700	166	130
21—1846—47	116,617.94	119,170.40	972	189	1,470	713	4,400	73,000	167	123
22—1847—48	140,197.10	139,233.34	1,006	205	1,447	773	5,020	77,000	180	138
23—1848—49	145,925.91	143,771.67	1,019	192	1,510	808	5,550	83,500	178	141
24—1849—50	157,160.78	145,456.09	1,032	205	1,575	812	6,682	75,000	179	141
25—1850—51	150,940.25	153,817.90	1,065	211	1,820	853	6,678	70,000	180	144
26—1851—52	160,062.25	162,831.14	1,065	204	1,948	862	6,820	66,500	189	153
27—1852—53	171,734.24	174,439.24	1,087	213	2,160	878	6,079	72,500	199	160

**Remarks.**—1. From the foregoing table it will be seen that in each of the ten years, from 1830 to 1840, and from 1840 to 1850, the receipts were more than *doubled*.

2. The total of receipts, for the twenty seven years, is \$2,537,154 64.

3. The total of years of labor is 14,836. These years are reckoned in each report, by adding together the months of labor which the missionaries have actually performed.

4. The average expenditure for a year of missionary labor, for the first twenty five years, is \$167. This includes the entire cost to the Society of obtaining the missionary, defraying his expenses to his field, and sustaining him on it, as well as all the expenses of conducting the Institution. The increased average of recent years has been occasioned by the greater number of those who have held

full commissions, and the expensiveness of more distant missions, particularly of those on the Pacific coast.

5. The average annual expenditure to a missionary, for the first twenty five years, is \$122. The difference between this amount and the average for a year's labor, is occasioned by the fact that a missionary is named and counted in a report, though in some cases he may have labored but a fraction of the year.

6. The whole number of additions to the churches is 120,680.

7. The fifth column—that of new appointments—shows how many have to be called in each year, to supply the places of those whose support is assumed by the people, the vacancies occasioned by death, sickness, removals and other changes, and to make the increase, if there be any, over the number of the preceding year.

### DISTRIBUTION OF MISSIONARIES, No. 1.

The following Table gives the number of missionaries employed, each year of the Society's operations, in the Geographical Divisions of *Eastern, Middle, Southern, and Western States*; and also in Canada.

SOCIETY'S YEAR.	New England States.	Middle States.	Southern States.	Western States & Territories.	Canada.	Total.
1—1826-27	1	129	5	33	1	169
2—1827-28	5	130	9	56		201
3—1828-29	72	127	23	80	2	304
4—1829-30	107	147	13	122	3	392
5—1830-31	144	160	12	145	2	463
6—1831-32	163	169	10	166	1	509
7—1832-33	239	170	9	185	3	606
8—1833-34	287	201	13	169	6	676
9—1834-35	289	216	18	187	9	719
10—1835-36	319	219	11	191	15	755
11—1836-37	331	227	11	195	22	810*
12—1837-38	288	198	8	166	24	684
13—1838-39	284	198	9	160	14	665
14—1839-40	290	205	6	167	12	680
15—1840-41	292	215	5	169	9	690
16—1841-42	305	249	5	222	10	791
17—1842-43	288	253	7	291	9	848
18—1843-44	268	257	10	365	7	907
19—1844-45	285	249	6	397	6	943
20—1845-46	274	271	9	417		971
21—1846-47	275	254	10	433		972
22—1847-48	295	237	18	456		1,006
23—1848-49	302	239	15	463		1,019
24—1849-50	301	228	15	488		1,032
25—1850-51	311	224	15	515		1,065
26—1851-52	305	213	14	533		1,065
27—1852-53	313	215	12	547		1,087

\* Of these, 24 labored in France and Switzerland, under the direction of the Evangelical Societies of Paris and Geneva.

# DISTRIBUTION OF MISSIONARIES, No. 2.

The following Table shows the number of Missionaries in the several States and Territories, and in Canada, for each year of the Society's labors. Each of the four Geographical Divisions of Eastern, Middle, Southern, and Western States is included within double rules.

Society's Year.	Eastern States.					Middle States.					Southern States.					Western States and Territories.										Grand Total.							
	ME.	N.H.	VT.	MASS.	R.I.	CT.	N.Y.	N.J.	PA.	DEL.	MD.	D.C.	VA.	N.C.	S.C.	GA.	ALA.	MISS.	LA.	ARK.	FLORIDA.	TEN.	KY.	O.	IND.		ILL.	MO.	MICH.	WIS.	IA.	MINN.	CALIF.
1-1826-27	1	2	2	1	—	—	120	1	7	—	—	—	1	3	2	—	—	—	1	—	2	—	2	4	16	3	2	3	4	—	—	—	169
2-1827-28	40	2	29	1	—	—	120	1	9	—	—	—	2	3	2	2	—	—	1	1	1	2	2	4	27	9	3	5	5	—	—	201	
3-1828-29	47	29	27	—	—	—	117	1	10	—	—	2	3	4	1	2	—	—	2	2	2	3	8	48	12	8	6	5	—	—	—	809	
4-1829-30	54	31	35	—	—	—	133	1	18	—	—	—	4	1	2	—	—	—	3	3	3	7	5	64	18	12	6	10	—	—	—	892	
5-1830-31	62	40	32	1	—	—	148	2	10	—	—	—	2	3	2	2	2	1	1	1	1	5	9	74	28	17	5	12	—	—	—	468	
6-1831-32	66	50	38	55	—	—	156	2	11	—	—	—	2	2	1	—	4	1	1	1	1	11	18	80	26	28	12	20	—	—	—	509	
7-1832-33	66	50	38	55	—	—	151	3	16	—	—	—	2	2	1	—	—	—	1	1	1	10	9	68	29	24	18	16	—	—	—	606	
8-1833-34	83	63	42	62	3	—	177	3	20	1	—	—	3	2	2	1	6	—	1	1	1	13	7	85	26	29	10	16	—	—	—	676	
9-1834-35	87	49	42	68	6	—	185	6	22	2	—	—	4	3	1	3	4	2	—	—	1	12	9	80	24	32	12	17	1	—	—	719	
10-1835-36	90	59	53	71	6	—	183	5	20	2	—	—	8	1	—	1	4	—	2	2	1	12	7	80	24	32	12	17	2	—	—	765	
11-1836-37	107	68	50	74	—	—	186	6	34	1	—	—	5	1	—	1	3	—	1	1	1	12	7	72	31	31	9	29	1	2	—	810	
12-1837-38	71	56	52	76	—	—	161	8	41	1	—	—	2	2	—	1	1	1	—	—	6	1	66	29	27	14	22	2	1	—	—	848	
13-1838-39	70	48	47	80	5	—	148	8	41	1	—	—	3	2	—	1	—	1	—	—	7	6	56	26	31	12	22	3	8	—	—	865	
14-1839-40	71	55	51	78	2	—	165	12	27	1	—	—	2	2	—	1	—	—	1	1	8	8	53	21	42	5	26	8	6	—	—	890	
15-1840-41	74	47	50	82	4	—	167	11	35	2	—	—	2	1	—	1	—	—	1	1	1	8	1	66	24	50	6	36	19	12	—	910	
16-1841-42	78	50	54	88	3	—	187	11	49	2	—	—	1	2	—	1	—	—	1	1	1	8	1	75	33	65	20	46	28	16	—	948	
17-1842-43	68	47	53	78	3	—	193	10	47	3	—	—	1	1	2	—	1	1	1	1	1	4	3	8	91	36	87	21	63	30	29	—	970
18-1843-44	75	42	40	64	5	—	201	10	44	2	—	—	1	1	—	1	1	1	1	1	1	4	4	8	91	36	87	21	63	30	29	—	970
19-1844-45	82	45	39	66	7	—	188	10	51	1	—	—	1	1	—	1	1	1	1	1	3	7	99	46	95	20	65	34	28	—	—	994	
20-1845-46	86	44	43	66	8	—	211	6	55	1	—	—	1	1	—	1	1	1	1	1	6	6	8	103	51	98	25	67	36	24	—	971	
21-1846-47	86	44	43	60	6	—	198	7	47	2	—	—	1	4	1	1	1	1	1	1	7	7	9	85	59	92	21	77	44	29	—	1,006	
22-1847-48	91	46	45	62	10	—	187	4	45	1	—	—	2	6	1	1	—	—	—	—	7	7	9	102	62	101	21	80	49	35	—	1,019	
23-1848-49	89	41	50	67	10	—	186	4	49	4	—	—	2	6	1	1	—	—	—	—	6	6	9	51	110	25	78	58	38	—	—	1,032	
24-1849-50	92	40	58	60	6	—	173	6	47	2	—	—	9	9	—	2	—	—	—	—	6	6	9	50	114	33	74	63	37	2	—	1,065	
25-1850-51	91	46	61	61	7	—	170	11	42	1	—	—	11	2	—	1	—	—	—	—	5	5	6	93	68	117	29	77	84	50	4	—	1,065
26-1851-52	96	44	60	54	9	—	157	10	44	2	—	—	8	2	—	1	—	—	—	—	5	5	6	96	68	118	30	80	83	55	6	—	1,087
27-1852-53	101	46	58	54	9	—	158	9	45	3	—	—	7	2	—	1	—	—	—	—	5	5	6	96	68	118	30	80	83	55	6	—	1,087

\* Including the 34 in France and Switzerland.

## PRINCIPAL AUXILIARIES, AGENCIES AND MISSIONARY FIELDS.

### Maine Missionary Society.

WILLIAM T. DWIGHT, D. D., President;  
JOHN HOW, Esq., Treasurer; BENJAMIN TAP-  
FAN, D. D., Secretary. Office at Portland.

The receipts of this Auxiliary for the year ending March 1st, were \$11,762 27. The expenditures were \$11,517 96; leaving an apparent balance of \$244 31; but this is more than absorbed by previous obligations for a greater amount. Various congregations and individuals within the State have, within the year, paid directly to the Parent Society the sum of \$385 50; making the total receipts for this cause during the year, \$12,147 77.

One hundred and one missionaries have labored in this State during more or less of the year past, distributing their labors among 107 churches. One church has assumed the support of its pastor. Two congregations have erected houses of worship; one has repaired, and another has purchased a sanctuary; and in two cases, the missionaries have within the year been installed pastors of their respective flocks. Six of the churches aided have been visited with revivals of religion.

The vast field which this Auxiliary has cultivated now for forty six years, is one of undiminished interest, though, in some respects, of increasing difficulties. The hardy sons of Maine, from the great extent of her sea-coast, have peculiar facilities for maritime adventure, and for emigration; and thus, a drain both of the numerical and pecuniary strength of her churches has recently been going on. Consequently, the dependent parishes require quite as much assistance as at any time within a few years past. Still, the Society is enabled not only to sustain them, but every year to enter on the cultivation of new fields. Six settlements are mentioned in the Report, as having thus engaged the attention of the Trustees; and of others it is stated, that in view of the increased attachment of friends, the softened hearts and prejudices of enemies, the deeper feeling and revived spirit of prayer in the churches, and the universal thoughtfulness evinced, hopes are awakened, that God has designs of mercy, and will redeem from those long desolate communities a people to his praise.

### New Hampshire Missionary Society.

NATHANIEL BOUTON, D. D., President;  
SAMUEL FARRINGTON, Treasurer; Rev. BEN-  
JAMIN P. STONE, Secretary. Office at Con-  
cord.

Since the last anniversary, Rev. ABRAHAM BURNHAM, D. D., lately the venerable President of this Society, has been released from the service of the Church on earth, to enter on the rest and the rewards of that state, where there is no need for one to say to another, "Know the Lord."

The income of this Society for the year was \$5,964 17; and the expenditures within the State, \$4,385 18. Of the receipts, \$609 04 were directed by the donors to be paid to the Parent Society, and \$500 received the same disposition by vote of the Trustees of the Auxiliary. By adding \$1,596 18 sent to New York without passing through the treasury of the State Society, we have the sum of \$2,705 22, raised in New Hampshire for the West; and a total of \$7,560 35 for the cause of Home Missions, since the last Annual Report. This is an advance of \$484 88 above the receipts of the previous year, legacies excepted.

The whole number of missionaries employed was forty six; these have labored for the benefit of forty eight congregations, in all but three of which churches exist. These embrace about two thousand communicants, and have in their connection about 2,900 Sabbath school pupils. One church has passed from the list of dependent churches. Six or eight have experienced more than usual religious interest during the year; but on the whole, the spiritual aspects of this portion of the great field have not been encouraging. The friends of Christ find their stimulus to effort in this State, not so much in apparent success, as in the manifest will of the Master, who bids them "Occupy till I come." When he comes to receive an account of their toil, then, and not till then, will the time of their labor cease. "So long," the Secretary remarks, "as there are more than two thousand of the Lord's poor among us, dependent upon their more favored brethren for the bread of life; so long as one third, at least, of our territory is yet a moral wilderness; so long as there are two hundred thousand immortal beings on our soil regarding their own eternal interest with indifference; so long as the spiritual health of our whole land is endangered by the noxious miasma floating in every direction from these corrupt fountains,—so long will patriotism and

the love of Christ urge us to do what we can to save the lost and comfort the needy multitudes around us."

The great and effectual hindrance in the way of a more complete ministration of the Gospel to all the neglected portions of the State, is the want of a sufficient number of laborers properly suited to the work. The Trustees say in their last Report, "No field, offering reasonable inducements for missionary operations, has been neglected, when men supposed to be adapted to the peculiarities of our work could be obtained; but it has always been slow to occupy any field, with men better fitted, in the judgment of the Trustees, for other purposes than *our service*. To employ such men as God and his Church approve, is our anxious care. But where shall we find them in sufficient numbers for our necessities?

#### Vermont Domestic Missionary Society.

HON. ERASTUS FAIRBANKS, President; C. W. STORRS, Esq., Treasurer; Rev. J. F. STONE, Corresponding Secretary. Office at Montpelier.

The treasury of this Society has received during the last twelve months, \$5,857 46. The amount expended was \$5,762 76; and there is still due to missionaries, \$1,109 60, which is some \$335 less than the indebtedness, at the close of the previous year. In addition to the above, Vermont has contributed directly to the Parent Society, \$4,731 12; making the total of Home Missionary collections for the year, \$10,588 58.

*Fifty eight missionaries* have labored under appointment of this Society, the aggregate of whose services is somewhat more than forty four years. The number of churches and missionary fields, wholly or partially supplied, was sixty three. The general aspect of the churches aided is encouraging. While sickness and emigration seriously diminished the attendance in some cases, the congregations and Sabbath schools have generally increased.

The Christians of Vermont have a peculiar interest in the Home Missionary cause, arising from the circumstances of their own State. Being one of the youngest of the New England sisterhood, her own wastes were not yet built up when the great movement towards the West and South commenced. Consequently, her older towns were not so well supplied with firmly rooted religious institutions, as to bear, at once, the draft made by emigration upon their means

and members, and the expense of evangelizing the newer and less populous towns. Hence we have the spectacle of churches blessed with an able and fruitful ministry, which yet, from the depleting effect of emigration, are scarcely able to maintain their present standing. To leave these to die, would be to convert fields, hitherto fruitful in contributions for benevolence, and in missionaries and pious teachers and church members for the West, into worse than barren wastes. Meanwhile, more than seventy towns are still destitute of Congregational preaching, and, many of them, of preaching of any kind. Thirty of these—the more hopeful of the destitute, some with churches, which ought to be occupied without delay—for the want of means must remain in this affecting state of destitution.

#### Massachusetts Home Missionary Society.

LEONARD WOODS, D. D., President; BENJAMIN PERKINS, Esq., Treasurer; JOSEPH S. CLARK, D. D., Secretary. Office in Boston.

The receipts of this Auxiliary, during the last year, were \$29,103 35. Of this sum \$5,867 have been expended for missionary purposes within the State, and \$23,000 remitted to the American Home Missionary Society for its general purposes; making the total of expenditure \$28,867. The Parent Society has also received from Massachusetts, during the year, from individuals, congregations, Auxiliaries, and in payment of legacies, \$15,572 45. Of these amounts no less than \$38,572 45 has gone beyond the limits of the commonwealth, to assist in the great evangelical struggle for the salvation of the country. The total contributions of the year from the State to this object have therefore been \$44,675 80; making, as was also the case last year, more than one fourth of the entire annual revenue of the National Society. If intelligent and consistent patriotism, whose genuineness is certified by generous and effective deeds, be the ground of precedence among the tribes of our Israel, Massachusetts deserves to be regarded as our banner State.

The number of *missionaries* bearing the commission of the Society during the year, was *fifty four*. In reviewing the catalogue of assisted congregations, we find that *nine* have been enrolled since the last Report, while *eleven* others have ceased to receive aid, of which eight sustain the ministry from their own resources.



The survey contained in the last report of this Auxiliary, shows the beneficence and efficiency of its operation. *One hundred and twenty three churches*—nearly one third of those in the State which support themselves—have been brought up to this position by the Society, from absolute dependence on charity; and more than half of this result has been accomplished within ten years. Still greater progress may be hoped for, in time to come, should the promised reform in respect to Temperance prove successful. "Many of the waste places in Massachusetts," the report informs us, "were originally demoralized and impoverished by rum; and the missionaries have always found much to do in resisting the evils of intemperance; though not always with much prospect of success. But the recent popular movement in favor of a more effectual suppression of the liquor trade, has revived their hopes and enlisted their cordial coöperation. Should the proposed reformation be permanently effected, no branch of business in the State will suffer greater curtailment than this of Home Missions. There would hardly be need of a missionary society to reclaim the old wastes that have so long baffled the designs of charity."

#### Rhode Island Domestic Missionary Society.

JOHN P. CLEVELAND, D. D., President;  
B. WHITE, Esq., Providence, Treasurer; Rev.  
CONSTANTINE BLODGETT, Pawtucket, Secretary.

The receipts of this Auxiliary were, last year, \$1,495 72. A donation of one thousand dollars was also received from the Connecticut Missionary Society. Expended during the same period, \$2,020 75. The increasing liberality of the Christians of the State to this cause, appears in the amount of \$1,270 70, furnished by them for the general objects of the Parent Society, in addition to the amount bestowed on their own destitutions.

Nine missionaries have been in commission since the last report. The influence of the churches aided, upon the interests of education, order, morality and religion, is becoming more and more obvious, and furnishes an argument for Home Missions of growing strength and conclusiveness. "In all the conflicts of truth with error, or of morality with sin, the missionaries are battling for the right. It is testified of them, that they have been found faithful to their trust; and although large grants from the Missionary Treasury have been required to

sustain them, the outlay has proved to have been as wise as it was indispensable to their being retained on the field."

#### Connecticut Missionary Society.

REV. HORACE HOOKER, Secretary; E. W. PARSONS, Treasurer. Office at Hartford.

The receipts of this Society for the past year, were \$7,485 06. The amount expended for missionary purposes within the State, was \$5,151 04; the sum of \$1,000 was appropriated in aid of missions in the sister State of Rhode Island; and \$2,000 was sent as a donation to the Parent Society. There was also contributed to the latter, from various sources in the State, the additional sum of \$32,871 85; making the total for Home Missions, during the year, \$31,022 89—the largest annual gift ever made by that State to Home Missions, and larger by \$6,258 31, than the contribution of the year before.

During the same period, *forty five missionaries* have been in commission. Five churches which have formerly received assistance do not apply for it the present year. "There is, obviously, a growth and stability in the number of members and in attachment to the institutions of the Gospel, manifested by increasing readiness to incur expense for the purpose of enjoying them." "Old meeting houses are repaired or replaced by new ones; parsonages are provided; permanent funds for the support of the Gospel are increasing; while the various means for rendering public worship comfortable and attractive are introduced."

As illustrative of the enlarged spirit with which the Directors of this Auxiliary prosecute the missionary work, we may quote the expressions of satisfaction in their report in view of the application of the bounty of that State, to propagate the Gospel in Oregon and California. In view of those distant shores becoming the starting points, whence evangelical influences are to go forth over the vast Pacific world, they suggest, that "the purest doctrines and forms of Christianity are, *at this moment*, imperatively demanded on those western borders. If the light there be darkness, how great will be the darkness that will settle down for other long ages over the nations on the other side of the Pacific." On those distant portions of our field, Home and Foreign Missions now meet and mingle. "If ever there were room for preferring one of these causes to the other, that time is past. Both are Foreign—both

Home. Among the Catholics of Europe, Foreign Missions are not only preparing residents for the Western Valley, but shaping the hearts and minds of those who are to be our own neighbors and fellow citizens. In the Celestial Empire, the Foreign missionary is training the heathen to preach the Gospel to their own countrymen in California; while Home Missions on our western borders will send back Chinamen, to their own land, with the abundant blessings of the Gospel of Christ."

#### Philadelphia Home Missionary Society.

THOMAS FLEMING, President; HENRY PERKINS, Treasurer; Rev. ROBERT ADAMS, Secretary. Office at Philadelphia.

During the year ending March 1st, this Society received \$9,235 53. Its expenditures for missionary labor within its bounds, and for expenses of the Society, were \$7,639 98. It also remitted to the Treasury of the Parent Society, \$60; and there has also been received by the latter, from various sources on the field of the Auxiliary, \$1,243 48. The whole amount realized for the cause was, therefore, \$10,479 01.

In the States of New Jersey, Pennsylvania, Delaware, Maryland, and the District of Columbia, which constitute the field of this Auxiliary, *fifty six missionaries* have been in commission, and have accomplished some 47 years of ministerial labor. Notwithstanding the disastrous effect of those changes which emigration and the engrossing excitements of business occasion, there have been many encouraging facts in the history of individual congregations, as well as a general advancement over the whole field. The churches which are able to sustain themselves, are becoming aware that they have something more to do; that the destitute around them, have claims upon their philanthropy; and accordingly, they are putting forth influences to revive and encourage churches which were rapidly sinking; and are also making more thorough and systematic arrangements for collecting funds for this cause, and to supply houses of worship. Several newly settled districts, into which the spirit of enterprise is driving its avenues of traffic, are creating a large demand for the means of grace. The woods, and mountains, and streams of water, and places where no man dwelt or ever thought of dwelling, are filling up with an active and enterprising population; thus bringing upon the Auxiliary increased respons-

ibilities in behalf of a vast region which seems devolved upon its peculiar care. The Society has already done much in such communities. In some of them, "Where once there was moral desolation and ruin; where the sound of the church-going bell was never heard; now, there is an attractive church building, whose spire is seen from the distance; the privileges of the sanctuary are enjoyed; the Sabbath is observed as holy time, and the cause of temperance is advanced. The benign influence of these little churches is beginning to be felt, and the moral darkness to pass away, before the light that shines from these watch-towers of Zion. Such results already achieved in these mountain districts, justify our expectations of still other successes in those rapidly opening regions."

#### Central Agency, N. Y.

Rev. RICHARD F. CLEVELAND, Secretary, Clinton; J. E. WARNER, Treasurer, Utica.

This Agency covers that portion of the State of New York, lying east of the counties of Cayuga, Tompkins and Tioga; north of Delaware and Greene; and west of the Hudson river. Received by the Auxiliary, \$4,957 92; remitted from this field directly to the Parent Society, \$2,427 82—in addition to \$1,050, the balance of a legacy; total from this section of the State, \$8,435 04. The Agency has expended for its local purposes \$3,556 70; and the balance goes to the great national enterprise.

*Forty nine missionaries* have been employed, whose labors have been bestowed on 70 congregations and destitute districts. An aggregate of thirty five years of ministerial service has been performed, and not less than 5,000 souls have enjoyed stately the various salutary benefits of the christian ministry. At least, the ordinary share of happy results have been reported. Five missionaries mention revivals as having occurred; and others are encouraged by tokens of approaching good. During the year, five houses of worship have been completed; two others are in progress; and five have been repaired and improved. In some instances, debts which encumbered the churches have been liquidated; and in others, parsonages have been secured. Four congregations, during the year, have undertaken to sustain themselves; and others look forward to an early attainment of the same position.

The Report of this Agency shows, that

even in the State of New York, now comparatively, one of the old States, "the increasing facilities of travel and commerce, the consequent growth of population, the rise in the value of real estate and the staple of manufactures, with the general success of business enterprises, especially in the newer counties, are multiplying fields for evangelical effort, and originating fresh appeals for Home Missionary aid. This Society is regarded as the most reliable instrumentality for meeting these demands. Individual churches and ecclesiastical bodies include its agency in all their calculations for religious progress. So essential has it been, and must still continue to be, that the abstraction of the churches which it sustains, would leave a wide and portentous breach; and the cessation of its beneficent operations would discourage, if it did not entirely arrest, aggressive measures for the future. Consequently, the principles and policy of the Society, we are assured, are the more highly prized by the ministry and the churches, the more nearly they are examined and the better they are understood."

The Board of the Central Agency give their testimony to the qualifications of the laborers in their employ; to their indefatigable diligence, their patience in afflictions, their self-denial, purity and weight of example; as well as the manifold and happy fruits of their culture. Under their ministrations, the pastoral office is becoming more respected, and all the institutions of Christ's house are assuming a character of increasing stability, and, of course, produce richer and more abundant blessings.

#### Western Agency, New York.

REV. JOHN A. MURRAY, Secretary; W. T. SCOTT, Treasurer. Office at Geneva.

The receipts of this Agency—which covers twenty counties in Western New York—have been, for the year, \$8,565 26, besides various sums, amounting to \$2,291 68, which have been forwarded by the donors to the National Society at New York; making the total from this field, \$10,856 94. This is \$1,236 32 more than the income from the same territory for the previous year.

On this general field, *fifty eight* missionaries have been sustained; three of the number deriving the requisite aid through the Missionary Committee of the PRESBYTERY OF ROCHESTER. Sixty six churches, besides neighboring settle-

ments, have enjoyed more or less of these ministrations.

In several missionary districts, although the churches are small and the number of conversions has not been great, there have been such results of a state of special revival, as greatly to strengthen the communities where they have occurred. Family altars have been set up; the prayer meeting, which had become almost obsolete, is an object of interest and attraction; the voice of inquiry after salvation is heard among those without; external facilities for reaching the sanctuary and enjoying its privileges are multiplied; the number of believers is increased, and the order of God's house established. In seven or eight cases, the increase in the number of converts is so great as to warrant their being properly classed as *revivals*. In two instances, from thirty to forty; in another, sixty; and in another, as many as eighty souls are mentioned as the hopeful subjects of renewing grace. The details of endeavor to erect and repair houses of worship possess unusual interest, as showing a growing regard for the public institutions of religion. Striking instances have occurred, in which these efforts were attended with the immediate formation of vigorous congregations, and the establishment of the pastoral relation. During the past year, the wants of the destitute have been brought to light more than in previous years. Large sections, to which emigration was checked ere it had carried in all the institutions which are essential to social order, have been gradually sinking into neglect. The germs of churches which, in some cases, gave promise of becoming many years ago the trees of righteousness that would cover the land with their shadow, have perished. Others are in a deplorable condition, without houses and without preaching; others still, destitute of the ministry, their little places of worship abandoned to errorists or rotting down through neglect. For such communities there is no hope of resuscitation, except by external aid, such as it is the office of Home Missions to furnish. To this work the Agency proposes to address itself. Such were many of the fields which have already been reclaimed by its instrumentality in other days. Many of those which are now so strong that they promise to live and to be abiding blessings in the towns where they are situated, were once as destitute and unpromising as any which now claim the sympathy and kind offices of their abler brethren.

**Western Reserve Agency, Ohio.**

REV. MYRON TRACY, Hudson, Secretary;  
T. P. HANDY, Cleveland, Treasurer.

The receipts of this Agency, the past year, have been \$3,855 35; and \$785 94 have been forwarded from individuals and churches to the Treasury of the Society in New York, making the aggregate of contributions to the cause from this field, \$4,641 29. Of this sum, \$3,868 39 have been expended within the bounds of the Agency.

The number of missionaries who have been in commission on this field during the year, is *forty eight*, of whom *thirty eight* have been sustained by the funds of the Agency. Three have preached in Welsh, and one in German, and have supplied regularly seven congregations composed chiefly of those who could be reached with the Gospel only through these languages.

The churches of this region have not enjoyed, during the past year, a large measure of spiritual prosperity. Three of the missionaries, however, report seasons of unusual religious interest in their congregations, and several others speak of individual cases of hopeful conversion. Tokens of external improvement also are visible. Two congregations have, within the year, provided themselves with parsonages; three houses of worship have been erected, and four others have been materially improved. Two churches have been organized in fields dependent upon missionary aid for the preaching of the Gospel.

This field has enjoyed missionary culture for a longer period than any other in the Western States; and few others in any part of the country contain more precious and enduring monuments of this enterprise. But the population of this region has become comparatively dense, the habits and customs of society have become fixed, and rapid and striking changes, even under the power of the Gospel, are not to be expected, as in the newly settled portions of the missionary field. Adverse influences, moreover, have abounded. The numerous divisions and subdivisions which have taken place among those who formerly cooperated in all religious movements, have retarded the growth of many churches, and postponed the day of their pecuniary independence. The strength and efficiency of others have been greatly impaired by the discussions and controversies with which that region, more than most

others, has been agitated. The churches of this section have also contributed largely to swell the passing tide of emigration that has flowed into the remoter West. In view of these facts, and of the unusual dearth of the special influences of the Spirit, it was not to be expected that the report of a single year of missionary labor would record numerous and striking changes on this field.

But if we embrace in our review a period of ten years, we see that a great work has been accomplished. In 1843, when the present Secretary of the Agency made his first report to the Society, the entire income from this field was but \$582 81, and the whole number of missionaries employed was *eighteen*, only a portion of whom were sustained by the funds raised on the field. The contributions for the last year, as has already been stated, have risen to \$4,641 29, and the number of laborers employed to *forty eight*. Many churches have, during this period, passed from the list of beneficiaries to that of contributors; new fields of missionary effort have been entered, where the good seed of the kingdom is beginning to yield its increase, and a growing interest is manifest in sending the Gospel to the regions beyond. Notwithstanding all opposing and distracting influences, therefore, encouraging progress has been made, and we have but to persevere in our appointed work, with the assurance that, here, as elsewhere, patient continuance in well doing will have its appropriate and abundant reward.

**Marietta Agency, Ohio.**

REV. THOMAS WICKES, Secretary; CHARLES SHIPMAN, Treasurer. Office at Marietta.

Since the last Annual Report, no material change has occurred on the field covered by this Agency. Most of the destitutions to which particular attention was then called, are still unsupplied. The number of missionaries in commission during the past year, is *twelve*, which is but one more than the number reported the preceding year.

The contributions to the treasury of the Agency during this period, have been \$444.04.

These few laborers, though struggling against peculiar obstacles, and unable to meet the full demands of this important field, are cheered by evident tokens that their labor is not in vain in the Lord. Multitudes, scattered over this hill coun-

try of Ohio, as sheep having no shepherd, have been visited and fed; the feeble churches are gradually though slowly gaining strength; the strongholds of error are yielding to the power of truth; and the Gospel, through God's appointed agency, is visibly advancing to its predestined triumph. But this progress must be slow, so long as the means employed are so inadequate. As this territory lies adjacent to the Southern States, it has gathered a population exceedingly diverse in origin, and heterogeneous in character, which is widely scattered among its hills and valleys. Owing, also, to its geographical position and features, it has remained comparatively secluded and neglected, till every species of error and false doctrine has become firmly entrenched. It is only by a continued and greatly increased expenditure of missionary effort that this region can be brought under the predominant influence of the Gospel, and these feeble and languishing churches nourished up to the stature of self-support.

The present aspect of the field presents some peculiar features of encouragement. Exhaustless treasures of mineral wealth, which have been disclosed, are attracting thither an enterprising population. Educational and other kindred interests are awakening new attention, the value and necessity of evangelical institutions are more adequately appreciated, and an increased disposition is manifested to aid in sustaining them. But the laborers are few. A large increase of their number is urgently demanded, to bring this important field under cultivation, and to gather the precious harvest.

#### Cincinnati Agency, Ohio.

REV. HENRY LITTLE, Madison, Indiana, Secretary. E. M. GREGORY, Cincinnati, Treasurer.

*Twenty eight missionaries* have been sustained the past year by the resources of this Agency, which have amounted to \$3,641 93.

The whole amount contributed to the cause of Home Missions during the year by churches and individuals in Ohio, is \$5,408 99; the contributions from Indiana have been \$1,744 04.

The records of missionary labor on this field since the last Annual Report, afford evidence that God has crowned the year with his goodness. The lives of all the missionaries have been spared,

and they have prosecuted their appropriate work with great fidelity and encouraging success. Upon many of the churches in missionary districts God has poured out his Spirit, and the seed for which the husbandmen have watched and waited through many years of toil and self-denial, has sprung up and borne fruit a hundred fold. Some of the revivals reported have been remarkable for their extent and power. It is proper to state, also, that in many of the churches planted and nursed by missionary effort, but now able to sustain the ministry, similar visitations of the Spirit have been enjoyed. "To some of them," says the Secretary, "there has been an accession of numbers, which would have constituted, of itself, a church larger and stronger than our second class churches. Over almost the whole of Indiana, and a large portion of Ohio, we find multitudes of young converts beginning their song of praise, and rejoicing with joy unspeakable; while older Christians, in waiting upon the Lord, have renewed their strength."

A work more silent and unobserved, yet hardly less important, has been accomplished in the more neglected portions of this missionary field. In some of the older settlements, owing to the destitution of religious privileges, error and vice of manifold sorts had gained a frightful prevalence; in others, feeble churches were long since organized, but were left without the preaching of the Gospel, and had become nearly extinct; while other centers of influence had sprung rapidly into existence and importance, along the new routes of travel and traffic. The missionaries have carried the gospel message to such of these points as they have been able to reach; and a good work has been begun. This has been accomplished, however, in most cases, by extending the labors of the missionaries more widely than is compatible with their greatest efficiency.

In order to occupy regularly all the posts where only this desultory labor has been performed, and to make aggressions into the yet unvisited moral wastes, a large additional force of missionary laborers is required. We would join our voice to the appeal of one who has long held a prominent post of observation in this field, and commend the facts it contains to the attention of those whom it most concerns.

"The State of Indiana now numbers one million people, and is advancing in population, wealth, and political importance with great rapidity; and, counting

up the numbers of those who assume the functions of the gospel minister, 'great is the company of preachers.' But without stopping to disparage any, or to undervalue the services of even the most ignorant or the least qualified, let us take a survey of this old missionary ground—once traversed by the faithful pioneer missionary, Father Dickey, now gone to his last reward, and with him by kindred spirits, early in the field, and who yet labor on, many of whom the frosts of age are whitening for the harvest.

"Our churches entirely destitute are not less than 20; many of which, planted by the Home Missionary, and for many years fostered by your Society, are left to languish—it may be to die—for the want of some to break to them the bread of life. Besides, there are vast sections of the country filling up with a dense population, where new churches might and ought to be planted. *But where are the laborers?* Let some of the young men, lingering unemployed around the altars of the East, gird up the loins of their minds with the true apostolic and missionary girdle, and come into this field, and fill our vacancies, or *make places* for themselves, and gather in the wide-spread harvest."

The field covered by this Agency has been divided, and the portion of it lying in the State of Ohio assigned to Rev. MARCUS HICKS, who has recently been appointed an Agent of the Society, to reside at Columbus. Rev. HENRY LITTLE acts as Agent for Indiana, and resides at Madison.

### Illinois.

Rev. ARATUS KENT, Galena, Agent for Northern Illinois.

Since the last Report, the Society has aided in the support of *one hundred and eighteen ministers* within the limits of this State. It has received *contributions* from its churches to the amount of \$3,368 15.

The field assigned to the Agent for Northern Illinois, comprises 23 counties, containing about 250,000 inhabitants. He bears honorable testimony to the zeal and devotedness of the missionaries stationed in that portion of the State, and gratefully acknowledges the goodness of God in the success with which he has crowned their labors. Many of the churches have made considerable advances in strength and contributions towards

the support of gospel ordinances; and a few have enjoyed glorious effusions of the Divine Spirit. Six houses of worship have been erected, four churches have been organized, and materials have been gathered, and much preliminary work has been performed at many points where churches may be organized hereafter.

This Agent has now been laboring in this part of the missionary field for 24 years, and has witnessed and participated in nearly all the prominent events of its religious history. When he entered upon his work as a missionary of this Society, in the spring of 1829, there was not another evangelical preacher, nor an evangelical church of any denomination, on the Mississippi above St. Louis, nor in the whole region now occupied by Northern Illinois, and the States of Wisconsin and Iowa. There are now on the same territory about 350 ministers, and more than 400 churches of the denominations acting through this Society; and nearly all of them have been aided for a longer or shorter period by its funds. Though planted originally in feeble infant settlements, they now occupy the most important centers of influence in this region, and have been foremost among the agencies employed for its moral and religious culture. "Thus," says the Agent, "has your benevolent Association, under my personal observation, contributed vastly to the improvement of society in this portion of the West. It has turned back the tide of error, infidelity and vice. It has cordially cooperated with all kindred agencies. It has promoted the rapid growth of evangelical literature. It has reached forth and gathered up the youth and brought them under the sanctifying power of Sabbath school instruction. It has been foremost in every judicious measure of moral reform. It has everywhere raised up strenuous advocates of Sabbath consecration. It has laid hold of the strong frontier mind, checked its roving habits, subdued its iron will, elevated its depraved affections, and led it in sweet subjection to the Prince of Peace."

The Agent of the Society for Central Illinois, was removed by death, a short time previous to the commencement of the year covered by this Report, and his place has not yet been supplied. Though the progress of the missionary work has been, from this cause, somewhat retarded, yet the reports of the missionaries employed on this field, indicate such a measure of the divine blessing, in multiplying the seed sown, as calls for our grateful

recognition, and encourages to redoubled diligence in our work.

*Southern Illinois* is assuming new interest and importance as a field of missionary effort. Its physical character has been so generally misunderstood, and its moral condition and wants so long neglected, that all efforts to establish there the institutions of religion, are made in the face of peculiar obstacles. More rubbish must be removed, and more labor expended in preparing the soil to receive the good seed of the kingdom, than in most other fields. But through the joint agency of secular enterprise and missionary effort, a rapid change is going forward. Many places where no preaching but that of "another Gospel" had ever been heard, and which had become notorious as the haunts of wickedness, have been brought under religious culture, the feeble churches are gathering strength, the prevalent vices of the community have been in a measure checked, and a brighter day is dawning upon this neglected portion of the missionary field. The Society has been seconded in all its efforts by the efficient Missionary Committee of the Presbytery of Alton, which comprises the 39 Southern counties of the State. The churches of this Presbytery have also contributed during the year \$570 15 towards the support of the missionaries laboring within its bounds.

The churches of this State have recovered in a great measure from the depressing effect produced by the repeated failure of the crops, and are now exposed to new difficulties and dangers from causes of an opposite character. Times of abounding worldly prosperity have returned; vast schemes of internal improvement are undertaken; the stagnant mind is quickened; new avenues to wealth are opened, and the thirst for it is stimulated; new temptations to Sabbath desecration, and other forms of vice, are created; immigration of the worst class is invited, and all the agencies of evil are plied with desperate activity. If the standard of the Gospel is to be reared against the intruding tide of error and wickedness; if the mighty resources and energies of this State are to be employed for Christ, and the advancement of his kingdom and glory in the earth, the churches must not withhold their hand from the work which they are performing there through the agency of this Institution, but prosecute it with increasing vigor, and on a more extended scale.

## Missouri.

REV. WILLIAM HOMER, Secretary. GEORGE K. BUDD, Treasurer. Office at St. Louis.

In this State *thirty missionaries* have been employed during the past year. Though several new appointments have been made, yet, in consequence of removals, from failure of health and other causes, the whole number of laborers in commission exceeds by only *one* the number reported the preceding year.

The *receipts* of this Auxiliary for the past year have been \$1,209 56, and the whole amount of contributions to the cause of Home Missions from the State is \$1,369 86.

The records of missionary labor which have been received by the Society from this field since the last Report, contain abundant evidence of the fidelity and zeal of those who have been acting under its commission, and of the signal blessing of God upon their labors. Revivals of religion have, perhaps, been less frequent than during the year preceding; yet in all parts of the State, which have enjoyed missionary labor, visible progress has been made. On the western borders of the State, society has been deluged with the tumultuous tide of emigration to the Pacific coast; but God has enabled his servants to lift up and hold up a standard against it; and on a few of the congregations he has shed plenteously the effusions of his Spirit. It appears from the report of the Secretary, who has made extensive tours of observation in different parts of the State, that many of the most formidable obstacles to the progress of truth are slowly giving way; prejudices are softened; "Slavery, that dreadful power which paralyzes industry and enterprise, is evidently waning before the intelligence, morality and progress, by which the present is distinguished; a healthful moral influence of great value is exerted, and thus much good is accomplished."

Yet there are peculiar hindrances to the establishment and permanence of gospel institutions in this State. In addition to that just referred to, the immense immigration from the continent of Europe is introducing a frightful amount of infidelity, intemperance, profanity, and Sabbath desecration. Owing to its position, on the frontier, it is the thoroughfare and temporary resting-place of a vast and motley multitude on their way to the promised land of Mormonism, and to the land of gold, who scatter everywhere the

seeds of moral pestilence in their path. For the ability to cope in any degree with these difficulties, the churches of this State are dependent mainly upon the aid which this Institution affords. On this subject the Secretary testifies as follows: "Missouri owes a debt of gratitude to the American Home Missionary Society, surpassed by that of no other State. From the first existence of the Society, twenty-seven years ago, to the present time, the aid extended has been constant, prompt and liberal. Of the 56 churches connected with the Synod of Missouri, two in the city of St. Louis are all that have not solicited and received missionary aid. Let the beneficent hand thus extended be now withdrawn, and of the 38 ministers scattered over this State, and composing the four Presbyteries of this Synod, three-fourths would be compelled to seek other fields, or to resort to secular employment for support."

"Yet we are deeply and painfully impressed with the necessities and destitutions of this great State. It is now divided into 106 counties, 80 of which are without the ministrations of the Gospel, bymen in our connexion, and many other countries have but a partial supply. We believe that Missouri has elements of greatness not surpassed by any State in the Union. Its partially developed fertility of soil, its inexhaustible stores of mineral wealth, its vast facilities for commerce and manufactures, its extensive system of railroads, not only crossing and recrossing it, but extending from ocean to ocean—works now in progress and soon to be completed—give to Missouri a position of importance not yet estimated. Though our sons and daughters, by thousands, are finding a home on the Pacific coast, yet such is the immigration to our borders from other States, and from almost every nation on the globe, that our increase is nearly ten per cent. yearly. Let our population become as dense as that of Massachusetts, and we shall have 8,500,000 inhabitants. Yet this State is capable of sustaining a denser population than the Bay State. What shall be the character of these coming millions, and who shall rule them? Shall this greatness and wealth be laid at the feet of Christ, or shall this be the empire of Mammon, infidelity, corruption and death? Let the patriot and the Christian answer; *and they must answer soon.* Nothing short of a *gospel ministry* in the self-denying, patient toil of faith, under the constraining love of Christ, can secure the prevalence and permanence of the institutions of the Gospel, and the elevation and salvation of the

millions of this great Valley of the West."

### Michigan.

REV. CALVIN CLARK, Marshall, Agent.

The number of *laborers* under commission from the Society, in Michigan, during the year, is *eighty*, and the amount *contributed* to its funds by churches and individuals in the State is \$2,980.

Large accessions have been made to several of the missionary churches, as the result of revivals which were enjoyed during the previous year, and several others during the last year have enjoyed precious seasons of refreshing from the presence of the Lord. Four houses of worship have been erected by missionary churches—three of them in important centers of influence, one of which is the capital of the State. A few among the many destitute sections of the State have, within the year, been supplied with the preaching of the Gospel, and under its faithful ministrations the wilderness and the solitary place have become glad. But the demand for additional laborers is still urgent. Five counties are particularly mentioned as affording inviting fields that should be occupied without delay. The valley of the Muskegan, on the northern frontier of the white settlements, containing nearly 2000 inhabitants, is almost entirely destitute of the preaching of the Gospel, in connection with any denomination.

The history of the missionary enterprise in this State, and the present aspect of the field, present abundant encouragements to the more vigorous prosecution of this work.

In 1830 the Territory of Michigan contained a population of 30,000 souls. There was not, at that time, a settled pastor, and but one Protestant house of worship in the Territory. The only ecclesiastical body was the Presbytery of Detroit, which contained six ministers and six churches. The first Congregational Association was organized in 1837. The ecclesiastical bodies have multiplied to 13 or 14, and the churches,—Presbyterian and Congregational,—to about 200, nearly all of which have been planted by the agency of this Institution. Many of these churches are not only self-sustaining, but efficient helpers of the cause to which they owe their existence, and of every other beneficent agency. In addition to the \$2,980 contributed the past



year to the cause of Home Missions, more than \$3,000 have been paid into the treasury of the American Board of Commissioners for Foreign Missions, and corresponding sums to other benevolent Societies.

The change that has taken place in the general tone of public morals is no less striking. For several years after the State was settled, it was a common remark that the Sabbath had not yet crossed Lake Erie. There is now a growing reverence for that day in the community generally; the doctrines of the Bible, as preached by the missionaries of this Society, are held in higher esteem; the pastoral relation is more fully appreciated and more generally sought; Bible class and Sabbath school instruction receive increased attention; and all the other agencies wielded by the church and the ministry for the moral improvement of society, are gaining increasing favor and influence.

The Secretary calls attention to some facts which enhance the importance and claims of this State as a field of missionary effort. A large portion of it is yet a wilderness, the home of the deer and the otter, the great hunting ground of the remnant of the tribes that have roamed over these wilds. But, owing to the increased railroad facilities, the tide of immigration which has hitherto flowed around this State, is now flowing into it, and spreading itself over its vast northern wilderness.

Congress has recently made an appropriation for the construction of a ship canal around the Sault St. Marie, which will unite, by a navigable channel, the waters of Lake Superior with those of the Atlantic, and the resources of copper, iron, timber, and fish, which will be opened to the world, will soon cover the waters of this vast inland sea with an extensive commerce, and line its shores with an industrious population. Already there are earnest and unanswered calls for ministers of the Gospel, from several settlements in this region; and this whole State has never, perhaps, presented a more urgent appeal than she is now making for the vigorous prosecution and rapid expansion of the missionary work.

#### Wisconsin.

REV. DEXTER CLARY, Beloit, Agent.

The Society has had in commission in this State during the past year *eighty-three missionaries*, who have supplied regularly 119 churches, and preached statedly at many other points where organized

churches do not exist. Seven of these missionaries have preached to congregations of Germans, five to Welsh, and one to Norwegians.

The *contributions* of the churches of this State to the funds of the Society have amounted to \$667 03.

The record of missionary labor on this field for another year furnishes gratifying evidence of a wise and efficient husbandry, and of the presence and favor of him who alone giveth the increase. The Agent states that more than seventy of the churches have enjoyed seasons of special religious interest, as the result of which accessions have been made to the number of about 500 souls. Many of the churches are recovering from the pecuniary depression under which they have suffered for several years; and the friends of Zion are greatly encouraged in their endeavors to lengthen her cords and strengthen her stakes. Sixteen churches have been organized, and two that have hitherto been dependent upon missionary aid have undertaken the support of their own pastors. Unusual interest has been awakened in the work of erecting houses of worship, and during the year eight have been completed, and ten others are now in process of erection. Nearly one hundred, however, of the churches of this State, are still destitute of edifices dedicated to the worship of God.

The circumstances under which the missionaries on this field are called to prosecute their labors, are such as require them to make full proof of their ministry. A larger proportion of the population than in most other western States, is composed of foreigners. Of these, the Germans are most numerous and influential. Refugees from civil and religious despotism, they associate all forms of church organization with the instruments of oppression in the old world, from which they have fled, and which they hold in intense abhorrence. The refined Pantheism which they have learned in Germany, here degenerates into downright Atheism, which manifests itself in avowed hostility to the Church, the Sabbath, the Bible, the cause of Temperance and the institution of marriage. Not less than five newspapers, published in the German language, are of decidedly infidel character. The missionaries of this Society have been foremost in all efforts to check the diffusion of this malignant poison, and are recognized as among the most efficient conservators of the cause of learning, morals, and vital Christianity.

The Agent of the Society for this State, urges its claim for a large addition of missionary laborers. "Between 20 and 30 churches are now destitute. In several other fields, each of which is inadequately supplied by one missionary, the services of two are urgently demanded. Villages are springing up where railroads have been, or are soon to be constructed, and should be early occupied. Settlements are being made on the Mississippi, Bad Axe, La Crosse, Black and Chippewa rivers, extending from the mouth of the Wisconsin to the St. Croix river, a distance of 250 miles. This region comprises five counties, and contains but one missionary. It affords an ample field for several more. On the Wisconsin River and its tributaries, is a district extending northward from Portage 150 miles, and including Adams, Portage, and Marathon counties, with 4,000 or 5,000 inhabitants, in which there is but one missionary. In the whole region lying between the Wisconsin and Wolf Rivers, called the 'Indian Lands,' there are two missionaries to a population of 4,000 or 5,000 souls. Other portions of the State are equally destitute."

On the same Agency which has planted the churches and supplied the ministry of the older settlements of this State, rests the responsibility of following these pioneers into the remoter wilderness, and gladdening their hearts and homes with the messages of the Prince of Peace.

#### Iowa.

REV. JULIUS A. REED, Davenport, Agent.

*Fifty five missionaries* have been under appointment in this State since the last Report, which exceeds, by five, the number sustained the preceding year. The contributions to the treasury of the Society, during this period, have been \$546 70.

The whole number of N. S. Presbyterian and Congregational ministers in the State, who are acting as pastors or stated supplies of churches, is 65, and the number of churches in the same connection is 81. Of these, seven are self-sustaining, and thirty one are provided with houses of worship. One church has assumed the entire support of its pastor within the year, and thirteen church edifices have either been completed, or are now in process of erection.

In consequence of the efforts made for the last-mentioned object, and of the heavy losses which many of the churches have sustained from emigration to California and Oregon, the amount of pledges

for the support of the ministry has not increased as much as was hoped; yet a considerable advance in this respect, has been made.

As the State has now partially recovered from the effect of the repeated failure of the crops, and of the devastating floods by which it has been impoverished; and as its resources are being rapidly developed, and its wealth increased by internal improvements, the churches, it is believed, will be enabled to contribute more largely hereafter for the support of gospel institutions.

Several of the missionary churches have enjoyed, during the year, seasons of spiritual refreshing, by which large accessions have been made to their numbers and strength, and thus their stability and influence for good have been greatly increased. Others, not thus favored, are gradually overcoming the peculiar difficulties incident to their frontier position, and are advancing in all the elements of stability and influence.

There is yet an extensive missionary field in this State, to which the efforts of this Society, and of the denominations acting through it, have never been extended. More than 20 counties, containing a sufficient population to require missionary culture, are yet unsupplied with the stated preaching of the Gospel by ministers of these denominations. Four of these counties have a population ranging from 3,500 to 7,000; ten others have an average of 1,000 each, and the remainder not less than 500. The Agent, who is familiarly acquainted with the religious condition of the State, declares, that twenty six ministers are needed at once to supply organized churches, and other fields that, by neglect, are constantly becoming more difficult of cultivation; and that 40 additional missionaries could now be fully and economically employed.

In regard to the prospective growth and claims of the State, he adds as follows: "The wave of emigration from New England, New York, and Northern Ohio, has hitherto spent itself in Wisconsin and Northern Illinois, because the communications by steam all terminated on the Lake shore. But two railroads have already approached within 80 miles of the Mississippi, and in another year will reach it. Iowa will then be within 60 hours of New England. It is confidently expected that within two years railroads from the Lakes will communicate with the Mississippi, opposite to this State, at four, if not six, different points, and that in three years there will be a continuous railroad communication

from the heart of Iowa to the Atlantic ocean. These improvements will increase our population at a rapid rate. But from what source is this multitude to be supplied with the preached word? Unless the rate of ministerial supply be far greater than it has been hitherto, the consequences must be fearful."

### Minnesota.

This region, though long associated with missionary toil and enterprise, is now entering upon a new era as a field of evangelical effort. It was discovered and explored nearly 200 years ago by missionaries of the Romish Church, who sought to convert the powerful tribes of savages who dwell near the head waters of the Mississippi, to their faith. The first Protestant mission within the present limits of Minnesota, was established by the American Board of Commissioners for Foreign Missions among the Ojibwa Indians, twenty years ago, at Sandy Lake, 250 miles by land north of the Falls of St. Anthony. Soon afterwards, another mission was established among the Dakotas, on the west bank of the Mississippi, a few miles below the Falls. By the purchase of the lands belonging to these tribes, and their consequent removal, all the missionary stations of the American Board of Commissioners for Foreign Missions in this portion of the Territory, have been abandoned. In 1849 a Territorial Government was organized; and in the same year two missionaries commenced their labors there, under commissions from this Society;—one of them at St. Paul, and the other at Stillwater. Two additional laborers were sent to the Territory in the following year; one of whom was stationed at the Falls of St. Anthony, and the other at the junction of the St. Croix and Mississippi rivers. In all the places occupied by these missionaries, churches have been organized, which are exerting a wide and growing influence in forming the moral and intellectual character of these infant communities.

The discovery of gold in California, and the temporary diversion of the tide of emigration from its wonted channels, operated as a temporary check upon the growth of this Territory; but during the last year it has received a large accession to its population from the Eastern States. Two additional missionaries have also been commissioned for this field, one of whom occupies the same post, and minis-

ters to the same churches, in connection with which he has long labored as a missionary of the American Board of Commissioners for Foreign Missions. The Indian members of these churches, however, have removed with their tribes to their new homes in the neighborhood of Lacqui-parle. The other missionary supplies the destitute settlements on the Mississippi, from the Falls of St. Anthony, northward, to Sank Rapide, a distance of 90 miles.

Within the past year, a treaty has been ratified by the Senate of the United States, which has opened to settlement by whites, the valley of the Minnesota for several hundred miles; and numerous claims have already been made as far westward as the mouth of the Blue Earth River. The climate, productions, and physical features of this Territory, give it some peculiar attractions to emigrants, especially those coming from portions of the East which lie upon the same parallels of latitude. Its comparative exemption from some of the diseases which prevail in other portions of the West; its numerous lakes and streams of pure water; its extensive forests of maple and pine; its immense water power; its beautiful and fertile prairies, are drawing thither a class of hardy and industrious emigrants from the East, who desire to transplant, in this remote wilderness, the social and religious institutions under which they have been reared. The seed time is now; and there is, perhaps, no part of our country which, under a prompt and efficient culture, will yield an earlier and richer harvest.

### California.

The missionary work in California has shared, to some extent, in the strange vicissitudes which society there has experienced. Soon after the accession of this territory, in 1848, and before the discovery of its mines of gold was announced at the East, two missionaries were commissioned for this field, and sailed in the autumn of that year. They found that nearly the entire population had forsaken their homes for the ravines of the mountains; and for a considerable time the state of society was such as to render questionable the expediency of further missionary outlays. But in 1850, a State government having been organized, and society having assumed a more permanent form, three additional laborers were appointed. The Committee then resolved to await, for a time, the result of these

experiments, and of the strange events which were occurring on that coast.

Within the last year, the claims of California as a field of missionary effort, seemed to assume new urgency. It had been admitted into our National Confederacy as a sovereign State; gold-getting, from a wild and headlong passion, had become a regular occupation; thriving towns and villages were springing up, and the farming districts were becoming occupied with the families of permanent settlers, needing and demanding the privileges of the Gospel. Tens of thousands of foreigners, too, were flocking thither from South America, Europe, China, and the islands of the Pacific. The labors of the missionaries already in the field, had been signally successful. In San Francisco, San José, Marysville and Nevada, flourishing churches had been gathered, commodious houses of worship erected, and the entire support of the missionaries assumed by the people to whom they ministered. Urgent appeals were made by these brethren, in behalf of important towns, some of them entirely destitute of evangelical preaching, though containing several thousands of inhabitants, where ministers of suitable qualifications would find an ample field, and, after a short period, a competent support.

In these circumstances, the Committee considered it important to send a large reinforcement to this field. Accordingly, six missionaries were commissioned, and sailed with their families from New York, in the ship *Trade Wind*, November 13th, 1852. Their lives were exposed to extreme danger, from a fire in the ship, which occurred off the coast of Brazil; but the passage was otherwise prosperous, and they arrived at San Francisco in good health, on the 24th of February. The individuals composing this company, and the stations to which they have been respectively designated, are as follows:—*Rev. Edward B. Walsworth* supplies the church at Marysville, made vacant by the failure of the health of *Rev. Mr. Brayton*; *Rev. Samuel B. Bell* is stationed at Oakland, on the eastern shore of the Bay of San Francisco; *Rev. William C. Pond* occupies a destitute field in the northern suburbs of San Francisco; *Rev. Silas S. Harmon* is stationed at Sonora, in the Southern Mines; *Rev. John G. Hale* at Grass Valley; and *Rev. James Pierpont* at Placerville.

Most of the places above named are new but important fields, where the ground is to be cleared and the foundations of the spiritual temple laid by the missionaries; but they have been cor-

dially received, and it is believed that they will be sustained, after a brief period, by those to whom they minister. The experience of those previously sent out justifies this expectation. The churches which they have planted have not only relieved the Society of all pecuniary responsibility for their support, but have already begun to return its benefactions. And these are but the first fruits of an abundant harvest. The work to be done in this field by missionary agency is one of peculiar difficulty, and involves much pecuniary expense. But if its claims are promptly and liberally met, if the fountains of influence which have been opened among these mountains are made pure, if the church, like the prophet at the streams of Jericho, shall go forth to the spring of the waters and cast the salt in there, the streams that will issue thence shall clothe those distant shores with moral verdure and beauty, and bear the ark of salvation to the perishing of other lands.

#### Oregon.

The circumstances which have hitherto operated unfavorably to the missions of this Territory, and prevented an earlier reinforcement of them, were adverted to in the last Annual Report. The liberal grant of land by the Government to actual settlers, still operates to separate the inhabitants so far from each other that they are not easily associated in religious efforts. This difficulty, however, has been partially obviated by increased facilities of intercourse, and by the large immigration which has taken place during the past year, by which the size and importance of some of the business centers have been increased. In view of these changes the Executive Committee have deemed it important to send additional laborers to this field. Accordingly commissions have been granted to *Rev. Obed Dickinson*, and *Rev. Thomas Condon*, who sailed from New York in the *Trade Wind*, on the 13th of November last, and arrived in Oregon on the 3d of March. The former is stationed at Salem, the present capital of the Territory, and the latter at St. Helens, on the left bank of the Columbia, a few miles below the mouth of the Willamette.

*Rev. Mr. Lyman* has continued his labors at Portland, which is situated at the head of navigation on the Willamette River, and is at present the most important place in the Territory. A church of twenty members has been organized,

and a commodious church edifice erected at an expense of \$6,400. This church is recovering in some measure from the effect of the dispersion which followed the enactment of the "Land Law," and its influence is already widely felt in behalf of the cause of temperance, education, and every effort to promote the well-being of society.

*Rev. Mr. Atkinson* who is stationed at Oregon City, twelve miles above Portland, has spent a portion of his time the past year in an effort, at the East, to procure the endowment of two literary institutions, which are regarded as vital to the interests of the cause of education in the Territory. Not the least important among the manifold labors of the missionaries have been their efforts to establish these and other institutions of learning, which, with the blessing of God, shall shed the light of science and religion over these shores for centuries to come.

The present population of Oregon is estimated to be 25,000. They are widely scattered so that but a small number in most cases can be reached by each missionary. They are to be found along the shores of the Straits of De Fuca and Puget's Sound. They have penetrated the forests around the cascades of the Columbia. They have spread themselves over the fertile valleys of the Cowlitz and the Willamette. Settlements have been commenced on the banks of the Umpqua, and even to the boundary of California. In eight counties south of the Columbia River, comprising two thirds of the Territory, there were, a few months ago, but two Congregational and Presbyterian ministers. In three of them, which include the populous mining districts, no minister of any denomination was laboring. The whole region north of the Columbia, which has recently been constituted the Territory of Washington, was in a like state of destitution.

It is stated that not less than 10,000 immigrants entered Oregon in 1852, and it is confidently expected that the immigration will increase for many years to come. This expectation seems to be justified, not only by the natural features of the country and the strong inducements held out by the government, but by the peculiar relations which this region sustains to California. Upon its fertile prairies, its extensive fisheries, its gigantic forests, its beds of iron and coal, California must depend for some of its most important staples. Consequently labor and capital will find ample employment and a rich reward. To supply the

religious necessities of the tens of thousands who are gathering there,—to plant over all these hills and prairies the tree of life, under which successive generations shall sit, and from whose fruit they shall be fed, is an end worthy of the continued and increasing effort of this Institution, and calling for the prayers and coöperation of all who love the cause of Christ.

## CONCLUSION.

The completion of another annual survey of the work of this Society, impresses the Committee afresh with a sense of the solemn vastness of the charge committed to them. The fields they attempt to cultivate are so many and so wide; the people for whom they labor are so numerous and diverse; the obstacles to success so formidable; and the time allowed them for this great work by the speed of events, is so brief, that they stand almost bewildered by the awfulness of their trust. How little could our fathers, the venerable founders of this Institution, have conceived of what Home Missions were to become! However widely extended the indirect influence which they hoped their beloved Society might ultimately exert, their anticipations of its *direct* action never swept over so vast an area, as it now pervades. The very name which they gave their association, when they baptized its infancy in tears of believing hope, shows that they expected its sphere would be almost exclusively domestic. They did not imagine the "Home" for which they sought to provide would comprise so much that was then foreign in its origin and character. In their visions of their country's increase, they saw chiefly their own sons and daughters moving forth to extend the boundary of their homestead by slow accretions on its western edge. They dreamed not that the addition to our numbers from abroad, instead of resembling the percolation of individual drops, would so soon become the rushing tide of a river. They could not have believed, had one declared it to them, that four thousand miles distant, and yet upon our own shores, at a point quite unknown to commerce and to fame, we should now have a seaport, the third if not the second in importance on this Continent, and perhaps the fifth in all the world; and raised to this distinction in six short years. The originators of this enterprise were moved

by a noble and expansive philanthropy; but large as were their aims, the purposes of God were larger still. They meant this Society for America; HE meant it for the world—to develop here a spirit of evangelization and a system of measures, which should perform a Foreign Missionary work at Home and upon our own soil. The slow process of sending abroad the agents and apparatus of evangelization was too tardy to meet the exigencies of European society; something immediate in its action was needful. Nor would the old world in its present state of political convulsion be a field suited to the dissemination and growth of a spiritual piety.

The plan of Providence, therefore, was to transport myriads of foreigners to a land of mental, religious, and political freedom, where his grace had been making ready for their reception institutions, through which they might enjoy the saving influence of a pure Gospel. How else could the nations of Continental Europe hope for this blessing for many long years to come? Over all the lands from the Baltic to the Mediterranean, and from the Atlantic to the Black Sea, there spreads one wide malaria of Romanism, or of what is scarcely less devoid of spiritual life, Romanized Protestantism. Everywhere, the eye beholds the organized impostures of the Great Mystery of Iniquity, adorned by art, sanctified by solemn rites, enshrined in imposing cathedrals, venerable for age, and supplying to the soul a religion of sentiment and of the senses, instead of that which changes and sanctifies the heart. Into this the people are born; surrounded by it they live and die. It is mixed with all the scenes of life; it attends them in the haunts of business, to the house of feasting as well as to the house of mourning. It allows the subject thousands to trust in nothing else, to know nothing else. To doubt is a crime; and how then shall they discuss or reform the evils of the system under which they are in bondage? Of education, this system claims the supreme direction; it prescribes the limits within which inquiry shall be repressed; it seals up the fountains of knowledge, or drugs its waters with narcotic elements. A power behind the throne, and greater than the throne, it instills the spirit of despotism into the State; and then guides the application of that despotism to crush the spirit of liberty and to roll back midnight upon the awakening nations. The spirit of the Reformation has well nigh fled; and the churches planted by the Reformers, grown

weary of the unceasing struggle against the prevailing taste and genius of the people, seek repose by concessions to the surrounding formalism, lose their spirituality, surrender their Sabbaths, and lapse into a condition but little better than Popery itself.

Where, in such circumstances, can a movement for evangelical piety begin? Or how, against the leagued forces of Tyranny and Jesuitism, can it make headway? Without doubt, the day will come, when enough of vital truth shall insinuate itself into the hoary structure of European society, to explode the fabric and leave room for building again on better principles. But that day is distant; generations may first pass away. Long and desperate will be the struggle before Oligarchy and Priestcraft shall yield to freedom and truth; and terrible must be the social convulsions that attend the overthrow. Behold! then, the wisdom of God in the events that move the people of the old world, in uncounted thousands, to seek a refuge in this land, under a system of moral agencies that could never reach them in their original homes. Thus, in the wonderful arrangements of Heaven, our Home Missions become missions to the dwellers on the banks of the Danube and the Rhone; we set up our schools, our presses, and build our churches for Savoyards and Austrians; and distribute God's holy word, and preach without fear of chains and prisons, to the subjects of the King of the Sicilies, and even of the Grand Duke of Tuscany.

In these successive steps of expansion, by which God is magnifying the mission of his Gospel in America, we see unmistakable tokens of his design to use this Society, and such as this, for greater ends than it has ever yet attained. Its supporters do not merely *hope* for this; they *expect* it with rejoicing confidence, which increases with every new development of this wondrous age. And in view of the probable connection of their own imperfect agency with the mighty working of divine power, in rendering our land Immanuel's, they recognize the call of Heaven to greater singleness of motive, warmer zeal, and more perfect consecration of themselves to this holy enterprise. It is a great, a solemn work, thus to put forth the hand in the moral infancy of so great a people, to mold its character and destiny; and woe be to those entrusted with this responsibility, if the work be marred by their rashness or left undone through their neglect! Let it, then, be our fervent prayer, that while this Society is enlarged and strengthened,

its agents multiplied and its means increased, Infinite Wisdom will guide its counsels, and lead it on through a long career of hallowed enterprise and usefulness, until the day when the "MOUNTAIN OF THE LORD'S HOUSE SHALL BE ESTABLISHED IN THE TOP OF THE MOUNTAINS AND EXALTED ABOVE THE HILLS, AND ALL NATIONS SHALL FLOW UNTO IT; AND MANY PEOPLE SHALL GO AND SAY, COME YE, AND

LET US GO UP TO THE MOUNTAIN OF THE LORD, TO THE HOUSE OF THE GOD OF JACOB!"

In behalf of the Executive Committee,

MILTON BADGER,

CHARLES HALL,

DAVID B. COE,

*Secretaries.*

## Missions on the Pacific Coast.

### OREGON.

*From Rev. G. H. Atkinson, Oregon City.*

#### Return from the Atlantic States.

It is generally known to the christian public, that Mr. Atkinson visited the East last season, in promotion of the cause of education, and returned early in the present year, accompanied by several teachers. A communication, apprising his friends of his arrival, bears date March 2d, 1858. The following are extracts.

Our journey from New York to Aspinwall was pleasant; but across the Isthmus it was very laborious and debilitating, besides being dangerous to life by reason of exposure to rains, mud, and intense heat, miserable fare, worse lodging, pestilential malaria, and contagious diseases. Our danger was greater, because we came into Panama wet, and had no change of clothing, as our baggage was delayed several days. The yellow fever had made its appearance there, and all who knew it determined to go on in the first steamer. The "Oregon" was crowded. The fever appeared aboard, and our ship was a hospital all the way to San Francisco. We lost fifteen passengers, most by this fever, others by a kind of cholera morbus. Providence favored us. In the Gulf of Tehuantepec we encountered unusually heavy head seas, and one day strong wind. This proved to be a powerful and almost universal alternative, by causing sea sickness and its results. Few, if any, severe cases of fever occurred afterwards. I was attacked, four days out from San Francisco, but it was from being much with the sick. One of our

party, a young man, the strongest of us all, died before reaching Acapulco. He had been a kind and efficient helper over the Isthmus, and had won the esteem of all by his noble qualities. It was hard to tell him that he must die, and to bury him beneath the waves. He wished to live, but finally gave himself up to God's will, regretting that he had not lived as a Christian, and praying for himself and his mother, brothers, and friends. When we think of him it gives us pain, for we are unwilling to feel that he has gone from earth. The deaths of others—some young men and young ladies, and some parents—were very sad, as they occurred one after another, but they all impressed me with the value of the christian faith. The want as well as the possession of it taught the same lesson. I was particularly interested in a remark made to the ship physician by an English gentleman, who was taken sick. "Doctor," said he, "I want you to do all you can to save my life. I am not afraid to die. I trust that the Lord Jesus Christ will receive me; but duty to my wife and family of eight children requires me to live if possible." He died after twenty four hours. As calmly as one falls asleep, he slept in Jesus.

The voyage is over, and we rejoice to be free again; I, especially, rejoice to be with my family after so long an absence.

#### Business Prospects.

Society is much the same in outward appearance as during the previous winter, only that immigration gives us many new faces for old ones. I observe in some localities more intemperance. It is so in this place. Business is good, especially lumbering. We are becoming more and

more firmly knit to California by the increasing interchanges of commerce. Oregon seems to me more important than ever. Men of the world are wise in their generation, and they are looking to our Territory as abounding in resources, which must be developed by *labor*. They are investing here. We *must create* wealth, which is in fact wealth only by laborious production. This will give us a basis and develop a character and strength superior to mines of gold. This process is now observable; indeed, it has long been thus; mining only interrupted the course of life and trade. Our immense forests, our noble rivers and beautiful waterfalls, our broad prairies and open lands, our coal fields and iron mines, and our extensive and varied fisheries, all combine to invite the industrious and frugal, and *we want no others*, to come among us. Our population is now more of the stable and less of the moving class. As philanthropic and christian men, we want to educate and train up this people in a religious manner. Many are far from it now.

#### Effect of the Land Claims.

The sparseness of the people—for their settlements extend from the Straits of De Fuca on the north to 42° south—isolates many from all educational or religious privileges. The large land claims so separate families from one another, that the free school system is inoperative. The amount to be done to get settled and comfortably fixed; the opportunities for making money; the feeling of many ignorant parents—that *they* have got on well enough, and their children can—all tend to lower the standard of education, and convert the children to *barbarism*. Nature inclines so little upward, even in this respect, that such conversion is easy.

The same causes operate to depreciate religion. To-day a man, in asking for a preacher for his place, said: "We want a strong man and a good speaker; one who can *interest*, for we have been so long without preaching, that there must be something to interest strongly, or the attention cannot be arrested and held." It is even so. Men, herding together without domestic life, become boorish; families, without a Sabbath, become hardened, and the children run wild in sin and think it no harm.

To prevent as much as possible both evils, we must have some *light-houses built*. We *must* have a few well-established institutions of learning, both for

males and females; and then, as speedily as may be, show to as many parents as we can, the advantage of disciplining and storing the minds of their children. We must in these institutions raise up teachers from among the people; we must have as many steady churches and as much regular preaching as we can at every point.

Oregon has no competitor on this coast. She is allied to California as no other portion of the coast can be. The whole coast of Mexico, Guatemala and New Granada, is very destitute of everything California wants. We can and must furnish supplies, then, at an advantage over every state in the Union. These facts give a prospective value to this Territory, which the dullest vision cannot fail to behold.

#### Arrival and Location of Missionaries in Oregon.

In the Home Missionary for May, we announced the arrival, at San Francisco, of the missionaries who went out in the "Trade-Wind" to the Pacific. Two of that band, Rev. Messrs. DICKINSON and CONDON, with their families, remained at San Francisco but a single night, and then proceeded to Oregon. Their safe arrival at the end of their voyage is communicated in the following correspondence:—

I am very happy to say that Brothers CONDON and DICKINSON, with their wives, arrived at Portland on the evening of the 3d inst. in good health. Brothers LYMAN and CONDON came up yesterday to see me. They are here four weeks sooner than I expected. One narrow escape from a destructive fire, is the only apparent danger of their journey. Bro. C. represents it as pleasant all the way.

It is now proposed to have Brother CONDON locate at St. Helens. Brother LYMAN will go down with him, and if things are as favorable as we have reason to suppose, he will take Mrs. C. down soon. It is on the Columbia, and the depot of the Pacific Mail Steam Company's ships. Ships of large draught can get there, and not higher very easily. It has increased one half since May last.

Brother DICKINSON and wife will come up to-day. They will probably remain with us a week or two. I have had conversation with gentlemen from the Rogue River and Umpqua regions. There are several towns in the former, made by miners; one of a thousand people. They



are yearlings now, and it is doubtful how much longer they will live; a few months will determine. The towns in the Umpqua are small yet. The farming region is important. These things being so, we are of opinion that it is better to occupy established points in the older counties first, especially as some on whom we relied have discontinued their labors in them. Brother GOODALL, who was preaching at Salem, and who had organized a small church there, is about removing to another part of the Territory. That town is now the capital. It is in Marion County—one of the richest and most populous in the Territory. It is the place in which the University of the Methodist Episcopal Church is located.

These facts, with others that I could name, lead to the stationing Brother DICKINSON at Salem, and of Brother CONDON at St. Helens. We must defer occupying more distant points until the other brother or brethren arrive, whom I hope you will send in the autumn or winter.

I have the pleasure to commend the agents and officers of the Pacific Mail Steamship Company, and of the United States Mail Line, for their urbanity and kindness to myself and party during our journey. Their line is sure and safe.

#### Expensiveness of Living.

The impression is quite prevalent at the East, that the day of inordinate expense of living is over on the western coast; but the following statement will show our friends that the good we are endeavoring to accomplish by missions, in that region, is not to be achieved without great cost.

Expenses are very great in this country. Flour is \$12 per cwt.; butter, \$1 per pound; beef, 22 cents per pound; ham, 37½ cents per pound; milk, \$1 per gallon. Freight is more from San Francisco to this place than from New York to San Francisco; and more from Portland to Salem and Albany, sixty and eighty miles above us, than from San Francisco to Portland, or even from New York to Portland. Cartage is at the same high figures.

The emigrants have had a hard time, but they soon acquire the notions of the country, and charge as much as others. I am not living within my means, and cannot for some time. Still I will not go upon a claim, as is commonly done, and practically give up the ministry.

*From Rev. Thomas Condon, Portland, O. T.*

You have doubtless been informed by the California brethren of our arrival there with them. We stayed but one night on shore at San Francisco. The "Oregon" steamer lay at the dock to which the "Trade-Wind" was moored and about ready to leave—thus were we saved much expense and some time. Through Brother WILLEY's unwearied efforts our pecuniary arrangements were pleasantly adjusted, our departure facilitated, and our faith in God's directing hand, we trust, confirmed and freshened.

Our voyage from San Francisco hither was a very pleasant one of four days. We found hospitality with a warm christian greeting and welcome from Brother LYMAN.

The sketches of Oregon scenery which we have so often read, I am prepared to say were not overdrawn.

Our voyage to San Francisco was one of one hundred and two days, and, with the single exception of the day of the fire—of which you have been informed—was one of continued comfort. We all wish the world knew Captain WEBBER. We are very grateful for your care in selecting for us such a ship, with such a captain, and that you chose the route round Cape Horn. We trust, too, that in your goodness to us, in Captain W.'s unwearied efforts for our comfort, in our signal deliverance from so terrible an enemy as fire at sea, and in the pleasant and speedy termination of our voyage, we see the fresh tokens of our Father's providing hand.

Mrs. Condon and myself are in excellent health, and fine spirits. I trust we shall soon go to work with a cheerful courage.

*From Rev. O. Dickinson, Salem, Marion Co.*

The field of usefulness which opens before me seems to be large, and the prospect encouraging. In a few years, Salem will contain several thousand inhabitants. Five years will make a great change in the town and surrounding country. It is the seat of government for the Territory. A State house is being built this summer, and there is no Congregational or Presbyterian minister in the vicinity. Our Methodist brethren are doing all they can in their way to promote the interests of religion, but yet there is a large number of the people whom

they are not able to reach. Many of the leading men in the place are desirous of the labors of a Congregational minister. The proprietor of the town, Dr. Willson, a leading Methodist, is anxious that we should occupy that field, and has given two town lots, valued at five or six hundred dollars, as a site for a meeting house. I do not fear that the influence of the Methodist church there will be turned against us. I believe they have some men in the town who have hearts large enough to embrace Christians of other churches as well as their own, within the circle of their christian sympathy. My fears as to success arise more from the infidelity and utter disregard of all religion, which the excitement of gold-getting, and the utter freedom from all restraint engender in a new country.

---

## CALIFORNIA.

### Location of Missionaries.

INFORMATION has been received of the location of the missionary reinforcement, whose arrival in California has already been announced. It is possible that some changes may hereafter be made; but for the present, the brethren and their families are stationed as follows:

Rev. EDWARD B. WALKSWORTH, Marysville, Yuba county.

Rev. JAMES PIERPONT, Placerville, Tuolumne county.

Rev. JOHN G. HALE, Grass Valley, Nevada county.

Rev. SILAS S. HARMON, Sonoma, Tuolumne county.

Rev. WM. C. POND, North Francisco.

Rev. SAMUEL B. BELL, Oakland, Contra Costa county.

---

*From Rev. J. G. Hale, Grass Valley, Nevada Co.*

On the 3d of March, I left San Francisco with my wife for Grass Valley, which we reached Saturday, March 5th. Our very first impressions of the place were unfavorable. We had heard much of its beautiful location, and neat New England houses, and our hearts sank within us as we viewed a California mining town, from a position, as we afterwards found, not the most favorable. But the worst was at first. We soon became acquainted with some pleasant fam-

ilies, and find much good society here. Even the town seems pleasanter, as vegetation advances, and as we see and hear from other towns. It is undoubtedly one of the most pleasant mining towns in the State. It cast, I believe, about 1,200 votes at the last election. There are probably at least 3,000 inhabitants in town. There is a small Methodist church, (South,) whose pastor I have not met. I had a letter of introduction to the minister of the Methodist church, (North,) and called on him the evening I arrived in town. He asked me to preach for him once the next day, which I did. Since then I have preached in the Masonic Hall, for which we pay five dollars per week.

The congregation at the Methodist church (North) was composed to a considerable extent of Presbyterians and Congregationalists, in their church relations or in their sympathies. Their house of worship was built by a Mr. Blake, a Presbyterian minister, who organized a church here. When he left, the house was sold to the Methodists. The church is entirely defunct.

The attendance at the Masonic Hall has been very good—nearly one hundred in pleasant weather. Our congregation, too, is composed of very good materials, embracing, I think, most of the first people of the place who attend church at all. Collections are now taken up, and are very good. Nothing has yet been done about organizing a Society. Next Sabbath there is to be a meeting for that purpose. I do not know what will be thought about building a house of worship at once. I shall encourage it all I can.

I am only the more convinced of the importance of this California field by my own observation. If the American population here could be brought under the power of the Gospel, their influence on the foreigners and heathen in the midst of us would be incalculable. Many Chinese and Indians daily throng our streets. I imagine little could be done among them directly at present, their knowledge of English is so very imperfect.

A goodly number of miners attend our services on the Sabbath. Many, no doubt, are kept away by the want of what they consider suitable clothing. There is often a good degree of quiet on the Sabbath, though the most of the stores are kept open.

On the whole, I regard the prospects here as encouraging. There are many difficulties to encounter, and we need the prayers of Christians, which we trust we shall have.

## Valley of the Mississippi.

### IOWA.

*From Rev. A. Wright, Anamosa, Jones Co.*

WE have completed a house of worship, worth about \$600, by the aid of about \$130 from abroad.

Since my last, four have united with our church by profession. Three have been dismissed to occupy other and more distant points in Iowa. The erection of our little church has excited quite a spirit of building houses of worship on the part of other denominations. The Methodists talk of building a house worth \$1,500, provided they can get means from abroad with which to do it. The United Brethren have already commenced hewing timber for a church edifice. The Universalists have also circulated their subscription for building a church edifice; but have recently proposed uniting their subscription with another for building a school house and a town hall.

#### Sheep Having no Shepherd.

During the winter I have devoted one fourth part of my time to preaching in the southern part of the county. There is a prevailing desire on the part of some in this region to secure a Congregational or Presbyterian organization, and the erection of a suitable house of worship.

At present, there is at that place no organization of any kind, and professing Christians of all denominations are as sheep having no shepherd. A suitable person located at this point, at this time, might build up a church. One Presbyterian gentleman told me on my last visit to his house, that he would either have a church or sell out; he could not think of living any longer without church privileges for himself and family.

*From Rev. E. B. Turner, Colesburg, Delaware Co.*

My congregations on the Sabbath continue to be good. With the opening spring, the periodical tide of emigration set in upon us, and often it has brought in four or five families in a single day. This is continually adding to the labor of our missionaries in the new States. For weeks, often, they have little time

for anything except looking after strangers, selecting them a home, aiding them in various ways, that they may draw them under a religious influence, and their children into the Sabbath school.

Emigration has added much to my labors this spring. Some have come among us who will unite cordially with God's people; others there are who will at least be friendly and give their influence to the support of religious institutions; and many are hostile to all good.

Our Sabbath school commences next Sabbath for the summer, with the prospect of being greatly increased in numbers.

#### Growth of the Country and Calls for Preaching.

I find my field is growing much beyond my strength. Calls for preaching are pouring in upon me from every quarter. The church at this place have voted to have but one service on the Sabbath here, to give me opportunity to comply with some of these Macedonian calls in the afternoon. We need very much that more laborers should be sent into this part of the vineyard. There are large communities, from five to ten miles around us, where very little if any preaching is enjoyed. And there are only two ministers of the N. S. Presbyterian or Congregational denominations on the North and West of me in this State. These counties are rapidly filling up with emigrants. Even now, there are thriving villages where industry and enterprise are changing the wilderness into pleasant homes. I was riding along through the extreme North of my parish the other day, and met a man very busily engaged with two young men who were seeking a home in the West. He told them to "go to Auburn by all means." On inquiring, I found this to be a "smart little village," about 40 miles to the N. W. of this. He described the country in that region in glowing colors, and assured me that the population was rapidly covering the prairies and filling the groves. At every landing place in Iowa, I hear of emigrants coming to the State by boat loads. At the small town of Bellevue, 25 miles below Dubuque, over 300 emigrants have landed in three or four weeks. I hope that some of the young men, who are leaving the seminaries this summer, will set their faces Iowa-ward. There are two

or three churches in this region which are without ministers; and there are other places where churches could be organized soon. I hope we may not have to look out upon and mourn over these unoccupied fields much longer. I hope our young brethren will not be afraid of the toils and hardships of this new country. There is no small sacrifice, it is true, in leaving a well-provided home in New England, for a log cabin, plain fare, and a positive dearth of social comforts (except within his own doors), amidst a wild, unsettled community. But the "shady side" has its bright counterpart in the joyful privilege of working hard for Christ, and the honor of laying the foundations of many generations.

If I know what true enjoyment is, I have found it in laboring for the salvation of souls in this new country—enjoyment which a log cabin life of almost ten years has not in the least diminished.

---

*From Rev. D. B. Nichols, Warren, Lee Co.*

#### **The Machinery Begins to Move.**

I think, on the whole, we are *advancing*. Our congregations are becoming permanent; and this fact is a most cheering token of success in the West, though, perhaps, to an eastern mind, it would not appear to be a significant circumstance; for, in the East, the training is very different from what it is in the West, in this respect. But let an eastern minister come out to the West, and he will find that while on one Sabbath he has a full house, the next he must preach to the seats, or naked walls, unless he has a church that have been trained to church-going. When, for example, I came to this place, over three years since, it became necessary for me to give out my appointments to preach every Sabbath, and even then, there had been so much irregularity in regard to preaching, that the people could not seem to realize that such was the fact, that we were to have a meeting every Sabbath, at 11 o'clock. And it did appear strange that it should take so long a time to teach the people this truth, that at our meeting-house they might expect preaching every Sabbath. But we are at length enabled to report an encouraging degree of permanency.

Another token of success, which I report with great pleasure and satisfaction,

is the increasing regard which is had for the observance of the Lord's day. It is *very seldom* now, that you can see in this neighborhood a man who cares so little about the feelings of his neighbors, as to engage in ordinary work on the Sabbath. We have wicked men—men who are very wicked—yet public sentiment keeps these men in awe. But do you ask how this public sentiment was created? That I will leave others to answer; suffice it to say, that previous to the introduction of gospel ordinances into this region, no such public sentiment obtained among the people. For then, it was no uncommon thing to see a party of young men in the meadow where now stands our meeting house, playing ball on the Sabbath, by the hour; it was no uncommon thing to hear the report of the gun of the sportsman; to see the children collecting in groups, either to engage in the preparatory steps for gaming, or to ramble in the wood and fields. But, thanks be to God, things are not so now. We have a meeting house—true, it is not yet completed, yet we are able to worship in it. We here invite men to attend upon the ordinances of the sanctuary. Here we endeavor to infuse into the mind such truth as will exert its influence in forming a correct public sentiment. Then, as a powerful auxiliary in the way of spreading the truth, we have a Sabbath school. The children go not so much now from novelty as from habit. Habits of piety are being formed. We are endeavoring to sow the good seed of truth, broadcast, over this field. We endeavor to inform the people on all the great moral questions of the day. The Temperance cause does not escape our notice. We are making vigorous exertions to roll the Temperance ball back towards the East, so as at least to meet our eastern friends half way. We are stimulated to labor for the passage of a law, upon the importation and sale of intoxicating drinks, equally stringent with the Maine law. The cause of education also claims a good share of our attention. Yea, in conclusion, we might say that we desire to be ready for every *good* work. We feel, in some measure, the responsibility that is laid upon us; may we, by grace of the Spirit, be enabled to perform the responsible duties of our station, so that, at the final day of decision, we may be able to give an account with joy.

Thus, gradually, here a little and there a little, the "little leaven" of christian truth is leavening "the whole lump."

## MISSOURI.

*From a German Pastor.*

**Difficulties in the way of Building up a Spiritual Church.**

AFTER having read and considered all the terms of your liberal commission, as well as the annexed general instructions and suggestions, with the several points added in your kind letter, I cannot but confess, the ends your honorable Society aims at, are among the highest that christian activity may aspire to; and that the means you take to realize your good intentions must be approved by every sincere Christian. It is also to be acknowledged with particular gratitude, that you extend your kindness and protection to the German emigrants, showing by deeds your benevolence to them in so high a degree. Yet as much as I wish and myself am ready to do what I can with the help of the Lord, to make every single congregation to be a worthy member of that general holy Church, for which our Saviour gave himself, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish—so very sorry am I to say of my people here, that they are at present too far from the idea given in those words, to carry into execution all those excellent measures for furthering christian life you wish to be made use of.

The colony at this place was founded about fifteen years ago, by a number of Germans, who had been for the most part under the tuition of men who adhered to the unprincipled teachings of Thomas Paine and similar emissaries of darkness; and had renounced even the last remains of piety, rejoicing that far and near in the environs of their new colony there was neither "church nor priest" to be found. After the colony had thus subsisted for eight years, several inhabitants joined themselves to a united Lutheran and Reformed congregation, whilst others formed a "General Congregation," styling themselves "Rationalistic." They first chose a preacher who was a great admirer of David Strauss. The community subscribed a constitution, which was composed so that the most unbelieving could screen himself behind those general confessions, though it contained nothing especially anti-christian; but of christian discipline there was no trace. The public service

was very little frequented, and a journal was published, called the "Friend of the Light," abounding in the most profane and wicked scoffings and revilings about Bibles and Christianity. A man openly asserted there, that even the blackest crimes were only the unsuccessful attempts of human nature to struggle for liberty; that according to the word of Christ, "Judge not," we should, instead of punishing the criminal, rather embrace him and comfort him about his unsuccessful attempt! "Then," he cried with enthusiasm, "only then will the real liberty be flourishing also in America, when the criminal laws that disgrace it are totally abolished! when the walls of the prisons are broken! when the freed nation, instead of shedding the blood of a brother, embrace on the scaffold him who is sentenced to death, and feel at his bosom the pulsation of general divine philanthropy!" I abhor to repeat the blasphemies of a still worse kind, which that man uttered in the church, whilst a choir, even as in scorn, sang the beautiful hymn, "Follow me! says Christ our Lord."

Notwithstanding much opposition, our missionary was employed to labor in this community. As a specimen of the treatment which the truth and its preacher meets with, he mentions:—

I and my wife have been persecuted with nicknames and revilings in passing the streets, and once they threw dirt at us. Even in my dwelling, which I was compelled to take in the upper story of a tavern, I was not safe. When I had spent four months at this dwelling, suffering great inconveniences, I was, one night, really assaulted by three drunkards, who would force their entrance into my very bedroom, where my wife had been lying ill for weeks. We had no defence but prayer, and the Almighty protected us! It was an hour after midnight. Many a night we lay waking, when the unwholesome stench of tobacco penetrated into our apartment, mixed with the still more insupportable sounds of vulgar ballads, blasphemies, and the most abusive language against us, which reached our ears. Though it was not too much for me to bear all this, yet I was almost cast down to see my beloved wife suffer under it.

**Better Things Coming to Pass.**

We have now succeeded in diminish-

ing our congregation from 133 to about eighty, excluding the worst members. The church is frequented by many desirous to hear the word of God; the children, who formerly spent their youth without hearing of their Saviour, now assemble every fortnight, in the afternoon, at the church, to the number of thirty or forty. In the country, where formerly there was no preaching at all, now every fortnight 100 to 150 and more assemble, who come several miles on foot and horseback, to hear the preaching of the Gospel. Also the evening service, which I hold in town, is pretty well frequented. All these indications show the field of labor is by the grace of God altered for the better,—and I can say, with thanks to the Lord, that the good seed sown into the broken ground, is here and there shooting forth, promising, by and by, sound fruit in praise of the love of our Redeemer.

---

## ILLINOIS.

### What Could I Do?

ONE year ago I had decided to leave here, and you had sent me a commission for another field. I was disappointed, was detained, and God mercifully visited the church. It seemed clear, that I ought not to leave; and yet, what to do I knew not. The room in my house, where we met, became far too small; and yet I could not make the church think they were able to build. There was no alternative but to build—to go to the court house, which was the center of rivalry already for six or eight sects—or for me to leave. I had struggled with this same difficulty, at great disadvantage, for six years. I could not think it my duty to do so any longer; and yet, these *young converts* gathered around me and said, "Do not leave." My heart bled; what could I do?

I will tell you some things that I have done—perhaps you will say I have acted imprudently. I started subscriptions; pushed them vigorously for a few days; then employed hands, purchased materials, took the lead in the work, on a plan twice the amount of the subscription—telling every one *the house would be finished*. This was believed perhaps by none, until they saw the walls were up and the roof on. My object was to show

the church that a house could be, and would be built; thinking they would *then* take hold of it with becoming energy. I have not been disappointed in this hope. Some have more than doubled their subscriptions.

### Process of Moral Deterioration.

Of all the population which rushes forth to colonize new countries, only a very small portion has so much goodness in it as originate on the ground and support religious institutions. If no friends of Christ, in the regions which they have left, follow them up with the Gospel, they will decline from its practices and shortly become virtual heathen. Hence the indispensableness of Home Missions as an element in our spreading civilization.

There are gathered into the academy here, young ladies from families abroad, who have had no Sabbath school instruction, no regular Sabbath preaching of the Gospel. Some of their parents have been members of churches here or at the East. They are intelligent, educated in a measure, accustomed to society, yet their moral perception is as dull as that of the heathen. To the obligations of the Sabbath, the claims of religion, and to any just idea of propriety in the house of God, they have almost no conscience. All things are alike, all things common. One said, when directed to some more regard to the Sabbath and religion, with a bitter irony, "My father was a professor before he came to the West; he used to pray in his family, but left it off soon after he came here. I guess he has as much now as he ever had. He is as good a father as I want." Well might the young have no conscience, grown up in a place where there was no preaching nor Sabbath school for years, nor any family instruction; where a man, once a deacon at the East, when questioned how he felt in a place where there was no meeting, and many were perishing in sin, could coldly answer, "I have good books at home to read; they are enough for me; I get along very well."

But the moral death such neglect brings is sad. The young,untaught, visit on the Sabbath, dance, seek present pleasure, and all things are alike to them. They have no conscience towards God, and scarcely towards man. This neglect of the young, who are to be our future country, is enough to make angels weep.

## Miscellaneous.

*From the Puritan Recorder.***THE MINISTER'S QUARTER PAY DAY.**

As the parson sat at his books one day,  
A rap at his door heard he;  
The Parish Collector had called to pay  
The Society's quarter fee.  
A hundred dollars, and fifty more,  
Were counted the parson's due,  
Though small sum this, for a half a score  
To victual and clothe and shoe.

But the day had come, and for youthful sport  
The parsonage ne'er displayed  
A day like that, when his scant support  
Was about to be promptly paid.  
The children danced, and giggled, and grinned,  
And wriggled like eels in oil;  
And smiles broke forth on the visage thinned  
By fasting, and tears, and toil.

The Parish Collector sat him down,  
And out of his pocket took  
The tithes he'd gathered about the town,  
Crammed into his pocket book :—  
Is was not much of a cram, at that,  
Though honey and milk indeed,  
Not milk enough for a starving cat,  
Nor honey enough for need.

But such as it was, without much rick,  
The Collector poured it out;  
He spread it round on the parson's desk,  
And scattered it all about :—  
But little of shining gold was there,  
And less from the silver mine,  
And bank-bills—they were exceeding rare!—  
Alas! for the poor divine.

First came a note for a little sum,  
Which the poor man late had given  
To a rich parishioner, near his home,  
Whom he hoped to meet in heaven :—  
Ten dollars was all—not much, I know,  
But an order followed the note,  
With butcher's bill, and a bill or so  
For butter and bread, to boot.

The doctor had drawn for his small amount,  
The grocer had filed his claim,  
And all intimated their bills should count  
Whenever his pay day came.  
The good Collector reckoned them up;  
The minister stood aghast!  
'Twas a bitter drag in his brimming cup,  
To think he had lived so fast.

Who knows what pain the parson endures,  
As the good man hands them o'er,  
And says, with a hem, "Sir, these are yours,  
And they should have been paid before :  
For a scandal it is to religion, sir,  
Which the world can never forget,  
When a man of ease, like a minister,  
Is unable to pay a debt.

"And here, besides, is a lot of cash,  
Three fives and a rusty ten;  
Your daughters in satins now may dash,  
And your boys dress up like men;  
But allow me to say, good Parson Gay,  
You'd better just lay aside  
A little of this for a rainy day,  
By a walk instead of a ride.

"For money is scarce, and the times are hard,  
And you, sir, are getting grey,  
And you may not fare as you here have fared,  
Should the people turn you away.  
We've given you here a large support,  
And the farmers all complaisant,  
That the crops this year will be dreadful short  
If we don't soon have some rain.

"We can't long pay such enormous sums  
As we have to pay you now,  
For you know that the pay day often comes,  
And the 'Squire has lost a cow :—  
And one of old Goodwin's sheep is dead,  
And he feels poor this year."—  
The tender shepherd here turned his head,  
To drop—for the sheep—a tear!

Of this the Collector no note took,  
He gabbled his story through,  
Then slowly folded his pocket-book,  
And looked as if he knew,  
He took his hat, with a cheerful smile,  
Rejoiced in a duty done;  
Then rode away to his home, a mile,  
At set of December's sun.

The parson rose, as he left the room,  
And bowed with a smile of grace,  
But his heart resembled a ruined tomb,  
In spite of his smiling face.  
He closed the door, and resumed his chair,  
Till, amid his grief and fear,  
He seemed half choked for a breath of air,  
Then burst in a flood of tears.

He thought of his children's needy feet,  
His barrel of meal was gone;  
And the question arose, "What shall we eat?  
What raiment shall we put on?"  
He thought of the ravens, how they're fed,  
How the lily's garments grow;  
But when was a raven's rent unpaid?  
Or a lily arrayed for snow?

With tender emotions all astrir  
In the parson's heaving breast,  
His children's mother—he thought of her—  
How she, who had done her best  
Still needed a hood, and cloth, and thread  
A dress, and a thicker shawl—  
Till, pressed in spirit, he knelt and prayed  
To the glorious Lord of all.

The evening came, and he met his wife,  
And his blooming children nine;  
Yet naught they saw of the inward strife  
That harassed the sad divine:  
He sat serene in the central seat,  
And his wife sewed near his side,  
His children hovered about his feet,  
And he to be cheerful tried.

But when he went to his nightly bed,  
To sleep till the waking morn,  
He lay, as he pillowed his aching head,  
That he wished he had ne'er been born.  
And all that night was his pillow drowned  
With the tears no eye could see  
But He, who once for the thankless groaned,  
And bled upon Calvary's tree.

April, 1863.

R. P. D.

**Correction.**

In the New York Evangelist, of March 10, there was inserted an article entitled, "The Home Missionary—Sufferings for Christ." The statement of privations in one of the cases therein described, though well meant, seems to have originated in a misapprehension of the facts; and as it has given rise to other misapprehensions, it becomes proper to publish the following corrections.

The statement in the article referred to

is, that a missionary and his wife were sent to the distant West, with only "\$60 a year promised him by the American Home Missionary Society;" and though "they received some donations for their temporary subsistence, this \$60 was their chief reliance." These assertions, and the subsequent detail of privations, awaken the suspicion that the Society is negligent of the comfort of its missionaries. We have taken pains to ascertain the names of the individuals referred to, and have to state that they received an advance of \$75 to bear their expenses to the field of labor, and the guaranty of the Society that a salary of \$400 would be made up to them. After a delay of several months, in consequence of ill health, the missionary entered upon his duties, and the people among whom he labored assumed the payment of \$200—one half of the sum pledged to him; the remainder has promptly awaited his disposal as it became due. It is very possible that in this case, as in others, there may have been trials such as are incidental to frontier missionary life; but we see no reason to suppose they were more or different from those experienced by a large portion of the missionaries to new congregations in the West.

#### Plans for Church Edifices.

A Committee of gentlemen, connected with "The \$50,000 effort" for the erection of churches in the West, have in preparation a collection of plans and specifications for houses of worship, which will soon be published by Daniel Burgess & Co., 60 John Street, New York. It will contain the principal drawings for some fifteen or

twenty edifices, of several varieties of style and cost, with a great amount of valuable letter press matter, explanatory of the plans, and relating to the whole subject of the construction of churches. It will make a large volume, costing some four or five dollars; and will, doubtless, be worth many times that amount to any parish designing to erect a sanctuary.

#### Home Missions in Germany.

The Gustavus-Adolphus Society, in Germany, has existed for eight or ten years. Its object is to help feeble Protestant churches to support a pastor, or to resist the attacks of their Popish adversaries. This association furnishes money to some, gives countenance to others, and labors in every way, either to maintain, or to extend the preaching of the Gospel among those who speak the German language. The members of the Society belong to different doctrinal schools. They do not adopt the uniform confession of faith. Some are disciples of SCHLEIERMACHER; others profess a strict orthodoxy. This diversity of sentiment does not prevent their concurrence in the same work, and their uniting their efforts in favor of the Protestant communion. The last general meeting took place at Weisbaden, in the Duchy of Nassau, and lasted three days. All the Protestant States of Germany sent deputies. The report states that the Executive Committee have expended about \$35,400, in the course of the past year, and that the greatest part of this sum has been spent in the service of churches suffering under the oppression of the Romish Church.

#### *Appointments by the Executive Committee of the American Home Missionary Society, in the month of April, 1853.*

##### *Not in Commission last year.*

Rev. Christian Vietz, Germans, Muscatine, Iowa.  
Rev. Thomas Tallow, N. Providence and Newark, Mo.  
Rev. B. Uhlfelder, Germans in Wisconsin.  
Rev. A. C. Lathrop, to go to Wisconsin.  
Rev. Wm. L. Buffett, Perryville, Ind.  
Rev. T. W. Howe, South Fork Presb. Church, O.

##### *Re-appointed.*

Rev. Bennet Roberts, Brighton and Clay, Iowa.

Rev. O. P. Clinton, Menasha and Neenah, Wis.  
Rev. Dana Lamb, Rosendale and vic., and Springvale, Wis.  
Rev. C. W. Matthews, Sun Prairie and Windsor, Wis.  
Rev. Elkanah Whitney, Chrystal Lake and Huntley's Station, Ill.  
Rev. E. C. Bristol, Vermillion, Ill.  
Rev. Hiram R. Howe, Wilkesville, O.  
Rev. S. W. Eosa, Columbia, O.  
Rev. John W. Thompson, Liberty, O.



Rev. John Scottford, De Witt, Victor and vic., Mich.  
 Rev. Henry Root, Portland and Sebawa, Mich.  
 Rev. Seth Hardy, Vermontville and vic., Mich.  
 Rev. A. W. Bushnell, Bedford, Mich.  
 Rev. Stephen N. Manning, Otisco, Greenville and vic., Mich.

Rev. William Fuller, Sturgis and vic., Mich.  
 Rev. E. F. Waldo, Dowagiac, Silver Creek and Summerville, Mich.  
 Rev. A. N. Freeman, Siloam Church, (col'd) Brooklyn, N. Y.  
 Rev. Charles Chapman, Meredith, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums in the month of April, 1853.*

## NEW HAMPSHIRE—

Received by Rev. B. P. Stone,  
 'Marlboro', Individuals, 7 00  
 Pembroke, a Friend, 30 00  
 West Oxford Cong. Ch. and  
 Soc., to const. Rev. Ira Case  
 a L. M., 33 63 70 63  
 Derry, Hannah D. Simpson, 8 00  
 Nashua, J. A. Wheat, John Bradley, 90;  
 R. W. Lane, 15; Pearl St. Cong. Ch.  
 and Soc., 70, 105 00

## VERMONT—

Orwell, Legacy of Dea. Nathaniel Bacon,  
 by E. Bottum, 200 00

## MASSACHUSETTS—

Home Missionary Society, by E. Perkins,  
 Treas., 8,000 00  
 Conway, Joseph Avery, 50 00  
 Cummington, Miss Clarissa Briggs,  
 to const. Mrs. Maria B. Field, of Uxbridge,  
 Mich., a L. M., 30 00  
 Glendale, David Draper, 59  
 Hadley, Russell Soc., Ladies' H. M. S., by  
 Betsey Cooledge, 15 00  
 South Reading, Burrage Yale, to const.  
 Mrs. M. E. Smith and Miss G. L. Heath  
 L. M., 66 00

## CONNECTICUT—

Danbury, E. T. Hoyt, 50 00  
 Easton, by Rev. C. T. Prentice, 1 00  
 Guilford, Legacy of Frederick R. Griffin,  
 by Francis Parsons, Ex'r., 1,000 00  
 Monroe Cong. Ch., by Rev. L. M. Shepard,  
 Naugatuck Cong. Ch. and Soc., by Rev. C.  
 S. Sherman, 68 00  
 New Hartford, South Ch., by Rev. J. C.  
 Houghton, 6, in full to const. Dea. Selah  
 Woodruff, and 30 to const. Aurora P.  
 Mason L. M., 48 00  
 New Haven, West Cons., by A. Townsend,  
 Jun., Treas.,  
 Birmingham, of which \$30 is from G. W.  
 Shelton, to const. Mrs. Jane Ann At-  
 wood, of Salem, N. Y., a L. M. 138 00  
 Milford, First Cong. Ch. and Soc. 181 83  
 New London, E. Chappell, to const. Miss  
 Catherine E. Rainey a L. M., 30 00  
 First Cong. Ch. and Soc., by W. C.  
 Crump, 175 15  
 Somers, a Female Friend, \$120; Cong.  
 Ch., of which \$30 is to const. Miss Sarah  
 E. Dyer, of Spragueville, R. I., a L. M.;  
 \$67 by Rev. J. Vail, 187 00  
 Stanwich, Legacy of Benjamin Brush, by  
 Shubel Brush, Ex'r., 100 00  
 Torrington, Cong. Ch. and Soc., by Rev.  
 W. H. Moore, to const. Nelson Roberts,  
 of Burrville, a L. M., 38 00  
 Vernon, on account of legacy of Anna  
 Talcott, by A. Kellogg, Ex'r., 274 78  
 Wallingford, Ladies' Benev. Soc., by Rev.  
 K. E. Gilbert, 8 00  
 Warren, on account of legacy of Abner  
 Welch, by George Starr, 270 82  
 Waterbury, First Cong. Ch., by P. W.  
 Carter, 264 18

Westport Cong. Ch. and Soc., by E. Swift,  
 to const. Rev. Joseph D. Strong a L. M., 50 00

## NEW YORK—

Albany, E. Walcott, 5 00  
 Amity, Presb. Ch., by Rev. Wm. Timlow, 28 37  
 Angelica, Presb. Ch., by Rev. T. Blair, 9 00  
 Auburn, L. T. Terrill, to const. Mrs. Har-  
 riet S. Burr, of Elyria, O., a L. M., 80 00  
 Baiting Hollow, by Rev. C. Young, 19 00  
 Brooklyn,  
 Bedford Cong. Ch. Mon. Con. Coll., by  
 D. O. Calkins, 8 55  
 Fulton Avenue Cong. Ch., by Wm. Gill, 10 00  
 Church of the Pilgrims, by E. F. Buck, 1887 21  
 South Presb. Ch. Mon. Con. Coll., by J.  
 M. Smith, 76 78  
 Buffalo, on account of legacy of James  
 Goodell, by H. Shumway, Ex'r., 5,000 00  
 Camden, N. Y., Isaac T. Miner, to const.  
 Herbert Isaac Miner a L. M., 80 00  
 Cassan Four Corners, Cong. Ch., by Rev.  
 John Wickes, 25 00  
 Ciroleville, Presb. Ch., by Rev. A. O.  
 Peloubet, 25 00  
 Dansville, Mrs. Hannah Cook, 5 00  
 Fredonia, Presb. Ch., by Rev. A. F.  
 Taylor, 17 45  
 Hamden, Cong. Ch., by Rev. W. Frazer, 16 50  
 Hyde Park, J. W. Wheeler, L. D., 100 00  
 Kinderhook, Friends of Home Missions,  
 by H. Blanchard, 18 00  
 Lake Edge, Josiah Todd, 10 00  
 Marshall, First Cong. Ch., to const. Rev.  
 A. H. Corlies a L. M., 30 00  
 Mechanicsville, Presb. Ch., to const. Rev.  
 Philander Barbour a L. M., 80 00  
 Meredith, First Cong. Ch., by Rev. C.  
 Chapman, 14 00  
 Mount Hope, Cong. Ch., by Rev. A.  
 Downs, 10 00  
 New Rochelle, a Friend, 2 50  
 New Windsor, Presb. Ch., by Rev. J. I.  
 Ostrom, 8 00  
 New York City,  
 Job Dowd, to const. Mrs. Sarah A.  
 Stone, of Scrba, N. Y., a L. M., \$20;  
 M. Merrill, \$2; Mrs. Craig, \$1; Mrs.  
 T. Snow, \$1, 84 00  
 Allen St. Ch. Mon. Con. Coll., by Rev.  
 G. Thacher, \$9 70; Ladies, by Miss  
 Julia Boardman, \$4, 6 70  
 Bleeker St. Ch. Ladies, by Mrs. F. A.  
 Onkhn, 131 50  
 Eastern Cong. Ch. Mon. Con. Coll., by  
 L. Chickester, 247  
 Fourteenth St. Presb. Ch. W. E. Dodge,  
 \$200; Ladies, \$5 65, 206 65  
 Mercer St. Ch. Mon. Con. Coll., by Roe  
 Lockwood, \$50 88; C. N. Talbot, \$100;  
 Mr. Smith, \$10; James Boorman,  
 \$100, 900 88  
 North Presb. Ch. Sab. Sch., by A. Phelps,  
 Spring St. Ch., Horace Southmayd, 60 00  
 Union Theological Seminary, Mon.  
 Con. Coll., by E. F. Larkin, 4 50  
 Norway, Rev. Seth Burt, 50  
 Sherburne, D. A. Rexford, to const. Mrs.  
 Matilda Lincoln, of Troy, a L. M., 30 00  
 Sinclairville, Cong. Ch., by Rev. N. H.  
 Barnea, 5 00  
 West Bloomfield, Orthodox Cong. Ch., by  
 Rev. S. C. Brown, 8 00

West Chester, Mrs. Gouverneur Wilkins, 25 00	MISSOURI—	
Whitehall, Miss Laura Bronson, 50 cts.; 2 00	Brunswick, Ger. Ch., by Rev. C. H. Heck-	5 00
Mrs. J. C. Dewey, \$1 50, by Rev. U. Maynard, 6 00	Troy, Francis Parker,	15 00
Yorktown, Cong. Ch., by Rev. J. H. Thomas,		
<b>NEW JERSEY—</b>	<b>WISCONSIN—</b>	
Bloomfield, J. C. Baldwin, 10 00	Beaver Dam, Presb. Ch., by Rev. W. A. Niles,	23 00
Morristown, Second Presb. Ch. Ladies, by Mrs. J. E. Woodruff, 11 00	Cottage Grove, Presb. Ch., by Rev. J. G. Kanouse,	8 77
Newark, Mrs. Anne E. Baldwin, L. M., by her husband, 30 00	Emerald Grove, Cong. Ch., by Rev. O. F. Curtis,	5 00
Third Presb. Ch. Coll., by A. C. Johnson, 43 44	Fairplay, Presb. Ch., Mon. Con. Coll., by Rev. E. Hassell,	2 55
Orange, Legacy of Abraham Harrison, by Selina Harrison, Ex'r, 30 00	Granville, Presb. Ch., by Rev. Ira Manley, Princeton, Cong. Ch., by Rev. E. G. Bradford,	6 38
Plainfield, Second Presb. Ch., by A. Anderson, 22 51	Racine, First Cong. Ch., by S. B. Peck, Salem and Wilmet, Cong. Chs., by Rev. S. H. Thompson,	4 87
<b>PENNSYLVANIA—</b>	Willow Springs, Cong. Ch., by Rev. S. A. McKean,	12 00
Philadelphia, J. S., by Rev. R. Adair, 30 00	Wyoming, Rev. A. D. Laughlin,	2 09
Rev. A. Barnes' Ch. Ladies, by G. F. Dale, 6 00		2 45
<b>DISTRICT OF COLUMBIA—</b>		2 50
Washington City, Rev. Photius Fisk, U. S. N., L. M., 30 00	<b>IOWA—</b>	
<b>OHIO—</b>	Iowa City, First Presb. Ch., by Rev. J. D. Strong,	18 00
Aashley, Presb. Ch., \$5; Rev. H. Shedd, \$3, 7 00	Pedee, Rev. W. A. Keith, \$30; a Friend, \$3, 22 00	
Cambria, Welsh Ch., by Rev. J. Davies, 30 00	Warren, Cong. Ch., by Rev. D. B. Nichols, 5 45	
Franklin Furnace, by Rev. L. Kelsey, 30 25		\$15,556 41
Greensville and Hillsgrove, Presb. Chs., by Rev. F. Putnam, 34 00	<b>JASPER CORNING, Treasurer.</b>	
Geneva, by Rev. Warren Nichols, 13 53		
Mansfield, Ger. Ch., by Rev. F. W. Welskotten, 4 15	<i>Donations of Clothing, &amp;c.</i>	
Perrysburgh, Pr. Ch., by Rev. J. H. Newton, 8 00	New London, Ct., First Cong. Ch. and Soc., Ladies, by Nancy Learned, a box, 165 00	
Piqua, Second Presb. Ch., by Rev. M. C. Coffin, 10 00	New York, Fourteenth St. Ch., Ladies, a box; a Friend, a bundle of clothing, Philadelphia, Rev. A. Barnes' Ch., Ladies, four boxes,	
Ridgeville, Rev. W. R. Stow, 10 00	Wallingford, Ct., Ladies' Benev. Soc., by Rev. E. R. Gilbert, a barrel, 34 57	
Warren, First Presb. Ch., to const. Walker King and John Lamb L. M., by E. Spear, 71 69		
West Unity, Two Friends, by G. H. Nitche, 5 00		
<b>INDIANA—</b>		
Bristol, Presb. Ch., by Rev. R. Sanders, 12 25	<i>The acknowledgment from Hampshire Co. H. M. S. in the April number, page 283, should be from the Hampshire Co. H. M. S., of which \$30 is from the First Cong. Ch., Palmer, to const. Rev. Sylvester Hines a L. M.</i>	
Clinton, Rev. John Gerritt, 7 25		
Evansville, Old Presb. Ch., by C. Baker, 29 10	<i>Receipts of the Western Reserve Agency, Hudson, O., from Jan. 1 to April 1, 1853. Rev. MYRON TRACY, Secretary.</i>	
Laurel, Presb. Ch., by Rev. T. Spencer, 5 00	Ashabula, Mrs. H. E. Parsons, \$10; C. R. and J. W., each, 50 cts.; Mon. Con. Coll., \$7, 18 00	
New Corydon, by Rev. James Boggs, 2 00	Atwater, in part of Legacy of Dea. J. Baldwin, 101 40	
Perrysville, by Rev. W. L. Buffelt, 7 75	Berlin, Cong. Ch., 7 00	
Terre Haute, Ger. Ch., by Rev. L. Austman, 5 00	Birmingham, J. Swift, jun., in part to const. Mrs. Eliza Swift a L. M., \$10; Mrs. Tryphena Leonard, in part to const. Mrs. Margetta Leonard a L. M., \$10; others, \$10, 30 00	
Warsaw, Presb. Ch., by Rev. J. E. Conrad, 17 50	Bloomfield, Cong. Ch., 10 00	
<b>ILLINOIS—</b>	Brighton, 10 00	
Berry, Cong. Ch., by Rev. C. S. Cady, 21 00	Brooklyn, by Rev. C. Durfee, 5 00	
Chandlerville, Cong. Ch., by Rev. T. Lipincott, 11 00	Burton, D. W., 75 cts.; Coll., \$15 08, 15 83	
Farmington, Cong. Ch., by Josiah Deyo, 25 00	Chagrin Falls, H. White and Family, \$14; Coll., in part, \$4 50, 18 50	
Indian Creek, Presb. Ch., by Rev. Ira Smith, 5 00	Cleveland, Second Fr. Ch., a Friend, 8 00	
Joliet, Cong. Ch., by Rev. L. H. Lusk, 13 50	Farmington, 12 30	
Northampton, Cong. Ch., by Rev. S. Ordway, 21 00	Geneva, Mrs. O. Knapp, \$5; Coll., \$9 43, 14 43	
Washington, Presb. Ch., by Rev. A. Johnston, 6 10	Huntingley, Cong. Ch., 8 11	
Wethersfield, Cong. Ch., by Rev. D. Gore, 7 00	Huntington, Spencer Clark, 10 00	
<b>MICHIGAN—</b>	Hudson, W. R. College Ch. and Cong., avails of donations in property, 183 40	
Atlas, Presb. Ch., by Rev. G. Winter, 3 00	Jefferson, Mrs. S. Parsons, \$10; Mrs. Wade, \$5; J. F. and H. P. Wade, each, 50 cts., 16 00	
Boston and Bowden, Cong. Chs., by Rev. S. Hemenway, 2 01	Kinsman, 61 74	
Eagle, Cong. Chs., and vicinity, by Rev. W. P. Ealer, 18 04	Meopotamia, an Aged Widow, \$1 25; Cong. Ch., Coll., \$14 50, 15 75	
Kensington, Presb. Ch., by Rev. S. Cary, 21 00	Middlefield, 3 00	
Otisco and Greenville, Cong. Chs., by Rev. S. N. Manning, 7 50		
Smithfield, Cong. Ch., by Rev. N. Tucker, to const. Mrs. Marilla Tucker a L. M., 30 00		
Stockbridge, by Rev. B. Marvin, 4 50		

Monroeville,	25 00
Nelson, D. Everest, in part of \$300, from avails of house in Garrettsville (\$68 20 previously received),	81 80
Newburg,	23 50
Newbury, Miss E. Punderson, 50 cts.; Coll., \$5,	5 50
Newton Falls,	10 95
Northampton,	2 10
Norwalk, First Presb. Ch., of which \$60 is to const. Rev. Alfred Newton and Rev. Asa Kenmore L. M.,	87 70
Painesville, Hon. A. Hitchcock, to const. Mrs. Sarah M. Hitchcock a L. M., \$30; Coll., \$58 28,	63 28
Palmira, Welsh Cong. Ch.,	7 00
Rochester, First Cong. Ch.,	17 85
Unionville, Dea. P. Mixer, \$1; Dea. C. Cun- ningham, \$2,	3 00
Vermillion,	16 00
Wellington, Bal. of Coll.,	4 38
Windham, Ladies' Sew. Circle, \$11; Mrs. Humphrey, cash, \$3 80, and a string of gold beads; Miss S. Treat, \$1,	15 80
HOME MISSIONARY,	6 00
	\$616 78

Rev. CALVIN CLARK acknowledges the receipt  
of the following sums in Michigan:

Clinton, Cong. Ch., in full, to const. Mrs. Rev. G. L. Foster a L. M.,	10 00
Lansing Presb. Ch.,	2 00
Marshall, Presb. Ch.,	5 50
Paw Paw, Presb. Ch.,	12 05
Tecumseh, Presb. Ch.,	3 85
	\$33 40

Receipts of the New Hampshire Missionary Society  
from November 25, 1852, to March 30, 1853.  
Rev. B. F. Brown, Secretary.

Andover West, Rev. N. Howard,	\$3 00
Acworth, Cong. Ch. and Soc., \$30; Mrs. H. Ware, \$5 58,	35 58
Auburn, Cong. Ch. and Soc.,	15 00
Boscawen West, Cong. Ch. and Soc.,	28 57
Bristol, Cong. Ch. and Soc.,	26 64
Brookline, Cong. Ch. and Soc.,	26 88
Campton, Cong. Ch. and Soc.,	10 88
Canterbury, Cong. Ch. and Soc.,	20 74
Concord, West Cong. Ch. and Soc., \$15 27; Mrs. S. Knowlton, \$9 50,	24 77
South, Cong. Ch. and Soc.,	46 00
Croyden, Cong. Ch. and Soc.,	13 28
Dublin, Legacy of Mrs. E. Richardson,	80 00
Dumbarton, Cong. Ch. and Soc.,	10 50
Franeestown, Mrs. Lucy Hopkins,	9 00
Franklin, Cong. Ch. and Soc.,	14 12
Gilman Iron Works, Cong. Ch. and Soc.,	10 15
Hanover, Dartmouth College, Cong. Ch. and Soc.,	27 56
Harrisville, Ladies' Benev. Circle,	10 00
Haverhill, Cong. Ch. and Soc.,	71 00
Hebron, a Friend,	9 00
Henniker, Cong. Ch. and Soc.,	21 50
Hill, Cong. Ch. and Soc., \$2 80; Mrs. Mary Shaw, \$15,	17 80
Hillsboro' Center, Cong. Ch. and Soc.,	1 04
Keene, Ladies' Heshbon Soc., \$67; Wm. Torrence, \$10,	67 00
Meredithville, avails of Legacy of Sarah Jewell,	7 20
Meriden, Cong. Ch. and Soc.,	54 50
Merrimack, a Friend,	9 00
New Castle, Cong. Ch. and Soc.,	10 00
Pittsfield, Cong. Ch. and Soc., \$35 41; E. L. French, \$5,	40 41
Plymouth, Cong. Ch. and Soc.,	38 10
Rindge, Cong. Ch. and Soc., \$18 87; Mr. Riggs, \$1,	19 87
Rye, a Friend,	5 00
Salisbury, Cong. Ch. and Soc.,	15 27
Sanbornton Bridge, Cong. Ch. and Soc.,	19 00
Temple, Cong. Ch. and Soc.,	20 00
Troy, Cong. Ch. and Soc.,	24 00
Warner, Cong. Ch. and Soc.,	23 58

West Lebanon, Cong. Ch. and Soc.,	29 00
Westmoreland, Mrs. Lucinda Snow,	5 80
Wilmot, Cong. Ch. and Soc.,	9 00
Interest on Permanent Fund,	57 08

# Female Cent Societies.

Ackworth,	3 00
Canterbury,	7 74
Concord, South,	41 48
Gilman Iron Works,	12 77
Gileum,	6 78
Hopkinton,	12 05
New Market,	5 50
	\$1,018 38

The Massachusetts Home Missionary Society ac-  
knowledges the receipt of the following sums in  
the month of March, 1853. BENJAMIN PARKER,  
Treasurer.

Amherst, West Parish,	\$187 54
Berkshire and Columbia Home Miss. Soc.,	
L. Church, Treasurer,	75 00
Billerica, Rev. Mr. Stearns' Soc., Mon. Con. Coll.,	20 00
Boston, viz.:	
Central Ch., Miss Mullikin's Sab. Sch. Class,	2 00
Old South Ch. and Soc.,	559 55
Phillips' Ch. and Soc., to const. Rev. For- rest Jeffers, William Park, Jun., Fran- cis E. Park, Miss Lydia W. Thayer, Miss Ann E. Dearborn, and Miss Susan W. Smith Life Members,	800 75
Mount Vernon, Ch. and Soc.,	707 75
Braintree, Rev. Dr. Storr's Soc., Quar. Coll.,	17 00
Brookfield Assoc., S. M. Lane, Treas.:	
Southbridge,	139 76
Ware, First Parish,	50 75
Dudley, Rev. Dr. Bates' Soc.,	180 51
East Bridgewater, bal. of Coll.,	62 75
East Hampton, Samuel Williston,	7 75
East Medway, bal. of Coll.,	150 00
Fair Haven, First Ch. and Soc.,	2 00
Franklin Co. H. M. S. S. Eastman, Treas.:	73 47
Ashfield, Ladies' Association,	23 07
Barnardston, Orthodox Soc.,	24 58
Charlemont, First Cong. Soc.,	12 00
Montagu Gent. and Ladies' Assoc. to const. William Nims a L. M.,	55 81
Northfield, Trin. Soc.,	5 41
West Charlemont, First Cong. Soc., Ladies' Benev. Soc.,	8 40
West Hawley, N. Vincent,	1 00

Deduct printing Report,	129 28
Hampden Co. H. M. S. S. H. Reeva, Jun., Treas., of which \$60 is from the Cong. Ch. and Soc. in Palmer, to const. Dea. Calvin Nut- ting and William Brainerd L. M.; and \$160 is from Charles Merriam, of Spring- field, for support of a Missionary at the West,	90 00
	109 28
Kingston, Second Cong. Soc.,	758 00
Northfield, North, Cong. Soc.,	10 00
Natick, Benev. Soc., to const. Rev. Elias Nason a L. M.,	10 00
Orange, North, Cong. Soc., Mon. Con. Coll.,	80 00
Oxford, Rev. Mr. Bardwell's Soc.,	24 00
Paxton, Cong. Ch. and Soc.,	105 00
Phillipston, Rev. Mr. Perkins' Soc.,	19 08
Rochester, Rev. Isaac Briggs,	12 00
Roxbury, a Friend,	30 00
Sunderland, Young Men's Agricultural Benev. Soc., to const. Wallis E. Warner a L. M.,	10 00
	30 00
Ware Village, Cong. Soc., Gent., \$361; Ladies, \$124 71, to const. Hon. Orrin Sage a L. D.,	385 71
West Roxbury, Spring St. Ch. and Soc., to const. Henry P. Eveleth, Mrs. Rachel Richards, and Mrs. Esther Gould L. M.,	111 08
Worcester, Salem St. Ch. and Soc.,	51 00
Georgia, a Friend,	17 00
	\$4,057 16

# THE HOME MISSIONARY.

---

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

---

---

Vol. XXVI.

JULY, 1853.

No. 3.

---

---

## The Home Missionary Argument.

THE great field which God has given this Society to cultivate, in common with other christian agencies, is one whose aspects present the strongest inducements to diligence. Every consideration which ever has existed, or which can be imagined, to stimulate our endeavors, now assumes greater force than ever before. Enlarging territory, augmenting numbers, foreign elements mingling in our political and religious affairs—all demand of us greater sacrifices for the promotion of gospel institutions throughout our expanding boundaries. At the same time, we have increasing encouragements also. Every sincere and well considered effort is attended with success. The favor of the Lord, in connection with christian endeavor, far outruns the measure of the endeavor itself; the blessing transcends the proportion of the means. Behold, how small the amount that has been even attempted yet for the salvation of this nation, and how great the result! What hath God wrought! In view, then, of our responsibilities and our encouragements, we are shut up, in the providence of God, to such holy and hearty exertions for Missions to the American people, as have never yet been put forth. Such was the feeling and such the aim of the following address to the Society, at its late anniversary; and which we publish for the benefit of those of its members who could not be present to be stirred, in person, by its appeals.

Address of Rev. E. L. Cleaveland, D. D., of New Haven, Ct.

The argument for Home Missions has lost nothing by familiarity. Repetition has not worn it out; it has only worn it bright, the more effectually to flash conviction on the mind. It has been gathering, if not new elements, at least new volume and power. The subject expands under our gaze; it grows upon our thought; each succeeding year lifts it to a loftier position, and invests it with grandeur and more commanding claims. Like some vast mountain, rising from the bed of the sea, it is heaving itself up into the view of the nations—every day its horizon enlarges—

every hour it attracts a wider and deeper interest. We need not to be plied with a continual succession of novelties, to produce conviction and excite interest in reference to this great cause; the argument lies in facts already known. It is enough to stand on the margin of that vast territory we are to cultivate, and let the soul fill with the conception of its grandeur—its untraveled immensity—its interminable forests, whose sleeping echoes are yet to be awaked by the woodman's axe; its lakes, into which, I had almost said, Great Britain might be planted, and be an island still; its rivers, for which all Europe could not furnish an area without as many turns and doublings in their course, as the Israelites described in the wilderness; its population of more than eleven millions, destined at no very distant period to become more than two hundred millions; its destitutions and desolations; its thousands growing up without the means of common education; its tens of thousands who are forming characters without the influence of sanctuary, Sabbath, or Bible; and its hundreds of thousands whose minds superstition hath blinded, "lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." O, sir, if we have the spirit of Him, who, "when he saw the multitudes, was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd," we should need no other argument than to look at this vast field as it spreads out before us. Any multitude of immortal beings is an impressive spectacle; but a multitude wandering from the fold of God, seeking rest and finding none, yet straying still farther from the source of life, is a sight to touch the tenderest chords of christian commiseration.

But, Sir, these multitudes are our countrymen; and we are bound by the first principles of Christianity to provide for our own. They are one with us in government; most of them in language; all of them in interest. Their glory is our glory; their shame is our shame; and their fall will be our fall. Our destinies are inseparable. And if the world has any hopes built upon the continued existence and prosperity of this republic; if the course of civil and religious liberty is to advance over the earth with the success of our great experiment; if in its march to universal dominion, Christianity is to receive its mightiest impulse in this land of free institutions; if our triumph is to be a triumph for all nations and for all ages, then does it become us to look well into that field of Home Missions, which God has committed to our care. There the momentous question is to be decided. The elements are gathering, the forces are mustering along those water-courses and over those broad prairies, which are to determine the future legislation, the general course, and final destiny of the whole country. We all know this. We have long foreseen that the controlling influences which are to mold, not only American government, but American literature, manners, morals and religion, are in due time to be found west of the Alleghanies. But have we considered how rapidly we are approaching that important period? Do we realize how near we stand to that critical moment of our history? In population we are now but about three millions ahead of our young competitor. Between 1840 and 1850, the increase of the Atlantic States was in the ratio of nineteen per cent., while that of the Western States was in the ratio of fifty seven per cent. In Congress, the Eastern States have but thirty five more representatives than the Western. And if we reckon with the West, as we ought of right to do, those parts of Pennsylvania and Virginia, which pour their rivers into the Western Valley and are identified with its interests, then we have a majority of only nine representatives in Congress. And if we add the four delegates from the four territories, who, though without a vote, constitute a part of the Western representation, then the Eastern majority is reduced to five. Ah, how soon, how very soon, will this small majority disappear forever before the swelling tide of Western increase! We have long been talking of this event; we have fully expected it; yet who is not taken by surprise? While we have been looking at some distant point in the future, it is already upon us. The long predicted moment is come; the balance of power is beginning to poise on the mountains; millions of eyes are watching as it wavers and trembles towards the momentous decision, as if conscious that some great hour in the world's history is about to strike: a few more nights and mornings, a few more rains, a few more suns, nursing that gigantic growth, and the scale will turn and the scepter depart from our hands forever.

But, Mr. President, are we prepared for this great event? Is the West ready to take the helm and steer the ship of state safely on her course? I fear not. I fear her hand is too unsteady, her heart too little disciplined, and her eye too little practised in such navigation, to assume the responsibility. Much,

I know, has been done for the West, but much more remains to be done before we can surrender ourselves to this new influence without serious misgivings. In view of the precious fruits which have crowned our labors hitherto, we have reason to thank God and take courage for the more vigorous prosecution of our work. And yet it is not to be denied that some of the difficulties with which we have to contend, are assuming new and more formidable aspects. The principal sources of danger are skepticism and superstition; and both of these at the present moment are undergoing fearful augmentation. Infidelity is receiving powerful reinforcements from Germany. A class of men are now coming over from that land in great numbers, generally as intelligent as our own people; many of them accomplished scholars from the German universities; as a body, competent for agriculture or any handicraft; enterprising, industrious, and often wealthy; taking a deep interest and exerting a weighty influence in our popular elections; yet with religious and political principles of the most radical and desperate character. Infidelity has never had such auxiliaries in this country before; it never wielded so powerful an influence. It is an influence which arms itself with the forces of cultivated minds, with the powers of science, and the fascinations of literature and art. It is an influence we have to meet, and to counteract which we need the whole armor of God.

But while this new danger threatens us from one quarter, Popery, from another quarter, is moving against us with unwonted activity. At no time, within the memory of the present generation, has the church of Rome exhibited so much energy and boldness in behalf of her peculiar objects. She has re-asserted before the world the right to persecute unto the death for opinion's sake; and now she is exercising that pretended right, by stretching forth her hands to vex the Saints; her prisons are filling with victims, and her instruments of vengeance are doing their dreadful work. For the first time since the French revolution, the policy of the great Continental States of Europe has come into coincidence with the ambitious designs of Rome. Revolutionary France, in her relapse to absolutism, has made her peace with the despotic powers to which she has so long been a terror, and become once more, as of old, the right arm of the Papacy. And full proof is she making of her title to this distinction. She has strangled the infant Republic of Rome in its cradle, and by *her* bayonets are the spiritual usurpations of Popery enforced upon that unfortunate people. She has recently driven the Protestant Missionaries of England from the Society Islands, and seized with violent hand on the precious fruits of those long years of patient, prayerful, self-denying toil. And now, in less than a twelvemonth since that outrage was perpetrated, even while I speak, her ships of war are ploughing their way to the Sandwich Islands, bearing in their "thunder-freighted keels" the same dread argument, to enforce the same infamous demands which have humbled the Tahitian group. Yes, Sir, the Sandwich Islands, raised in less than thirty five years, by God's blessing on our own missions, from the lowest savagism to the dignity of a civilized, enlightened and christian nation; the most illustrious and triumphant example of successful missionary labor in modern times; for which so much treasure and toil have been expended, so many prayers have been offered, so many tears shed, and so many lives given; the Sandwich Islands, so dear to the heart of every American Christian, and of Christians the world over, are to be bullied, under the muzzles of French cannon, into suicidal concessions, and if no intervention, armed or unarmed, appears for their deliverance, are to be seized in the name of Napoleon the Third, and of Pius the Ninth! Oh, can this ever be? Will our government suffer it? Will the God of missions permit it? Who knows but our new President has "come to the kingdom for such a time as this?" May God strengthen his heart and nerve his arm to protect that feeble nation with the shield of this mighty Republic!

Compare, now, these movements of the Papal powers abroad, with the proceedings of Romanists in our own country, and we shall perceive a correspondence, clearly indicating an identity of origin and purpose. This concerted, simultaneous, and truly formidable effort to overthrow the existing system of common schools, and to erect themselves into a state establishment, supported by public taxes, ostensibly for secular, but really for religious education, is conceived in the same spirit and with the same design as the more high handed transactions of the old world. It is the first combined attack they have ventured to make on our republican institutions. And though they have been signally repulsed, yet who, that knows the tenacity, and patience, and self-denial with which they pursue any great object, believes the danger is over? They will watch their opportunity; they will bide their time; and when circumstances seem to favor, they will return to the

charge. They will avail themselves of our political divisions; and the party that would have their votes, may soon find that they can be had at no less a price than the surrender of our free schools. And who can say, looking at the past, who dare say, that no party in this country will consent to pay that price? Here is the source of their strength, and of our danger.

Mr. President, with these startling facts pressing upon our notice, it is evident that Rome is gathering up her mighty energies and preparing herself for some great move in that stupendous game she is playing for empire. What that move is to be, is among the things yet future. I do not say that the final struggle, the last decisive battle foretold in prophecy, is at hand. I will not call it "the time of the end;" and yet it may be the "beginning of the end." It is obvious that we are coming into closer quarters with the enemy; we are encountering a more incessant activity, a more effective discipline and concentration of forces; the contest thickens; and we are to expect harder work than we have had in time past.

If this be so, I submit whether we do not need a reinforcement of men, of means, and of the spirit of Christ; whether we ought not to throw into this cause a holier enthusiasm, and prosecute it with greater singleness of purpose. I have spoken of increasing difficulties and dangers, not to discourage, but to stimulate. There is nothing in all this to appall the heart that leans upon Omnipotence. Christian faith mans itself in view of difficulties; it gathers courage in the face of dangers. But the dangers must be *seen*, the difficulties must be *felt*, or nothing will be done to meet the emergency. To encourage men forward by the promise of a peaceful work, when they are certain to meet the iron hail of a deadly opposition, is to put the whole cause in jeopardy. Let us look calmly at the worst aspects of the case; and we shall learn, in the first place, our weakness—the indispensable step towards victory; and we shall learn, in the next place, where our strength lies. Caleb and Joshua saw the giants, as well as the ten spies who brought an evil report. But they also saw what the ten did not see, the God of the giants! And that is what made the difference between them and their brethren. That was why the one trembled and fled, while the other stood calm and firm; saying, "Fear them not, we be well able to go up against this people, for the Lord is with us." And, Sir, what is this uncircumcised Philistine that *he* should defy the armies of the living God? What is there in the terror of his voice, in the height of his stature, in the swell of his muscles, or in the force of his weapons, to intimidate men who are in league with Omnipotence? The word of faith, in the mouth of some youthful David, may easily bring his pride and power to the ground. Oh, Sir, we have no want of resources; they are ample, if we will only use them. And can we fail to draw upon those resources in such a day as this? With the dread note of war-like preparation from the hostile camp ringing in our ears; with the portents of some great decisive battle thickening upon our sky; with such a country to save; with the destinies of the world at issue; shall we not strengthen ourselves in God, and gird ourselves for a more earnest and vigorous prosecution of the war? Let the sacramental host move at once, and move together, and move in the name and strength of the Lord, and they will move to a certain and glorious victory.

Mr. President, we are urged to such efforts by most animating encouragements. We feel that we are working in coincidence with the divine plan, as indicated in many an illustrious chapter of our history. Why, Sir, did God preserve this whole country more than a century after its discovery, for the English race, turning the foot of the Spaniard to the sunny regions of the tropics? Why did he induce Columbus, just before making land, to veer a few points southward, so that, instead of striking the coast of Florida, as he would have done, had he adhered to his original purpose of sailing due West, he struck the West India Islands? Why did God keep this great country from the English, until they had renounced the supremacy of the Roman Pontiff? And why did he keep it from the Protestants until they had purified the reformed faith from its still remaining Romish tendencies? Why did he wait until he had sifted three Protestant kingdoms for the precious seed wherewith to plant this western world? Why did he hold in check for two centuries the emigration of Papists and Infidels to this country, until the goodly vine, transplanted, had taken root and grown strong, and filled the land with her boughs and her fruit? Why did he blast every attempt of the Spaniards to colonize the Valley of the Mississippi? Why, when La Salle, upwards of one hundred and seventy years ago, had taken possession of the whole country, from the mouth of the Illinois to the gulf of Mexico, politically in the name of Louis the Great, and spiritually in the name of the Church of Rome; and when, a few years after, the French

attempted to realize the design of La Salle, by erecting a chain of forts through Peoria and Vincennes, towards the Southwest, building chapels and celebrating mass in the same—why did God drive them from every one of those posts and defeat their well-laid scheme? Why did he compel Napoleon the First to relinquish his cherished design of founding a French empire west of the Mississippi, by so embarrassing his affairs at home, that he was obliged to sell the whole territory to us for purposes of revenue? In fine, why were the immense treasures of California hidden from all the world, even from the keen-scented Spaniard, until she was annexed to this Republic? And tell me, if any one can, why was it that the title deed of transference had no sooner passed into our hands, than she gave up her mighty secret, and unlocked her golden gates? Is it possible not to see the hand of God in all this? Who can believe that a country, over which divine Providence has thus kept watch and ward for three and a half centuries, is to be given up after all to the superstitions of Rome? No, Sir, from these remarkable interpositions we gather the joyful assurance that God has reserved this broad land as an appropriate theatre for such a development of Christianity as the world has never seen. We believe that he has given the whole of it to his Son, that here he may achieve the most signal triumphs of his Gospel; that he is to gather together, in one, all peoples and languages, fuse them into common brotherhood, raise them to a more exalted manhood, and stamp upon them his own divine image. Hence, this exodus of the nations. When was there ever a simultaneous movement from all parts of the earth, tending to, and terminating in, one and the same land, but God was about to make some new and magnificent display of his providence or his grace? So, we doubt not, it is to be in the present instance. We believe that this endless stream of immigration will not inure to the advantage of Satan, but to the unprecedented enlargement and glorification of the kingdom of Christ. But we also believe that this is to be accomplished through the instrumentality of his people. And the surest indication that the end is to fail, will be the failure of the appropriate means. Here, then, is the great work of Home Missions. We are to supply this whole territory with the preached Gospel; to meet these swelling millions, as they pour into that theatre of our country's future greatness, with the influences of a pure Christianity; upon that young and forming character, to stamp the image of Christ so that no after changes shall be able to efface it; to give a direction to those gathering and growing energies, so that no subsequent revolution shall ever entirely divert them from the support of good government and sound religion; to save the West for the sake of the nation; and the nation for the sake of the world; to win for our Lord a field on which he may reap his richest harvests; a field where his Spirit may breathe on three hundred millions of hearts, bound together by one government and one language; a field from whose countless churches shall ascend on each Sabbath morning, such an anthem of praise as never yet rose from earth to heaven; an anthem which, whether it mingles with the loud waves of the Atlantic, with the deafening roar of Niagara, with the thunder-voiced chorus of the great central valley, with the gentle breezes of the South, or is prolonged in majestic echoes on the Pacific, bears aloft the same familiar tongue, the same sweet refrain, the same precious theme, the same new song—THE SONG OF MOSES AND THE LAMB!

### Missionary Intelligence.

#### OREGON.

*From Rev. H. Lyman, Portland.*

Portland is the only place where I have preached regularly, though I have preached at two other places occasionally. The number of our church is 20; nine of whom are females. The average at-

tendance on public worship is 70 or 80 the extremes, perhaps, 35 and 250.

Many among the impenitent have at times seemed seriously disposed, but I cannot with any positiveness report any conversions among us. Only one has been added to the church by profession; five have joined us by letter.

Our Sabbath school and Bible class have been quite variable in numbers.



The Bible class has ranged from four to twenty, and the Sabbath school from twenty to forty five.

#### Churches Organized.

Two churches have been organized in the Territory, and in connection with our Association, during the year; one at Salem, the capital, and, as I suppose, one at Kalapooia. I was not present to assist at either organization.

Our people have been called upon to do a great deal for the suffering emigrants during the winter, to keep them, some of them, from actually *starving*.

Our chief support from the people here has been in the shape of monthly collections, the amount of which has been \$325 10. To the Bible Society and Tract Society, \$70 has been contributed.

We fear the temperance cause has been rather retrograde during the year; we are just now making a new effort in its behalf. The cause of education is advancing, and the general moral and religious influence strengthening.

#### Fellow Laborers Welcomed.

On the 3d of March, we were permitted joyfully to welcome the dear brethren, with their wives, sent by you to be co-workers with us here. They arrived in good spirits and in health, after a short and very prosperous voyage. We welcomed them to our house and to their work with *joy*, and hope much from their assistance and counsel.

### IOWA.

#### Spiritual Encouragement.

I am encouraged to hope that my labor has not been entirely in vain. One lady, the wife of one of our physicians, has recently indulged the hope that she is born again, and has united with our church. Some others are evidently inquiring the way of salvation. Some members of the church seem to be much revived, and are looking earnestly to God for help. We hope he will be gracious and show mercy. There are many around us whose salvation we long for. Our Sabbath congregations are generally full, and more than common interest has of late been manifested in the truth.

#### Danger of Relying on Excitement.

We are tried no little by the boastful measures of some of our neighbors. Everything with them is done up on the whirlwind principle. They seem to take it for granted, that there is nothing doing unless there is a great noise.

We find it somewhat difficult to keep on the "even tenor of our way," in the midst of so much hurrah and excitement. The world, too, get the idea that there is nothing going on in Zion worth going to see, unless there is a "big meeting," or something else extra. But while we do not doubt the propriety of extra measures, when occasion calls for them, we are inclined to think that, unless they are used with great caution, they do great injury. Our churches, here, are under a strong temptation to underrate the ordinary means of grace, and fall in with the notions and practices of their neighbors. We are endeavoring, however, to increase their attachment to the ordinary means, and cultivate habits of stability, and to convince them that, when there is *real* progress in piety, in the heart and in the church, and the world, it is not so much because of outward excitement and noisy demonstration, but through the silent and irresistible influences of God's Spirit; and that they will be strong, harmonious, influential and permanent, in proportion as they value and sustain the regular Sabbath ordinances, and the weekly meetings for prayer. I am happy to say that a majority of this church cordially unite with me in this sentiment.

I think there is an increasing attachment to Sabbath privileges, and a growing reliance upon them as, under God, the grand means for promoting true religion.

Our Sabbath school has been kept up thus far with a good degree of interest. Temperance meetings were held once a month through the winter, and the majority of the community strongly sympathize with the design and spirit of the Maine law.

#### Various Impediments.

There are a great many here for the purpose of acquiring property, and who seem to reverse the order as laid down by the Saviour of men, and seek first the world and wealth, as though the kingdom of heaven were of less importance. It is almost impossible to get the leading minds of the place out to hear a sermon. Very many seem firmly and

stubbornly set against the religion of Christ. Their way is as darkness; yet on they go, and will not come to the light.

Such preachers as we have! You have often had portraits of western preachers; so I will not enter this department largely, only by way of a few facts.

A clergyman of — denomination, a man who labors very hard, has but little education, using the king's English very hardly, called on me one day, desiring to borrow some of my manuscript sermons. It was an urgent case, he was about to make a tour out in the country to preach; had no sermons and no time to make any. Now, I had many a time loaned my horse and traveling equipage, and remembered, too, the scripture, "from him that would borrow of thee, turn thou not away." A hard case, thought I. But after a short conversation with him, and having him look at some of my books, he was pleased to take, in lieu of the manuscript, a volume of "The Scripture Manual." So, I was relieved, and perhaps he was benefited.

---

*From Rev. B. A. Spaulding, Ottumwa,  
Wapello Co.*

#### Results of a Protracted Meeting.

The last quarter of my labors has been the most laborious, the most interesting, and the most successful quarter of labor which I have spent in Iowa. Rev. C. H. Gates, of Fairfield, spent a week with us, and Rev. J. V. A. Woods, of Oskaloosa, something more than a week, preaching from day to day. Meetings have been generally well attended, solemn, and interesting. A female prayer meeting has been sustained *daily*, for about five weeks. A prayer meeting of young ladies is appointed for to-day, to be sustained solely by those who have been hopefully converted since the commencement of our meeting. Yesterday, eight young persons were added to the Congregational church in this place, but one of whom had experienced a change of heart previous to the commencement of our meeting. Other cases of interest still remain. Many countenances were seen yesterday expressing the deepest earnestness and solemnity, as they saw their companions and friends pay their vows unto the Lord, in the presence of all his people, in the courts of the Lord's house. We hope that these are the beginning of better days; that this is not

an era to *pass away*; but only the dawning of a more glorious period in the history of Christ's kingdom in this region of country.

Since the fall and early part of the winter, the church has felt more deeply the necessity of prayer for the outpouring of God's Spirit, and the revival of his work among us. Several meetings for prayer and conference were held in special reference to this end. Our faith, our courage and our diligence, surely ought to be much increased; for we have already received more than double for all that we have done or believed. We can say, "Surely the Lord was in this place and we knew it not."

Meanwhile the hand of chastisement has not been withheld. About four weeks since, death entered our dwelling for the third time, and bereaved us of our only remaining child. A single day passed, and we were called again to follow to the grave a niece, a sweet little girl, who had said to her father while in health, "Pa, why don't you kneel down and pray, as Mamma does?" Sickness, suffering and disappointment have visited other members of the church, and deserve no mention as being *peculiar* to God's people, but only as in *their case* having *peculiar alleviations* and *even blessings* connected with them.

---

## MISSOURI.

*From Rev. G. W. Harlan, Carrollton,  
Carroll Co.*

#### Temperance.

My appointments for preaching are now permanent; the third Sabbath in the month I preach in Carrollton, and the others at school houses in the country. The houses in which our meetings are held are so unfinished and open, that they cannot be made comfortable during the cold weather of winter, consequently the meetings are not so fully attended at that season of the year as they are in the summer.

The prayer meeting is sustained with interest, and, I trust, great spiritual blessings will yet descend upon us through this means of grace.

The people of Carrollton and vicinity received a fresh impulse on the subject of temperance from a few lectures that were delivered in our town, by a popular temperance lecturer in this region.

Several additions were made to the Order of the Temple of Honor. The Sons of Temperance, after a dissolution of two years, were re-organized, and now number eighteen, two of whom were habitual drinkers. The ladies of the town held a meeting and declared their determination not to patronize those merchants in the place who deal in liquor; and this is true of four out of the seven merchants in town. The friends of temperance are greatly encouraged; the orders are receiving new members nearly every week. The ladies are firm and declare that they will stand by their resolutions.

---

#### From whence shall Assistance come.

My congregation here have to do without preaching six weeks, that I may assist two brothers with sacramental meetings. In another place where I preach one Sabbath in each month, they have to wait two months. At another place, where I preach monthly, they are waiting two months, and then they must wait two months again, that I may preach to others. At other places where I cannot have monthly appointments, they must wait much longer from the time they hear a Presbyterian minister until they hear him again.

---

### WISCONSIN.

#### Temptations and Trials of Pioneers.

The difficulties of planting a church in an entirely new region can hardly be appreciated by the dwellers in an old community. It is only by slow degrees, and after a long course of years, that the physical obstacles are overcome; and during this time the moral difficulties are constantly operating against the Gospel and its friends.

Meetings have generally been attended pretty well, although a less number attended in the winter than in warm weather, owing to various causes, such as distance from the place of meeting, when they have no means of conveyance except ox-teams, and at other times, the cold and uncomfortable place, where the meeting is held. Strong demands are

made upon the faith and patience whilst endeavoring to build up Christ's cause amongst a population situated, as this is, upon the Indian lands. It is composed of a mixture from almost all parts of the country, with foreigners also, multitudes of whom have come here to mend bad fortunes, and a great majority very poor. They had been flattered with the hope of having the land given them; or, if not, that they would have some three years in which to pay for it. With these hopes and prospects all were quietly reposing when the land-sale was proclaimed by the President.

It took the settlers by surprise, as not one in ten was prepared for it; but they made the best shift they could. Some have lost their claims by this means, and others have had to "enter on time," which I fear will be a ruinous business in the end. The proclamation, so sudden and unexpected, created a good deal of excitement, and for a while was all the talk. Then, close upon the heels of the sale, was the settling of conflicting lines and claims, which will prove the most serious difficulty. The settlers had made surveys themselves, when they made their claims, but when the government survey came to be made, it differed materially from that of the settlers. This betters some claims whilst it materially injures others, and the time has now come for settling these conflicting lines. But the native selfishness of the heart, and the *little* love for the neighbor which dwells there, make it an exciting and difficult business. Many will suffer pecuniarily; but that will be the smallest part of the evil. Prejudices and bitterness will be engendered which years will not efface. Connecting these things with the shipwreck of faith and of a good conscience, which a great many have made, and it is easy to see that the tone of moral and religious feeling must be very low. Such is the fact. Were it not for the assurance the cause is the Lord's, I should despair at once of ever seeing a change wrought.

#### The Sabbath on the Frontier.

Another great and painful hindrance is the worldly-mindedness, in respect to the Sabbath, of most, of whom better things are charitably hoped for. I refer not to lapsed or apostate professors, who, as a general thing, pay little regard to the Sabbath, but to such as maintain a regular standing in their different churches. Here, I am sorry to say, Presbyterians are not excepted. Now and then honor-

able exceptions are found, which are indeed like "oases in the desert." But I have been pained, upon passing the Sabbath in professedly orthodox families, to see the head of it take up political newspapers and peruse them on the Sabbath. Or they think to edify the minister by giving him a long history of the manner in which a claim has been jumped; or of the attempts to defraud another of his rights. Whilst, with the noisy children, it is little less than a holiday. With such examples, how painful to look forward, either as it respects the cause of piety or the religious prospects of those who are thus trained! No wonder that the children of other parents are seen skating, hunting, fishing, and swimming on this holy day. And this is the case. Often do I inquire what chord can be touched in order to produce a proper vibration? What can be done in order to save such children and youth from eternal ruin, and make them good citizens whilst they remain here? Now and then it is exceedingly grateful to find a family with whom place and circumstances make no difference; whilst multitudes make the excuse for not training their children properly, "that they have no regular meetings or Sabbath schools."

#### A Scotch Family.

Some time since I met with a family living some seven or eight miles from any regular meeting, but this they do not plead as an excuse for either neglect of the Sabbath or of instructing their children on that day. As you approach, you perceive two log cabins within ten feet of each other, each containing but a single room. As you enter you perceive that they are from Scotland. The son, with a family of five or six children, occupies one, and the aged parents, now dependent upon the son, the other. Although small, yet the rooms present an appearance of neatness and good order. The children appear very respectful, and each one returns the compliment, as spoken to by the stranger. They appear intelligent and well trained, as though the fear and love of God dwelt there. The family library is small, but there is a good supply of Bibles and Testaments and the Catechism. In reply to the inquiry, "How do you spend your Sabbaths so far away from regular means of grace?" they say, "Oh! we have a Sabbath school in our own family every Sabbath, and after we get through, the old people (now some four score years old) come in, and

we have a prayer meeting." Worthy example! would that we had scores of such families at the West! What a redeeming influence they would exert!

*From Rev. D. Lamb, Springvale, Winnebago Co.*

#### Concert of Evening Prayer Meetings.

At the meeting of the Winnebago Convention, at Green Bay, last January, it was recommended that a series of evening prayer meetings should be held in all our churches, as far as practicable, beginning with the first Monday evening in February, and continuing at least ten days. Agreeably to that recommendation, we commenced at Rosendale under unfavorable circumstances, in consequence of a musical convention at Oshkosh at the same time, that took away the most hopeful class of our young people for a part of that week. This, together with the extreme cold weather, made our meetings thin, till Friday evening, when our log school house was pretty well filled, and from that time, for five weeks, every night our house was filled to its utmost capacity. Two nights, while a singing school was held in the school house, we were kindly permitted to meet in a large dining room in one of the public houses in the place, from which house the bar, with all its contents, had a few days before been cast out. So you see how much we need a meeting house.

I spent the days in visiting from house to house, and at evening opened the exercises with a short lecture, and threw the meeting open for prayer and conference, in which we endeavored to call forth all the members of the church and professors of all denominations, in the active duties of religion. There was a beautifully harmonious coöperation of all denominations, that disarmed infidelity and all opposition, and greatly promoted the work. The perfect stillness that pervaded the congregations at all times indicated the presence of God's Spirit, subduing rebel hearts and falling on the people like rain on the mown grass. The church members were greatly refreshed, many backsliders were reclaimed, and a number were hopefully converted. It has every characteristic of God's work. At our last communion, the first Sabbath in April, thirteen were added to our little church in Rosendale, ten by profession and three by letter. Two of these were

an aged man and wife, who had been brought up in old Berkshire Co., Massachusetts, strictly orthodox and exemplary in all their conduct. It was an interesting spectacle to see them come forward to the ordinances of Christ's house, baptism and the Lord's supper, and the sight produced a deep impression on the audience. God has owned the Abrahamic covenant in this work of grace. But three of the thirteen received baptism at the time of admission. The baptized and religiously educated children of the church have been hopefully converted during this revival. I ought to say that there had been an increasing seriousness and favorable indications before our meetings commenced.

#### **Professors, carry your Letters.**

My heart has been pained to find so many backsliding professors of religion, who had laid down all form of religion; and I would here recommend to all coming West, to take letters and bring them along with them, and present them at the first opportunity. But, even if they do not thus present them, they may serve as faithful monitors, as was true in one case among us. In a meeting, one night, of deep solemnity, a man arose and said, "It is a wonder to me that I am out of hell;" and then went on to relate, that nine years before he had taken a letter from a church East, and brought it into this country, and instead of presenting it to the church, he laid it away in the bottom of his chest. He said that every time he had seen it there it had troubled him, so much that once he had resolved to burn it; but its silent reproofs prevented his committing that outrage upon his faithful monitor. He then confessed his sins humbly before the people, and knelt down in the midst of the congregation, and in a humble prayer of penitence confessed his sins before God, and asked his forgiveness. I thought, O, that our pastors and churches at the East would see to it, that all their members that go out from them take letters along with them. This man's wife is among the converts, and joined the church with him, and presented their only child to God in baptism, and so they have vowed to train it for God.

Let every pastor who reads this, ask himself, whether any of his own people have emigrated to the new states, and are living without church connections there; and whether he has not a duty to discharge in the premises?

#### **External Agency necessary for the Evangelization of the West.**

A residence in Wisconsin has given me new and enlarged views of the inestimable importance of such an agency as the American Home Missionary Society. When at the East, I had frequently heard and read in reference to this hackneyed theme; but one needs to make a personal survey of this vast and needy field, in order to understand the subject. In a large majority of cases, our churches here have not the *ability*, at present, to sustain the means of grace; yet what instrumentality, other than "the glorious Gospel of the blessed God," can preserve us from the evils of Romanism, Infidelity, "Spirit-Rappings," and other forms of error and iniquity, now pouring in upon us? The ordinances of God's house, administered in their purity; the Gospel of Jesus Christ preached with affection and fidelity, will alone meet the wants of our heterogeneous and rapidly increasing population. "But how shall they hear without a preacher? And how shall they preach, except they be sent?" And how shall an evangelical ministry be sustained in this extended field, where there is so much of worldliness and error, of concealed hatred and open opposition to be encountered, unless it be through the instrumentality of such an agency as the American Home Missionary Society?

Heaven forbid that unhallowed sectarian zeal shall be allowed to derange the workings, or impair the influence of a Society which has already done so much, and is so happily adapted to accomplish very much more for the honor of God and the welfare of our race.

#### **More Caution needed in admitting Church Members.**

I am deeply apprehensive that many professors of religion in our day are self-deceived. If not, how can we account for the humiliating fact, that such multitudes who have sustained a reputable christian character at the East, or have even been noted for their piety, here refuse to identify themselves with the Church of Christ, and, in many instances, become the avowed enemies of the cause which they have once professed to love?

And is it not incumbent upon ministers and churches, to be far more particular than they usually are, in admitting members to their communion?

*From Rev. N. C. Chapin, Watertown.*

**Seed Buried, but not Lost.**

It has given me much satisfaction to discover, of late, results of christian and ministerial labor in months past, which were long hidden out of sight, and of which we had no suspicion at the time of their production. "So is the kingdom of God, as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how." It strengthens our faith, and encourages to new and earnest effort, to know, that christian prayer and labor, which seemed to be lost, are really productive. There have been sermons preached here, which seemed to the preacher to be very imperfect and powerless—unlikely to reach men's hearts and affect them—which, as he at the time supposed, were without good results, but which, as he afterwards learned, were employed by the Divine Spirit to startle the careless, ungodly soul, to induce a serious concern for the immortal spirit's welfare, to bring to repentance and to Christ. My want of faith in God, and the power of his truth has been sharply rebuked by disclosures such as these.

Speaking of a united effort made by this congregation in connection with the Methodist and Baptist churches, the writer adds:—

There has been a good and really great, though not very extensive, work of grace among us. The members of our church have been quickened in their spiritual life—have made, I believe, a real and permanent gain in strength of piety, and in zeal for the cause of Christ. In all, there has been a large number of hopeful conversions in the community—how many, I cannot accurately state. Of these, the larger proportion is composed of ladies. Many, who had once been professors of religion, but never known here as Christians, have been reclaimed, and have resumed their connection with the church. To our own church, there were added, on the first Sabbath in March, seven persons, and the same number were received at our communion on the first of May. Several of these had been church members before. All of them were females save one.

With thankfulness and joy we consider what God hath wrought—but our desires are urgent still, that a much larger blessing may be given.

My congregation has been larger for three or four months, than ever before. Several seats have been taken in our house of worship recently, by families which have not before belonged to us.

By the efforts of the ladies in our society, our church has been nearly fitted up, and made more comfortable and pleasant for the worshippers. We are hoping to make such arrangements, as will deliver the society soon from its present small indebtedness.

*From Rev. H. H. Benson, Geneva.*

**Presence of the Holy Spirit.**

My field of labor, during this quarter, has presented a more cheering aspect than for some time previous. On returning from the meeting of our district convention, in February, I determined, if possible, to do more to advance the cause of Christ among us. An additional meeting for prayer was appointed; making three during the week.

Soon after, I preached at one of the school houses, about three miles from the village, on Sabbath evening. The congregation was so large and solemn, that I appointed another meeting, and soon began to preach there on week day evenings, the congregation increasing in size and interest, till the house was crowded to overflowing, leaving hardly room for me to stand, and there were several anxious for salvation. I continued preaching thus about four weeks; preaching three times on the Sabbath, and sometimes two or three times in the week, besides. Christians have been much revived, some more so than I have ever seen them before; and there have been a few hopeful conversions. Besides, others have been deeply impressed, as to their duty and the claims of God upon them. It was a solemn time, and good to be there. Almost the last evening that I preached there—the house being crowded full, so as but just to give me room to stand—after sermon, I gave opportunity for any that desired, to express their feelings, when a young man, a perfect stranger to me, and who was then present at the meeting for the first time, arose and said, with deep emotion, "I feel that I am a great sinner, and ask

the prayers of Christians," and immediately sat down, as if unable to say more. A deeply solemnity pervaded the congregation, and Christians offered fervent prayers. On conversing with him after meeting, he appeared in earnest, said he meant to give up his sins, pray and seek his soul's salvation. We can only follow him with our prayers, hoping the seed sown may bring forth fruit unto eternal life.

In the village, our congregations are frequently larger than our house will comfortably accommodate on the Sabbath, and we much feel the need of our new one, which we hope will be finished in about a month.

---

### *From a Missionary Report.*

#### **A Living and Dying Saint.**

Soon after my last communication, which recorded the death of two aged church members, my own family was visited, and the beloved mother of my wife was suddenly called to her heavenly home. The day previous to her death, she was as well as usual, excepting an ordinary cold; and she took her meals with the family. On the morning of her decease, she was attacked with what was probably congestion of the lungs; and instantly she could neither see nor speak, though she gave signs of intelligence, but continued to breathe with more and more difficulty, till at half past eight in the morning she expired.

Glad as we should have been to hear her feelings in the hour of departure and to receive her dying messages, we needed no stronger assurance, than her life had given us, of her preparation for heaven.

When a child of eight years, she trusted that she gave her heart to God, and she exhibited such evidence of conversion, that she was admitted to the church in her ninth year. Over sixty years was she a member of Christ's Church on earth. Few have adorned their profession by a holier life. She was born in Litchfield, Ct., but removed to Middletown, and afterwards to Hartford, where she resided till her marriage, and then removed to Springfield, Mass. She passed through a long and severe discipline of affliction, in the death of several of her children, the painful and protracted sickness of others, the sudden decease of a kind husband, when she

most needed his assistance, and the consequent, peculiar trials of the widow. During the two years and a half she has passed at the West, she has seemed like "gold seven times purified." Her uniform patience and sweetness of spirit, her deep humility and self-distrust, her fervent love of Christ, his cause and his children, her quiet, timely, affectionate efforts for the salvation of souls, her lively sympathy with me, in all my labors, trials and joys, were wonderful in a feeble woman of seventy years, and well worthy of one who had been over sixty years in the school and the service of Christ.

Blessings followed her death upon our house. Two young ladies, one an assistant, and the other a boarder, in the family, who had both been much beloved by her, and "longed for in the Lord," for whose conversion she had prayed, and in her unobtrusive, affectionate way, had labored, were both "rejoicing in hope" before the close of the month.

At length, I am happy to state, that our long talked of, long wished for meeting house is under the hands of the builders, who are to have it completed by the 1st of October. Apparently, the Great Builder smiles upon us.

---

## **ILLINOIS.**

### *From Rev. Geo. J. Barrett, Warsaw.*

I stated that I was just commencing a protracted meeting. The meeting was continued three weeks; two weeks of the time I preached alone, day and night, going two miles to the church or school house; the last week I was assisted by a Baptist brother part of the time. As the result, some twenty or more, we hope, were converted to God, and fifteen have united with the church, and continue to give good evidence of a change of heart.

The past winter has been unusually severe, so much so that owing to the badness of the roads I have not been able to make appointments further from this place, as I had intended, but I design doing so this summer. There are many destitute places in this county where I have been urged to preach.

There have been revivals of religion at both of my other appointments during the winter, at which numbers professed conversion; how many I am unable to say with precision.

*From Rev. C. L. Bartlett, Barber's Corners, Will Co.*

#### Church finished and dedicated.

Since the last report, the church in this place have completed their house of worship (except the outside painting), and it was dedicated to the worship of Almighty God on the 24th of February, at which time I was installed pastor of this church by the Chicago Presbytery. The house was filled to overflowing, the exercises were solemn and interesting, and we trust some good impressions were made upon the congregation. Our house is small, but probably large enough for the society for some years to come; it is very neatly and pleasantly finished and furnished inside. The ladies furnished the house with a settee, chairs, table, and lamps, and carpeted and trimmed the pulpit. After painting the house outside and fencing it, the church will be in debt from \$100 to \$150. Since we have occupied our new house, the congregation has considerably increased. Many who now attend meeting have not heretofore met with us, nor anywhere else steadily.

We have also maintained a weekly prayer meeting in it, on Thursday afternoon, and some considerable interest seems to be taken in it by the church. There is a very serious and careful attention to the preached word, and some of the church appear to have much more of a spirit of prayer than formerly. We are about establishing a Sabbath school and Bible class, and we trust that we shall be able to have those which are efficient and interesting.

*From Rev. T. N. Hasselquist, Swedish Missionary at Galesburg, &c.*

I praise my Father in heaven, who has not only carried me, my wife, and fellow-emigrants so quickly and happily over the ocean, but also has given me, instead of what I have left in my own dear home and country, so many christian friends, and especially has put me in connection with your (in the highest sense) benevolent Society, without which it would have been impossible for me to do for my scattered countrymen what I have done.

To the three churches in Galesburg, Knoxville, and Henderson, another is now added—a little one—in Monroe, eight or ten miles from here. At present, this

consists only of eleven communicants. In Galesburg and Knoxville I preach regularly every Sunday, and in one of the other two places I have alternately one meeting every week. Besides, in Galesburg I hold one, and sometimes two meetings in the evening during the week. I have seen no general work of the Lord unto salvation, among my hearers; but they are diligent and willing hearers, and so I have confidence that the seed sown will render this heart or that as good soil.

One great hindrance to the success of the word is, the circumstance that the poor people are obliged sometimes to scatter themselves abroad in several places, to get work on the railroads, plankroads, &c. During their absence, it is impossible for them regularly to attend their churches; they often meet with company, which may be compared with the birds in Luke viii. 5.

I give humble thanks to the Home Missionary Society, which, out of christian benevolence, helps to build up the kingdom of Christ among the scattered Swedes, who are almost all very poor, but who still love the word of God.

---

### INDIANA.

*From Rev. W. H. Rogers, Noblesville, Hamilton Co.*

#### Protracted Meeting.

A protracted meeting was held during the month of December last. An interest with a few Christians already existed; and two or three conversions had taken place. Thus we had the presence of the Holy Spirit, preparing our hearts for the work, before we began. Brother S., a fellow-laborer in an adjoining county, preached during most of our meeting. The meetings, though not large, were marked by solemnity, attention and feeling. The number of inquirers varied from fifteen to twenty; conversions, probably ten or twelve. The meetings were a great blessing to the church. The members were much revived, and, I hope, made advancement in holiness.

One remark I will add, respecting our protracted meeting. Nearly every case of awakening and conversion, had been a subject of private and personal labor, before the individual made any public manifestation of concern for their own salvation. This was also the fact in a protracted meeting before reported, held in our church last May.



*From a Missionary Report.***Pastoral Encouragements.**

At N. I have a fine little white church, surmounted by an excellent bell; and beside it, in a snug cottage, lives the sexton and his wife—both members of my church. Every Sabbath, the tones of that bell are heard far abroad, gathering devout worshippers or collecting children to the Sabbath school. In our Sabbath school we have from fifty to seventy five as interesting children as you will find in the city of New York. Along the rear of the church is a long seat filled with young ladies, to whom Mrs. — has been a faithful and devoted teacher. On their right, is a class of young men, and though they are not so regular as might be desired, yet no Sabbath passes without seeing more or less of them present. In fact, the young people all belong to our school, either as teachers or pupils; and one young man, formerly an infidel, is now a constant teacher. He told me recently, that he thought he had found peace in believing.

**Better Still.**

At my preaching service, I have good audiences and almost universally they are all attentive listeners, and seem indeed hungry for the bread of life. Every sentiment uttered finds a responsive heart; and often I see the moistened eye. All this may not be much in your estimation, but in a country like this, where religion is rare, symptoms like these are choice gems.

We have a very interesting prayer meeting at M. also, which we all feel is very profitable to us. There are some cases of seriousness among the young people.

---

*From Rev. John M. Bishop, Bedford, Lawrence Co.*

Mr. B. is commissioned for a district embracing several points of destitution and interest, to which his labors are distributed in succession, and are attended with highly encouraging results.

The work in Bloomington has advanced gloriously during the quarter. We have there an excellent foundation for a church. Less than a year since we organized there with eleven members; we now number thirty five. A large majority of the additions were by examination. God worked wonderfully

for us from the 4th to the 20th of February. As the result of a meeting, which I conducted without ministerial aid, during these days, sixteen were added to us on examination, twelve males and four females, all of them adults. Baptism was administered to one half of these. Since then, the church has been in a delightful state.

In other parts of the field there have been no revivals; though everything looks encouraging.

God has done a great work in our State this past winter. And to him be the glory.

This place (Bedford) is improving as a business point very rapidly. The railroad from New Albany was completed to this point last week.

---

*From Rev. George D. Müller, Monticello, White Co.*

**Prayer Answered in a Revival.**

Three quarters of the year have seemed almost fruitless of good, so far as my labors were concerned; but the events of the past two months, show that my labor has not been in vain in the Lord. The church has passed through a season of greater interest than it has witnessed since its organization, eleven years ago. To me and to the church, all seems new. Difficulties have been settled, and alienations among brethren have been healed; backsliders have been reclaimed; family altars that had for months, and some for years, been prostrated, have been erected, and newly consecrated. The church is united, and have advanced very greatly in a spirit of benevolence. The prayer meeting is a place of universal interest; a large proportion of the members within reach of the church are constant in attendance. The first interest that was manifest was in but two or three minds, about the first of the year. A day of fasting was appointed, and was observed by about one half of the members of the church. The day was unfavorable in many respects, but will long be remembered by many of the brethren and sisters who observed it. With most, if not all, who attended, it was truly a day of fasting and humiliation. We met almost every day for more than four weeks, for prayer and conference. We had preaching every evening, except a few when I was called away from home. I had no assistance in preaching except once by a Methodist brother.

The result of the blessing, so far as we have seen, has been to revive not only individual Christians, but also to reanimate, and increase a hundred fold, the moral power of the church. Twenty or more have been hopefully converted, and a large number have been and still are deeply interested. Most of the converts are the youth of our school and congregation. One of our Sunday school teachers has seen his former class all converted, and a new class, most of whom were connected with his class for the first, but a short time before our meeting, are all but one hopefully converted, and that one is manifestly deeply impressed.

### OHIO.

#### Clouds Dispersing.

During the quarter just closed, there has been *much* of interest in this field. Dark clouds have been withdrawn, and formidable opposition has given way. At one place where I preach occasionally, there has been a great improvement. Formerly, there was not one family favorably disposed to Presbyterian or Congregational interests; but now they feel that it is impossible to have a respectable town without a church. During the current year, I trust a church will be gathered with ten or twelve members, and a house will be built.

There are two other places where I preach on alternate Sabbaths. The morals of the people are improving, and a few conversions have occurred, without any general sensation in the masses. It requires constant, prayerful, and patient toil to prepare the way of the Lord.

#### Surrounded with Difficulties.

In nothing else do I more sensibly feel the force of our Saviour's words, "Without me ye can do nothing," than in preaching the Gospel. Especially is it so in this part of the West. Many have come into this region to get rid of gospel influence. Such take special pains to fortify their children against religious truth. Drinking whiskey, profanity and Sabbath breaking are among the most common acts. A man who owns a good farm within half mile of my house, a few weeks ago told a gentleman who wished to buy a farm, that he "would take several hundred dollars

less for his farm than it was worth, that he might get away from so much religious influence." This man's father was a member of a Presbyterian church; and he himself had once professed religion. This is a specimen of many that might be mentioned. I sometimes think there is no other field more difficult to cultivate than this. In the latter part of February we had some very refreshing influences of the Spirit. Our people were pretty generally aroused to a sense of their deficiencies. Those who had grown cold and backslidden in heart, humbled themselves, confessed their sins and returned to duty.

Our people were much benefited; our prayer meetings are better attended and more spirited.

*From Rev. H. C. McBride, Jacksontown, Licking Co.*

#### Gathered Fruit.

The past quarter has been one of extra effort, and of rich blessings. I have preached seventy six sermons during this period, besides visiting all the families in the church, and attending to those other duties connected with the ministerial office.

We held a series of meetings in our congregation, during the quarter, which covered, at two intervals, about forty days. The Lord was with us in those meetings, and led many, through his Spirit accompanying the word, to come inquiring the way to Zion—more than thirty in all—with their faces thitherward, weeping as they came. Twenty of these indulge a hope that they are born of God, and ten of them have already cast in their lot with us, and rejoice in hope of the glory of God. One of this number has fallen asleep in Jesus. He was an old man, his christian course was short, but marked with unusual tokens of the divine presence. A few moments before he died, with uplifted eyes and hands, he said, "Tell the people of the world, tell weak believers, tell all the world, that there is a divine reality in the religion of Christ. I have felt it for months past, and I now feel it while crossing the river of Death. All is well! all is well!" Thus he lived, and thus he died.

Several others, chiefly children of the church, are deeply concerned about their souls, and appear to be not far from the kingdom of God. The attendance on

public worship has been large and regular during the winter. Our house, thirty five by forty, was generally filled on Sabbath. The cause of Temperance is slowly but steadily increasing; all our members are temperance subscribers; would that it was so in all our churches.

## MICHIGAN.

*From Rev. J. Morton, Hudson, Lawrence Co.*

### Afflictions Sanctified.

My commission came to hand on the 16th inst. The long delay has made it doubly welcome. We feel very grateful to God and your Society for it.

God, in his all-wise providence, has called me to pass through scenes of deep afflictions since I entered into engagements with this people. On our way to this place, we were called to part, by death, with our youngest daughter. She died at Somerset. That Saviour to whom she had consecrated herself some two years before, was with her in the trying hour.

On the 17th of March, my dear wife, after a sickness of some five months, breathed her last. She died, as she had lived, a Christian. I feel that I have abundant reason to bless God for the sweet consolation afforded in the evidence of the preparation of these members of my family for death, and for the supporting grace that he has conferred upon us that still remain. My prayer is, that I may be more entirely devoted to him.

*From Rev. A. Govan, Fentonville, Genesee Co.*

### The Work of the Lord Revived.

We have great reason to bless God, for the goodness which he has conferred upon this church and people, by the special outpouring of the Holy Spirit upon us, and the revival of the work of grace, by the conversion of a number of persons to himself, chiefly among the younger part of our Society. The progress of the work during the quarter still continues, and the number of hopeful conversions now amount to about sixteen individuals, six of whom, as the first fruits of the revival, made a profession of religion and were admitted to the church, at our communion, on the

2d Sab. of April. The intensity of grateful feeling manifested on that occasion, can scarcely be described. Parents who had long prayed for the conversion of their children, now saw those children given to them, by their taking the bonds of the Covenant on themselves, personally. Indeed, the whole church, which were of late travelling in sorrow, here beheld the answer to their prayers, and appeared drowned in tears of gratitude and thanksgiving before the throne of God.

The temporal affairs of the Presbyterian Society here are gradually improving, and the debt, which amounted a year ago to \$650, is at present reduced to \$350;—while the sum of \$175 has been paid during the past year for repairs of the church, and the church property is now placed in a neat and secure position, which, it is hoped, will last for a length of time.

The calls for my labors in preaching, at various points in the neighboring towns, within a circle of five miles from this village, during the ensuing season, will make it necessary for me to travel more, in order to sustain the cause, and extend the interests of this church to a greater distance from our centre. There is a prospect of an increasing population, by means of a new railroad directly through this village. This will probably result in the enlargement of the number of church-going families in this place. Sabbath school and Bible classes have been sustained during the winter, and temperance lectures and prayer meetings are maintained weekly.

*From Rev. H. Hyde, White Lake.*

### A Gentle Refreshing.

When I last wrote, the Spirit of God seemed to be at work in one neighborhood of my congregation, five miles distant from us, where I preach Sabbath afternoon or evening, at a third service. As the result of that work five joined our church on profession, at our communion in April, and ten or twelve have joined a Methodist class in that neighborhood. One other joined us on profession at the same time, making six. The interest was not as general as we hoped it might be, though for what he has done, we thank God and take courage. Otherwise we are harmonious, and I believe united. Our congregation is good and attentive. Health has been

granted to me and mine, though death has been around and taken the aged and the young. Our Sabbath school, which has been suspended during the winter, is about to be resumed next Sabbath, with a better library than we have had for years, and we hope a new and deeper interest will be given to it.

I read with deep interest your article in the Home Missionary for May, on the subject of ministerial support, which is now exciting so general attention. There is many a "shady" as well as "sunny side" in the experience of both Western and Eastern ministers; and were it not for the timely aid of your society, the shades would often deepen to utter night. Blessed be God for what he has enabled it to do, and may he increase it a hundred fold.

*From Rev. D. M. Cooper, from Saginaw City.*

#### Encouraging Particulars.

The erection of our beautiful house of worship has given a new aspect to religious affairs. Heretofore, the want of a suitable place for meeting has detracted from the interest felt in worship, and consequently less attention was paid to securing the steady, continued services of a minister of Jesus Christ. Now, all feel that to leave an edifice, erected at so much expense and self denial, unoccupied, would be shameful and wrong. Already sacred associations begin to cluster around our "blossom of the wilderness."

Stronger and more sacred will they become, now that your Missionary is empowered to administer the holy sacraments. Since my last report, I have been ordained and installed pastor.

The interest of the occasion was much enhanced from the fact, that the brother who gave the charge to the pastor *baptized* your Missionary many years since, when pastor of the First Presbyterian Church in Detroit.

When that solemn rite was being performed, the mother of the candidate breathed an earnest prayer that the infant she held in her arms might one day become an ambassador for Christ. Behold the prayer of faith answered!

The brother who presided at this ordination, had known the candidate ever since his spiritual birth.

Nine years ago, when settled as pastor in a beautiful village in the interior of the State, he was sent for to converse with an anxious youth seeking for salvation. He pointed out the way of life. A few weeks subsequently, a new-born soul was welcomed into that pastor's fold.

At the services above referred to, Rev. R. R. Kellogg, of Detroit, presided and asked the constitutional questions. Rev. H. H. Northrup preached the sermon from Mat. xiii. 52. Ordaining prayer by Rev. C. Osborn. Rev. N. M. Wells delivered the charge to the Pastor; and Rev. M. Barrett, the charge to the people.

---

### PENNSYLVANIA.

#### Visit to a Church in the Wilderness.

The small church was more than sixty miles away, and it required two busy days to reach it by such roads as we have. I found Col. W., a prominent member, on the afternoon of the second day, sixteen miles this side of his home. It was two o'clock, and we could not reach his house before six. He immediately resolved on a meeting that evening at the school-house near his residence, and managed so to extend the notice that a good congregation convened. The little flock are scattered over an area fourteen miles in length; but they were very glad to get together for divine worship: for which purpose all the horses and oxen in the vicinity were in requisition; and one of the brethren came seven miles on foot, and returned, both on Saturday and Sunday. It was a beautiful sight to behold eight or ten yoke of oxen before the door with their vehicles loaded with people. I visited as many as possible; held meetings in the various neighborhoods; distributed what tracts I had; received one into communion with the church on professing faith, whom the Lord had awakened on a former visit, and one by letter. So, after breaking bread to them, I left the small band of believers, and a number of anxiously inquiring sinners in sadness, until your Society shall commission and send a servant of the Lord to look after them.

In the week allotted to this visitation, I traveled 180 miles on horseback, on foot, and by sled, and preached eleven times.

## Miscellaneous.

**Religious Joy, a Means of Evangelization.**

Assuredly we want nothing to replenish the treasury of the Lord and supply all requisite resources, but that the hearts of Christians should cease to be so void of that sensible enjoyment of God, with which they should be always full. Had the church but that fountain within herself to draw from, rivers of treasure, if needed, would be at her command; and she could supply at once, the very ends of the earth, with the means of salvation. She would have a missionary spirit in each of her sons and daughters. It is this blessedness, which looses the tongues of Christians, and makes them eloquent in teaching every man his neighbor, and every man his brother, that knowledge of God and Christ which is unto life eternal. Restore to me the joy of thy salvation, said the mourning Psalmist, then will I teach transgressors thy ways. It would wing their feet for swift journeys through the length and breadth of the earth, and the glad tidings of saving love would spread from land to land, and be heard in every island, every hamlet, every dwelling on the globe, before the present generation has passed away.

We are not sure, that if the joy of the Lord pervaded the christian Church, to the degree to which it might, and by all means should extend, the work of saving the world *would not go on of itself*; almost without labor. Certain it is, that in that condition of things, labor would itself be joy; but may we not believe (now that Christianity is no stranger in the earth, but has for eighteen hundred years been giving infallible proof of her celestial descent, and her continued connection with the place of her origin) that the necessity for patient and agonizing effort, if the church were in the state supposed, would be superseded?

Heaven then would in a sense come down to earth; the tabernacle of God would be with men; and mankind would know and see the place of happiness; and would they not also by the

grace of God, through the operation of that new spectacle, be drawn thitherwards as of themselves? The nature of man still inclines him after happiness. The disappointment of six thousand years has not abated the strength of this indestructible propensity. Who can tell but that such a sight as the general church of Christ, filled with the joy of the Lord, would, under the Divine blessing, determine that propensity to its proper end? That it is of all things the best adapted to have this effect, is certainly a good reason for supposing that the Spirit of grace, who is also the Spirit of fitness and order, would prefer it before any other instrumentality. For our own part, we cannot but think it would do more in a few years, independently of labor, than the labor of many ages without it. It would make the church a wonder in the earth. The mountain of the Lord's house would stand upon the top of the mountains; it would be illuminated with Divine glory; its luster would outshine that of the sun; it would enlighten the world; the remotest nations would see it, and would not all nations flow unto it!

The world hitherto has not regarded the Church as the seat of blessedness. It has had too little reason thus to regard it. Religion, by old report, is happiness; but it is religion as contained in books, not as dwelling in the hearts, or as shining out in the examples, of its professors. With comparatively few exceptions, since the primitive times, the lives of Christians have misrepresented the spirit of their religion. The world have judged it a sour, unhappy, gloomy spirit; and they have not wanted occasion to do so. They who have called themselves Christians have seemed little happier than others. The great majority of them have practically declared their religion a gloomy thing, by going to the world itself for pleasure. Of the rest, the generality seem to pass through life, either with just enough of interest in religion to keep their membership in the Church; or in a cold perfunctory preciseness; or in austerities which

make religion identical with penance; or in a forced driving zeal, which bespeaks more of fierceness than calm heavenly peace and joy. A few noble exceptions indeed there have been, but to the world's eye these exceptive cases have commonly been lost, in the multitude of their gloomy or earthly-minded brethren.

Has not the Church been the dwelling-place rather of doubt and fear, than of sensible delight in God? Is it not the way of even the best of her members to be habitually questioning in themselves whether they be not reprobates, instead of exulting in the full assurance of hope? Besides, has not the Church been almost continually a scene of contention, and bitter wrath, a dread and terror, rather than a charm to the world? Oh, let it not be said that the experiment of what may be done to save the world, by the influence of a general example of spiritual peace and joy, has yet been tried. Enough has been ascertained to encourage the highest expectation; the successes of the first Christians, the fruits of the individual examples of such blessed men as Baxter, Flavel, and Edwards, beget the greatest confidence as to what would be the result of experiment; but the experiment remains to be made. Come the day when it shall be in full operation! Hope is fixed on the appearance of that period, and that it will appear, can there be a doubt? Have not the prophets declared it? The Lord in his compassion cut short its delay; make Jerusalem a rejoicing, and so a praise in the earth; give to all Christians, in answer to the prayer of Christ, that unity of soul, in which the Father and the Son are united to each other, the unity of Divine love and joy. Then shall our unhappy world learn the error of its way, forsake the broken cisterns of sin, and come to the Fountain of living waters.—*Dr. Skinner.*

---

**Does the Romish Church discourage the reading of the Bible?**

In 1553, a number of bishops convened at Bologna to give advice to Julius III. as to the best means of sustaining the Ro-

mish Church against the Reformers. The following is their counsel touching the Scriptures:—

“Finally, it is necessary that you carefully watch and labor by all the means in your power that as small a portion as possible of the Gospel, (above all in the vulgar tongue,) be read in the countries subject to your rule and which recognize your power. Let the little that is read in the Church suffice, and let no one be permitted to read more. So long, indeed, as men were content with that slender portion of Scripture, your affairs prospered and your maxims prevailed; but from the moment people usurped the right of reading more, your authority, temporal and spiritual, has been declining. It is this book, after all, that more than any other has raised against us these troubles and these tempests which have brought us to the brink of ruin. And truly it must be acknowledged that if any one examine it with attention and then compare in detail what it contains with what is practised in our churches, he will find very great differences, and will perceive, not only that our doctrine is altogether different from what the Scripture teaches, but more than this, that it is often entirely opposite. Now from the moment the people, excited by some one of our learned adversaries, shall have come to the knowledge of this, the clamors against us will not cease till all is divulged in public, and we are rendered objects of universal hatred. These writings therefore must be withdrawn from the eyes of the people, but with prudence and circumspection, lest the measure excite against us risings and storms still more dangerous than the former.”

This prudent counsel is dated at Bologna, October 20, 1553, and is signed by several bishops. I take it from a French tract, which says it is found in a collection belonging to the King's Library, at Paris, in folio B, No. 1088. There is no reason to question its genuineness; for what inducement can there be to forge such a document when it does but accord with the constant practice and confession of Papists?

The Council of Trent, two years after this, established a number of rules respect-

ing prohibited books, among which is the following: "Whereas experience has demonstrated that if it be permitted, everywhere and without distinction, to read the Holy Bible in the vulgar tongue, there results more evil than good, by reason of the temerity of men, it shall be left to the judgment of the bishop, or the inquisitor to grant, with the advice of the ecclesiastic of the parish, or with that of the confessor, permission to read Bibles, translated into vulgar tongues by Catholic authors, to such as they shall deem capable of reading them without receiving any bad impression from such reading, but, on the contrary, increase of faith and piety; which permission they shall give in writing. But whosoever shall dare to have or to read those Bibles without such permission, shall be debarred absolution of his sins till he shall have given up the said Bibles to the ordinary." Then follows a prohibition of their sale by booksellers to persons not furnished with the aforesaid permit, with the penalties incurred by them. The article closes with a distinct prohibition to the inmates of convents. This rule, with other abominations of the Council of Trent, is still practically and rigidly in force.—*Rev. J. Mitchell.*

#### "A Thank Offering."

In the Home Missionary for February, it was stated that in obedience to the urgent call of Providence, the Executive Committee had undertaken to extend the Society's operations, especially on the Pacific Coast; and its patrons were invited to endorse their "plans," by furnishing the "means" of the proposed "enlargement." Among the responses to this appeal, is the following anonymous communication to the Treasurer of the Society, accompanied by a check for \$1,000.

"*A thank offering to the Lord, to assist in carrying out the plans of enlargement of the Home Missionary work, as stated in your publication for February.*"

It is truly grateful to recognize, in the generous offering of this unknown friend, an appreciation, not only of the increased

responsibilities of this Institution, but of the consequent obligations of those on whose support it must depend for means to gather the widening and whitening harvest. May this example of timely liberality provoke many.

#### American Home Missionary Hymn,

Sung at the Anniversary of the Massachusetts Home Missionary Society, May, 1853.

Written by Rev. NEHEMIAH ADAMS, D. D.

TUNE—*America.*

Land! great, and rich, and free!  
Now and forever be  
Immanuel's land.  
Tribes of the earth, oppressed,  
Come and with us be blessed;  
Our fathers here found rest—  
The Pilgrim band.

Lo! thronging o'er the main  
Pilgrims approach again,—  
May-flowers,—a fleet!  
Haste! all our gates unlock;  
Exiles, where'er you flock,  
Our shore—one Plymouth Rock—  
Welcomes your feet.

Here you shall never feel  
Oppression's iron heel,  
Nor tyrants' frown;  
The nation bows the knee  
To him who made us free,  
Light, love, and liberty,  
Our triple crown.

O'er wondrous vales and streams  
Our soaring eagle screams,  
Each day, new joy;  
He leaves the Atlantic East,  
Gains the Pacific West,  
Yet, still at home finds rest  
Under our sky.

Rise! follow in his flight!  
Pour forth the Gospel's light  
On every soul.  
Great family of States!  
Nations are at thy gates;  
Reign, Lord of Potentates,  
Over the whole.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of May, 1853.*

*Not in Commission last year.*

Rev. J. C. Cooper, Hillsboro', Salem and vic., Iowa.  
 Rev. Abner Barlow, Stoughton, Dunkirk and vic., Wis.  
 Rev. — Wilcox, Lyander and vicinity, Ill.  
 Rev. Aug. Cone, Brighton, O.  
 Rev. H. G. Miles, Canal Dover, O.  
 Rev. Geo. Magee, Chesterfield and Ray, Mich.  
 Rev. C. H. Force, Unadilla, N. Y.  
 Rev. S. L. Merrill, Remsen, N. Y.  
 Rev. Diedrick Willers, D. D., Germans, Waterloo, N. Y.  
 Rev. A. H. Lilly, Centerville, N. Y.

*Re-appointed.*

Rev. T. Lyman, Lansing, Iowa.  
 Rev. J. V. A. Woods, Oakaloes and Indianola, Iowa.  
 Rev. E. D. Holt, Montrose, Iowa.  
 Rev. W. H. Smith, Salem Ch. and Georgetown, Mo.  
 Rev. Timothy Morgan, Mt. Zion Ch., Mo.  
 Rev. W. J. Smith, Eichland and Richmond City, Wis.  
 Rev. H. H. Dixon, Johnstown, Wis.  
 Rev. F. Lawson, Evansville and Cooksville, Wis.  
 Rev. E. G. Bradford, Princeton, Wis.  
 Rev. Ira Smith, Indian Creek, Dayton and Serena, Ill.  
 Rev. J. M. Grout, W. Ch. of Shelby Co. and Mechanicsburg, Ill.  
 Rev. Josiah Porter, Spring Creek, Ill.  
 Rev. Samuel Ordway, Lawn Ridge, Ill.  
 Rev. Wells Andrews, Tremont, Ill.  
 Rev. C. S. Cady, Rockport and Atlas, Ill.  
 Rev. O. W. Cooley, Granville, Ill.

Rev. J. A. Tiffany, Livonia and Lawrenceport, Ind.  
 Rev. R. Hawley, Bowling Green and Christie's Prairie, Ind.  
 Rev. B. F. Stewart, Bethel, Galena and Mt. Zion, Ind.  
 Rev. Hiram Wason, Vevay and vic., Ind.  
 Rev. Andrew Loose, Pleasant Ridge and Winchester, Ind.  
 Rev. Charles Hutchinson, Edinburgh and vic., Ind.  
 Rev. John Hawks, Newport and Montezuma, Ind.  
 Rev. W. A. Taylor, Mount Carmel Ch. and vic., Va. and Ten.  
 Rev. W. F. Millikan, Ruggles, O.  
 Rev. Lewis Godden, Orwell, O.  
 Rev. Mead Holmes, Bainbridge, O.  
 Rev. Xenophon Betts, Johnston, O.  
 Rev. Wm. H. Bay, Graham's Station, O.  
 Rev. John N. Whipple, Chester and vic., O.  
 Rev. F. W. Weiskotten, Germans, Mansfield, O.  
 Rev. E. R. Johnson, Destitutions in Clark Co., &c., O.  
 Rev. N. C. Coffin, Piqua, O.  
 Rev. J. A. Veale, Darrotown, O.  
 Rev. F. Putnam, 3d Ch., Greenville, O.  
 Rev. A. Huntington, Gallipolis, O.  
 Rev. James Harrison, Harford, O.  
 Rev. J. Patch, Orland, Ind., and Gilead, Mich.  
 Rev. Seth Smalley, Concord, Mich.  
 Rev. A. W. Bushnell, Newton and Fredonia, Mich.  
 Rev. Thos. Jones, Galeburg, Mich.  
 Rev. Sam'l Hemenway, Border Ch., and Boston, Mich.  
 Rev. Axel Downs, Mount Hope, N. Y.  
 Rev. C. A. Keeler, Ellington, N. Y.  
 Rev. J. Lane, Evans, N. Y.  
 Rev. Nathaniel Hammond, Wellsville and Scio, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, as received into the Treasury during the month of May, or reported by Auxiliaries as expended on their fields, during the last missionary year.*

**MAINE—**

Maine Missionary Society,	*11,517 96
South Paris, Beth Morse,	15 00

**NEW HAMPSHIRE—**

New Hampshire Missionary Society,	*4,885 18
Received by Rev. B. P. Stone:	
Derry, First Ch.,	100 00
Holla, Cong. Ch. and Soc.,	40 00
Lyme, Rev. E. Tenney,	10 00
Mount Vernon, Mrs. A. E. Star-	
net,	10 00
Rindge, legacy of Miss Hannah	
Adams,	249 02
Exeter, Second Cong. Ch. and Soc., by	409 02
F. Grant,	74 61
Hanover, Ladies, by Mrs. Blaisdell,	5 00
Jaffrey, First Cong. Ch., by Rev. L. Ten-	
ney,	5 00
Litchfield, in part of legacy of Mary O.	
Milimore, by E. P. Parker, Ex'r,	1,500 00
Winchester, Ladies' H. M. S., by Almira	
Kingman to const. Mrs. Tertius A. Ly-	
man a L. M., and in part to const. Mrs.	
Eliza Smith a L. M.,	56 84

**VERMONT—**

Vermont Domestic Missionary Society,*	5,762 76
Springfield, Ladies' Benev. Sew. Soc., in	
full to const. Mrs. Eliza Arms a L. M.,	
by Emily W. Closson,	10 00
Springfield, Caleb Hall, \$8; others \$7, by	
Rev. S. B. Arms,	10 00
Westminister, from the estate of Michael	
Gilson, by Rev. J. W. Pierce,	2 00

**MASSACHUSETTS—**

Massachusetts Home Missionary Society,*	5,876 00
Do., by Benjamin Perkins, Treasurer,	6,000 00
Cumington, East Village, Mrs. Anna D.	
Loud,	5 00
East Hampton, a few friends, by J. D. Ly-	
man,	5 00
Hadley, First Parish, Lad. Sew. Circle, to	
const. Mrs. Daniel Stockwell and Mrs.	
Jonathan Marsh L. M., by Mrs. Edwin	
Smith,	60 00
Lenox, by Eldad Post, \$17 50; Ladies'	
Sew. Soc., by Fanny Hotchkiss, \$3,	20 50
Orange, Central Cong. Ch., by Daniel Peck,	18 00
Sherburn, Juv. Soc., by Rev. Alfred	
Hawes,	10 00
Shrewsbury, Cong. Ch. and Soc. to const.	
Mrs. Marian P. Colton a L. M., by Rev.	
N. W. Williams,	26 12
Springfield, Mrs. Susan Pyncheon,	50 00
Weston, Mrs. Mary A. H. Bigelow, to	
const. Mrs. Mary L. Ward, of Wayland,	
a L. M.,	30 00

\* The sums marked thus (\*) have been expended by the respective Auxiliaries and Agencies within their limits during the year ending, March 1st.



Worcester, on account of legacy of Miss Sarah Waldo,	657 88	First Presb. Ch., Coll., \$181; Mon. Con. Coll., \$87 13; by R. J. Thorne, David Leavitt, \$50,	218 12
<b>RHODE ISLAND—</b>		Second Presb. Ch., by B. W. Delamater, of which \$100 is from H. K. Corning, to const. Ephraim L. Corning a L. D.,	329 55
Rhode Island Home Missionary Society, *1,020 75		South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	85 50
<b>CONNECTICUT—</b>		Plymouth Cong. Ch., by Joseph Child, Cairo, Presb. Ch., \$15; Miss E. Proul, \$5, by Rev. E. W. Roe,	765 70
Connecticut Missionary Society, *3,401 04		Cambria Cong. Ch., Dea. Josiah Scoville, L. M., by Rev. E. Parmelee,	20 00
Black Rock, Cong. Ch. and Soc., in full to const. Dea. Morris Gould and Joseph Bartram L. M., by Rev. W. J. Jennings,	55 66	Camden, Un. Cong. Ch., by T. Stone, Catskill, Ladies' H. M. S., by Jane G. Sayre,	38 00
Branford, Cong. Ch. and Soc., by Dea. Harvey Page,	85 50	Central Agency, *8,186 62	1 00
Brookfield, Cong. Ch.,	15 38	Chamout, Sally M'Pherson,	7 00
Brooklyn, Cong. Ch., by E. Newbury,	77 00	Durham, Presb. Ch., by Z. Whittlesey,	26 00
Clinton, Married Ladies' Benev. Soc.,	17 27	Franklin, First Cong. Ch., by Rev. J. F. Ingersoll,	26 00
Danbury, First Cong. Ch., a friend, by Rev. S. G. Coe,	125 00	Franklinville, George W. Hallock,	25 00
Deep River, legacy of Mrs. Ursula R. Spencer, by George Spencer,	200 00	Harlem, N. Y., Presb. Ch., Mon. Con. Coll., by E. Ketchum,	24 08
East Haddam, Cong. Ch., by Rev. Isaac Parsons,	50 00	Haverstraw, First Presb. Ch., by Rev. J. H. Trowbridge,	16 75
Ellsworth, Cong. Ch., by Dea. Dunbar,	18 23	Martinsburgh, Ezra Botsford,	2 00
Franklin, Cong. Ch. Benev. Soc., by Dr. Woodward,	30 45	New York City,	
Gaylord's Bridge, Mrs. Charles Gaylord, Goshen, Cong. Soc., by Rev. L. Parrin,	115 00	William Waterman, L. M., \$80; I. C. Whitmore, \$25; C. S. W., \$10; a female friend, \$5; Anonymous, \$5; a friend, \$1,	76 00
Guilford, Third Cong. Ch., by L. Griswold, Middlebury, Anonymous,	63 50	Carmines St. Ch., Sab. Sch. H. M. Assoc., by A. Boynton, \$215 39; P. Millsaugh, \$10,	235 39
Middletown, Fem. H. M. S., to const. Mrs. Elias Lewis a L. M., \$80; for freight of box, \$8; by Miss J. A. Russell,	88 00	Church of the Puritans,	1 00
New Fairfield, Cong. Ch.,	20 00	Eastern Cong. Ch., by L. Chichester,	1 50
New Haven, legacy of William R. Hayes, by T. A. Trowbridge, Ex'r, to const. Mrs. Harriet Emily Hayes and Miss Anne O. Hayes L. D.,	1,000 00	Madison Square Presb. Ch., George Carpenter, \$50; Rev. William Belden, Jun., to const. William H. Belden, a L. M., \$80,	80 00
New London, Mrs. Julia A. Marvin, Second Cong. Ch., Dorcas Soc., by Miss F. M. Caulkins,	1,000 00	Mercer St. Ch., W. G. Rule,	5 00
<b>Norwich:</b>		Tubernacle, H. M. Assoc., by T. E. Smith,	106 00
First Cong. Ch. and Soc., by Rev. H. Parsons, Ladies, \$19 04; Gent., \$53; a friend, \$5,	187 04	Pottersville, a Friend,	6 00
Second Cong. Ch. and Soc., by Gen. William Williams,	209 50	Poughkeepsie, Mrs. Dr. May,	10 00
Maine St. Ch. and Soc., \$100 from Caleb B. Rogers, to const. J. W. C. Leveridge a L. D., and \$100 from William A. Buckingham, to const. Misses Eunice Starr, Lucretia Hebard, and Louisa Carter L. M.,	819 00	Rochester Presbytery,	*541 15
Redding, Rev. J. Bartlett,	8 00	Saratoga Springs, Miss L. M. Alkin,	10 00
Ridgefield, Cong. Ch. and Soc., by Rev. C. Clark, \$70 89; Rufus Keeler, in part to const. Mary E. Wallis a L. M., \$10,	80 89	Smithville, Lovina Hall,	1 50
Roxbury, Lyceum No. 7, by L. E. Judd,	5 00	Somers, Presb. Ch., Mon. Con. Coll., by Rev. D. D. T. McLaughlin,	8 60
Southbury, Cong. Ch., by Rev. G. P. Prudden,	50 27	Southold, a bequest of Mrs. Julia Huntington, a silver cup; Miss Polly Wells,	1 00
Stamford, First Cong. Ch., by Dea. T. Davenport,	158 00	Spencertown, Isaac Dean,	7 00
Stonington, First Cong. Ch. and Soc., to const. Mrs. Benjamin F. Collins, of Mystic a L. M., by Rev. N. B. Cook,	83 18	Utica, legacy of Mrs. Rachael Tracy, by C. Tracy, Ex'r,	50 00
Stratford, Cong. Ch., by D. P. Judson, to const. Miss Mary Burton, Miss Caroline Pendleton, Miss Alida R. Booth, Mrs. Jabez Curtis and Mrs. Lewis Wells L. M.,	165 00	Wading River, Cong. Ch., by Rev. E. Hale,	22 00
Thompson, legacy of Miss Elizabeth S. Fisher, by J. B. Gay,	10 00	Western Agency, *6,092 17	
Waterbury, First Cong. Ch. and Soc., by P. W. Carter,	82 00	Westtown, Presb. Ch., by W. H. Hart,	12 00
Watertown, First Cong., by A. W. Hungerford, of which \$80 is from Mrs. Lucy De Forest, to const. Mrs. William Lyman, of Goshen, a L. M.; and \$80 from John De Forest, to const. Dr. Henry D. Laughlin, of Ogdensburgh, N. Y., a L. M.,	116 00	Williamsburgh, avails of Miss A. V. Metcalf's Missionary box,	4 00
<b>NEW YORK—</b>		Willsboro, Ladies' Miss. Soc., \$80 to const. Mrs. Harvey H. Hinckley a L. M., by Miss A. Higbie, Treas.,	47 00
Albany, First Cong. Ch., per H. M. Paine, Amber, G. H. Stewart, \$4 50; S. G. Hotchkiss, \$1,	100 00	Windham Center, Consider Camp, \$10; Miss Mary Camp, \$5, in part to const. Guy Camp a L. M.,	15 00
Amsterdam, Mrs. A. L. Chapin, for the West,	10 00	<b>NEW JERSEY—</b>	
Babylon, Presb. Ch., by Rev. G. L. Moore,	18 43	Mendham, Presb. Ch., Stephen Thompson, by Rev. T. S. Hastings,	10 00
Bellport, Cong. Ch., by C. N. Homan,	7 00	<b>PENNSYLVANIA—</b>	
Brooklyn,		Cherry Ridge, M. Darling,	2 00
Curtis Noble, to const. Miss Clara Noble a L. M., \$80; a Lady, \$8,	88 06	New Milford, H. A. Sumners,	5 00
		Philadelphia, First Independent Ch., by R. S. Walton,	25 00
		Philadelphia Home Missionary Soc.,	*3,339 93
		<b>DISTRICT OF COLUMBIA—</b>	
		Washington City, Col. B. F. Larned,	50 00
		<b>NORTH CAROLINA—</b>	
		Haywood Co., by Rev. Jacob Hood,	4 50
		<b>KENTUCKY—</b>	
		Mount Pleasant, Presb. Ch., by Rev. G. W. Nicolls,	25 00

## OHIO—

Addison, Nashville, and Tippecanoe Pres. Chs., by Rev. S. D. Smith,	18 40
Akron, Cong. Ch., by G. N. Abbey,	15 25
Cincinnati Agency,	*9,311 59
Coshocton, Second Presb. Ch., by Rev. H. Calhoun,	15 00
Farmer, Presb. Ch., by Rev. A. T. Wood,	1 00
Harmar, Douglas Putnam,	1,000 00
Marletta Agency,	*447 22
Pomeroy, Presb. Ch., by Rev. R. Wilkinson,	37 50
Radnor, Welsh Cong. Ch., by Rev. E. Evans,	10 79
Ridgeville, Presb. Ch., by Rev. W. B. Stowe,	5 00
Sylvania and Whiteford, Cong. Chs., by Rev. L. P. Matthews,	10 00
Watertown and Barlow, Presb. Chs., by Rev. J. S. Walton,	25 40
Western Reserve Agency,	*8,209 85

## INDIANA—

Blackford, by Rev. P. Anderson,	2 15
Marion, Presb. Ch., by Rev. A. Hawes, Coll. \$17 23; Sab. Sch., \$1 97. In full to const. Miss Julia Cleveland Hawes a L. M.,	13 50
Pleasant Ridge, John Jenkins,	1 00

## ILLINOIS—

Du Page, First Presb. Ch., by Rev. C. L. Bartlett,	9 87
Granville, Presb. Ch., by Rev. O. W. Cooley,	8 50
La Fayette, bal. of coll., by Rev. S. G. Wright,	1 25
La Salle, Ill., First Cong. Ch., by Rev. W. H. Collins,	11 00
Presbytery of Alton,	*784 60
Presbytery of Illinois,	*875 60
String Prairie and Spring Cove, Presb. Chs., by Rev. W. T. Bartle,	10 00

## MICHIGAN—

Fentonville, First Presb. Ch., by Rev. A. Govan,	10 00
Grandville, Cong. Ch., by Rev. I. C. Crane,	4 50

## MISSOURI—

Missouri Home Missionary Society,	*1,209 56
Little Osage, Col. George Douglass,	5 00

## WISCONSIN—

Appleton, Cong. Ch., by Rev. C. W. Munroe,	2 98
Center and Magnolia, Cong. Ch., by Rev. J. Jameson,	5 85
Ceresco, Cong. Ch., by Rev. F. G. Sherrill,	5 25
Delafield, Welsh Ch., by Rev. Richard Morris,	7 00
Geneseo, Mr. Kendrick,	2 50
Ironia, Welsh Ch., by Rev. G. Samuel,	5 00
Milwaukee, Mrs. Mary C. Mills,	2 00
Racine, Presb. Ch., \$30 of which is from a female friend to const. Stephen Martindale a L. M., by Rev. D. Clary,	100 00
Rosedale, Cong. Ch., by Rev. Dana Lamb,	3 00
Spring Prairie, Cong. Ch., and Burlington, Presb. Ch., by Rev. C. O. Cadwell,	13 50
Wauwatosa, Cong. Ch., by Rev. L. Clapp,	15 00
Wyocena, Presb. Ch., by Rev. S. E. Miller,	8 75

## IOWA—

Danville, Cong. Ch., by Rev. H. Gaylord,	17 00
--	-------

## CALIFORNIA—

Nevada, Cong. Ch., Mon. Con. Coll., by Rev. J. G. Hale,	50 00
---	-------

\*75,578 42

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Catskill, N. Y., Ladies' H. M. Assoc., by Jane G. Sayre, a box,	70 00
Conway, —, Young Ladies' Benev. Soc., by Sarah A. Bartlett, a box,	
East Hampton, Mass., a cask,	
Hanover, N. H., Ladies, by Mrs. Blaisdell, a box,	
Middletown, Ct., Ladies' H. M. S., by Miss Julia A. Russell, a box,	189 17
Lenox, Mass., Ladies' Sew. Soc., by Fanny Hotchkin, a box,	75 78
Milwaukee, Wis., a Lady, a set of Dwight's Theology,	
Morristown, N. J., Second Presb. Ch., Ladies, by Mrs. Woodruff, a box,	83 83
New London, Ct., Second Cong. Ch., Dorcas Soc., by Miss F. M. Caulkins, a box,	150 00
Five boxes of books,	

Receipts of the Western Agency at Geneva, N. Y., from March 2 to May 18, 1853. Rev. J. A. MURRAY, Secretary.

Albion, Ladies' Soc., in full to const. Mrs. Eliza Brown and Mrs. Mary Doty L. M., by Mrs. C. H. Hart,	10 00
Alexander,	1 50
Andover, by Rev. Charles Kenmore,	15 50
Arkport, by Rev. Benjamin Wells,	5 03
Batavia, Ladies' Soc., by Mrs. T. Sullings,	10 00
Bellona, by Rev. Mr. Goldsmith,	6 00
Branchport, by Rev. Richard Woodruff,	31 00
Brookport, Benedict family, in part to const. Mrs. Jerusha Ingalls a L. M., \$16; H. Lathrop, L. M., \$30; Mrs. Charlotte Partridge, L. M., in part, \$19 50; E. Bushnell, L. M., in part, \$10; others, \$29 50,	98 00
Buffalo,	
First Ch., Ladies' Soc., bal., by Mrs. M. M. Hawley,	34 62
La Fayette st. Ch.,	25 00
North Ch., by Mrs. G. L. Hubbard,	6 00
Canandaigua, Ladies' Miss. Soc., Miss Betsey Chapin, \$30; Mrs. Granger, \$10; Miss R. Gorham, \$5; Miss Sophia Shepherd, \$5; others, \$64, by Mrs. A. M. Willson; coll. \$68 55,	177 55
Candor, Young People's Miss. Soc., \$6; coll. \$29 50, by Rev. M. C. Gaylord,	38 50
Cayuga, Mrs. P. Willard, \$10; A. A. Statta, \$10; others, \$13, by H. Willard,	38 00
Clarkson, in full to const. Luther H. Johnson a L. M.,	13 00
Clyde, by Rev. John Ward,	40 24
East Bloomfield, Legacy of Timothy Ruel,	50 00
East Otto, Cong. Ch., by Arnold Bentley,	15 00
Elmira, S. Benjamin, \$50; others, \$14 10, by S. L. Gillett,	64 10
Evans, Cong. Ch., by Ira Joy,	5 00
Gainesville, by Rev. Mr. Ballou,	10 00
Geneseo, to const. Oliver Skinner a L. M., by E. Cone,	86 00
Geneva, G. P. Mowry, \$30; George Merrill, \$10; others, \$25 77,	55 77
Glenwood, by Rev. Charles Crocker,	25 00
Greenwood, Dea. Manning, by Rev. C. Kenmore,	2 00
Groton, by S. Delano,	8 00
Hector, Ladies' Miss. Soc., by Rev. R. Mann,	10 00
Humphrey Hollow, by Rev. N. T. Yeomans,	3 77
Huron, dying bequest of Mrs. H. Sheldon, by Rev. R. Dunning,	5 00
Ithaca, Mon. Con. Coll., by W. T. Hopkins,	84 22
Jasper, Mrs. C. Lampson,	1 00
Lima, Miss Abby Barnard, L. M., in full, \$10; others, \$50, by Rev. J. Barnard, Jun.,	60 60
Monterey, John Bell, \$5; Coll. \$10, by Rev. W. E. Downs,	15 00
Newark Valley, in full to const. David Moore a L. M., \$26 78; Ladies' Home Miss. Soc., \$17; Rev. Mr. Ford, \$10; bal. \$7,	60 78
New Hudson Center, Cong. Ch.,	6 37
New Hudson Corners,	4 29
North Bergen, by David Fancher,	11 00
North Java, by Rev. N. T. Yeomans,	5 00
Olean, by Rev. S. Cowles,	20 00
Orangeville, by Rev. Warren Day,	5 00

Pittsford, Stephen Lusk, \$10; Coll. \$50, by Wm. Alling,	60 00
Red Creek, by Rev. Hosea Kittredge,	25 00
Riga, by Alfred Fitch,	18 00
Rochester,	
First Presb. Ch., by W. Alling,	79 55
Third Presb. Ch., Mrs. Ray,	10 00
Brick Ch., H. G. Fenn, \$50; Thomas Frothingham, L. M. in full, \$10; J. W. Hatch, in full to const. Charles B. Hatch a L. M., \$15; Edward Lyon, to const. Mrs. Mary Jane Avery a L. M., \$30; others, \$20,	125 00
South Wales, by Rev. N. C. Robinson,	6 50
Varna, by Rev. I. Campbell,	11 00
Versailles, by Dea. James E. Sheldon,	5 00
Vienna,	38 12
Wilson, John Onderdonk, L. M., \$30; Coll. \$37, by Rev. G. E. Delevan,	67 00
Volcott, by Rev. Mr. Hogarth,	6 00
Woodhull, Mrs. Pomeroy, by Rev. G. T. Everest,	2 00
Everest, C. T. C., by Wm. Alling,	2 00
	<hr/> \$1,506 51

Rev. HENRY LITTLE acknowledges the receipt of the following sums in

Amity, Ind.,	9 50
Aurora, Ind.,	80 25
Berlin and Liberty,	25 00
Bethlehem, Ind.,	8 75
Bloomington, Ind.,	9 00
Chillicothe, O.,	33 63
College Hill,	29 91
Columbia, O.,	2 00
Columbus, O.,	220 00
Columbus, Ind.,	3 50
Crawfordsville, Ind.,	69 50
Franklin, Ind.,	20 00
Fulton, O.,	18 00
Granville, O.,	159 00
Green Castle,	20 75
Jersey, O.,	23 81
Keelersville, O.,	6 75
La Fayette, Ind.,	66 12
Madison, Ind.,	166 88
Minawaka, Ind.,	80 00
Miseph, Ind.,	11 00
Munroe, Ind.,	18 61
New Albany, Ind.,	153 00
Newark, O., Mon. Con. Coll., \$8 59; Ladies' Miss. Soc., \$107,	115 89
New Providence, Ind.,	8 00
North Fork, O.,	8 25
Oxford, O.,	44
Parkville, Ind.,	47 65
Pittsburgh, Ind.,	15 00
Portsmouth, O.,	98 00
Putnam, O.,	122 43
Sand Creek,	20 50
Terre Haut, Ind.,	17 00
T. Milligan,	10 00
A. L. T.,	1 00
	<hr/> \$1,592 16

Rev. CALVIN CLARK reports the following collections in Michigan, in the month of April:

Angusta, Cong. Ch.,	10 88
Battle Creek, Cong. Ch.,	50
Galesburgh, Cong. Ch.,	11 32
Gilead, Cong. Ch.,	55
Homer, Presb. Ch.,	3 65
Lima, Ind., Presb. Ch.,	17 25
Ontario, Ind., Cong. Church, \$6 75; Mrs. Mary Upson, dec., \$3,	9 75

Saline, Presb. Ch.,	7 00
Weathersfield, Ill., A. Markum, for H. M.,	1 00
White Pigeon, \$17 58; Adolphus Chapin, \$10,	27 58
	<hr/> \$88 58

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of April, 1853. BENJAMIN PARKER, Treasurer.

Boston,	
Shawmut Ch. and Soc.,	156 45
Winter St. Ch. and Soc.,	633 65
Braintree, a friend,	100 00
Brimfield, Cong. Ch. and Soc.,	71 00
Brookfield, Evan. Cong. Soc.,	28 00
Brookfield Association, S. M. Lane, Treas.	
Dana,	5 00
Holland, Ladies' Cent Soc.,	17 00
North Brookfield Cong. Soc.,	80
Canton, Cong. Ch. and Soc.,	8 00
Chelsea North, Mon. Con. Coll.,	4 00
Chickopee, Loman A. Moody, L. M.,	30 00
Dorchester, Village Ch., to const. Mrs. Daniel T. Noyes a L. M.,	46 41
Enfield Benev. Soc., to const. Horatio Brown and Austin Crosby L. M.,	550 00
Falmouth, Waquet Parish,	8 00
Franklin, Rev. Mr. Hewitt's Soc.,	75 00
Granby, Cong. Ch. and Soc., \$153; Legacy of Amos Ferry, \$10,	168 00
Harwich, Mrs. Mercy Rogers,	9 00
Haverhill, Rev. Mr. Lewis Soc.,	21 00
Hopkinton, legacy of the late Samuel Goddard, in part,	161 75
Ipswich, Linebrook Parish, Ladies, \$3 25; Gent., \$6 50,	14 75
Leominster, a friend,	3 00
Lincoln, Ladies' Miss. Circle,	20 00
Medford, Second Cong. Soc.,	12 50
Middleboro, T. Eddy, Esq., L. M.,	80 00
Middlefield, Cong. Ch., Individuals,	8 50
Milford, legacy of the late Rev. David Long,	851 18
Millbury, First Ch. and Cong.,	83 81
Missouri, a friend,	5 00
Newbury, first parish, a friend,	9 00
Newburyport, a friend,	10 00
Northbridge, Cong. Ch. and Soc.,	15 00
North Bridgewater, First Cong. Ch., and Soc.,	22 00
North Wrentham, Union Ch., and Soc.,	40 00
Plymouth, Third Ch., Gent., \$35; Ladies, \$40,	75 00
Princeton, Cong. Ch. and Soc.,	80 00
Provincetown, Cong. Ch. and Soc.,	13 61
Sturbridge, Cong. Soc., to const. Dea. Melvin Snell, Cyrus Fay, Charles G. Allen, and Edmund Nickels, L. M.,	120 00
Taunton, Trinitarian Ch. and Soc., to const. Miss Sarah Seabury, Mrs. P. F. Sproat, W. R. Davenport, and E. W. Porter, L. M.,	140 00
Winslow Ch. and Soc.,	18 60
Waltham, Cong. Ch. and Soc., to const. Mrs. Eliphalet Pearson, Mrs. Anne Delzell, Henry A. Potter, and Alvanus Smith, L. M.,	125 18
Warren, Cong. Ch. and Soc.,	138 72
Westboro, Evan. Ch., Mon. Con. Coll.,	89 51
West Cambridge, Orthodox Cong. Ch. and Soc.,	241 00
West Springfield, a Lady,	50
Worcester, Union Ch. and Soc.,	113 00
Yarmouth, First Cong. Soc., to const. Dea. Samuel Thacher, Mrs. Clarissa C. Gorham, and O. M. Taylor, L. M.,	82 00
	<hr/> \$3,919 72

CORRECTION.—In the Home Missionary for June, p. 84, an error occurs in the statement respecting the Connecticut Missionary Society. That Auxiliary is there represented as having expended within the State, during the year, the sum of \$3,151 04. It should be \$3,401 04.

# THE HOME MISSIONARY.

---

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 16.

How shall they preach except they be SENT! . . . *Rom.* x. 15.

---

---

Vol. XXVI.

AUGUST, 1853.

No. 4.

---

---

## Missionary Progress, Gradual and Silent.

[THE missionary who is laboring alone, and in a position where he seldom enjoys the privilege of comparing notes with other brethren and being refreshed by their counsel, is often tempted to despond, as he thinks of the slow progress of the work under his ministry. Although conscious of diligence in his labors, and of a general sincerity and singleness of aim to promote the glory of God and the salvation of sinners, he sees so much imperfection in all he does, that he is led to ascribe the delay of success wholly to his own unfitness, and to fear that the day of prosperity will never arrive under his ministrations. Such may lawfully derive comfort and encouragement from the fact, that in every age of the church, and in by far the greater number of instances, the advancement of true religion—as a living and efficient principle—has been silent and gradual; and that, consequently, the want of immediate and conspicuous success is not to be regarded as evidence either that good is not done, or that the laborer is unqualified. The experience of this Society for the quarter of a century furnishes many illustrations, showing that patient continuance in well doing is among the best of talents, and often accomplishes more for the permanent prosperity of Zion, than the most popular gifts.]

The recent annual report of the Massachusetts Home Missionary Society closes with some interesting remarks, tending to teach those who labor and look for the triumphs of the Gospel, to hope and labor on, even though, for a season, the expected conquest be deferred. The ordinary method of God's procedure, must be a good method—the best method for us. Let us not, therefore, faint or be weary, if, in that part of the great organization where he has placed us, the wheels and levers of his providence seem to move slowly. In proportion to the slowness may be the power; and the less visible the connection which we perceive between our own agency and the desired result, the more may the universe be led, at last, to ascribe the glory to God and not to man].

Every year brings new evidence that the grand results of Home Missions are to be reached, not so much by a sudden and startling movement among the masses, as by a silent and gradual change. The recovery of "old wastes," and the culture of

new fields in Massachusetts—embracing the ground occupied by nearly two fifths of all the churches belonging to our denomination in the State—has been accomplished in this way. The same is true on the field at large. In almost every case, the movement originated with a few individuals, and has been brought to a successful issue through a process so gradual and quiet as scarcely to attract notice from without;—"like leaven which a woman took and hid in three measures of meal, till the whole was leavened"—"like a grain of mustard seed" growing at length to a tree—like corn springing up, "first the blade, then the ear, then the full corn in the ear." Indeed, this appears to be the established law of development in the gospel kingdom, whether we look for it in the teachings of Christ, or the history of the Church. "The voice of one crying," not in the thronged streets of the world's metropolis, but "in the wilderness" of Judea, heralded the coming of that kingdom. And when it was actually set up in the world, it was the noiseless operation of what seemed only a carpenter's son, attended by a few common fishermen. In the same manner it was communicated from heart to heart, from individual to individual. John points out to Andrew "the Lamb of God which taketh away the sins of the world." The next day Andrew introduces his own brother, Simon Peter. Jesus calls Philip to follow him; and "Philip findeth Nathanael," his townsman and friend. A woman of Samaria, in a brief conversation with Christ, whom she meets at the well, becomes a believer. Immediately she propagates the faith among her neighbors, and "many more" believe. And even that great Pentecostal movement, where three thousand were converted in one day and in one place, if we consider its relations to the world, will appear to be only the preparation of so many individuals, to act the part of Andrew and Philip, and the Samaritan woman, each in his own separate sphere, among the widely dispersed families and neighborhoods and nations from which they severally came, and to which they returned. It was the deposit of so many particles of leaven in different portions of the great mass, each diffusing its own nature to other adjacent particles, and through these to others still. If we follow these converts to their respective homes, with the lamp of ecclesiastical history in our hands, we shall find a christian church springing up, and a christian influence starting forth in nearly every community over the wide world that was represented at Jerusalem on that memorable day. Take a single case—those "strangers of Rome," for example. They disappear from our view when the scenes of that day are over. And shall we ever hear from them again? Yes: after the lapse of more than twenty years we find an Apostle writing "to all that be in Rome, beloved of God, called to be saints,"—apparently a large and flourishing church,—and thanking his God that their "faith is spoken of throughout the world." Who planted that church?—for neither Paul nor Peter, nor any other Apostle had then seen Rome. Who were the honored instruments in the production of this great result? Put this question to the earliest christian fathers; consult all authentic sources of information; send conjecture forth; and still the most probable conclusion to which we arrive in the absence of all positive information is, that the prime movers in this enterprise were those "strangers of Rome," whom we saw at Jerusalem on the day of Pentecost—gone home now, and gone to work—the hidden leaven showing itself only in its effects. The operation was so gradual and silent, that even the names of its actors cannot now be ascertained; and yet so powerful that in twenty years it had made itself felt throughout the Roman empire.

By a similar process the Gospel has triumphed in every other place where its triumph has yet been achieved. It was six hundred years—these small circles of christian influence all the while enlarging, this leaven of the new religion contin-

ually extending—it was six hundred years before the island of our pagan ancestors was reached. A feeble band of missionaries at length make a beginning, and are baffled. The fear of what may befall them on their arrival among the barbarians overcomes their resolution to proceed; and so the first mission falls through. The attempt is renewed soon after. By little and little, after one reinforcement and another, the truth penetrates the mass of barbarism, and Christianity sits enthroned as the national religion on the island of Great Britain. A thousand years later it is brought from that land to this, and the process of leavening a new continent is now going on here. A handful of Puritans, too few to be missed from their native land, commence an operation on these shores, too small to attract any notice abroad. Had they all perished on their way, as half of them did during the first six months after their arrival, it would hardly have stirred a ripple on the current of human affairs; it would hardly have found a record on the pages of earth's history. And yet from this hidden beginning there have come forth results already so immense, that were they *now* to be blotted out, the world would seem undone.

Thus are we taught to look at the final triumph of this enterprise as an event to be brought about by a silent and progressive influence, operating through one individual and community on another, rather than by a sudden and revolutionary movement. If this be indeed God's method, let us graduate our expectations and shape our endeavors accordingly. He who can hear the Lord's voice only when he speaks in the earthquake, will seldom hear it; for earthquakes are not common. He who can see no progress towards the conversion of the world only when we are borne along on the wings of a tornado, must expect, and *ought* to expect, to "die without the sight;" for this is not God's ordinary method. And even when on rare occasions this seems to be the method adopted, we shall find by a closer inspection, that it is only a consummation reached through a series of subordinate events, each proceeding from some smaller one going before it—the last and the largest proceeding from and depending on the first and the least. So that when a nation shall be born in a day (as we are confidently expecting), it will be but the final issue to which innumerable unobserved movements are now all the while silently tending:—just as the battle of Waterloo, which lasted but seven hours, and changed the destiny of Europe and the world, was not the work of that one day, but of all the days which were spent in planning the campaign, of all the months which it took to assemble the allied powers, and of all the years which those veteran forces passed in camp and field during previous wars, acquiring the bravery and the skill requisite for that one achievement, and to do the work of those seven short hours. He, therefore, who can do nothing in furtherance of Christ's kingdom till some great result is in immediate prospect, is of but little use in the service of that kingdom; for when the result has been brought so near, it will doubtless find an issue without his aid. Those who can be moved by no divine tokens till they see the "New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband;" or can hear no celestial voice addressed to them till they hear that "great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God," will not be permitted, for they will not be prepared to join in the chorus, which, "as the voice of many waters, and as the voice of mighty thunderings," will be heard, saying, "ALLELUIA! FOR THE LORD GOD OMNIPOTENT REIGNETH."

## The Missionaries and their Labors.

### IOWA.

#### *From a German Missionary.*

We have had lately a little interest among our congregations. A woman, who attends our meetings, seems to have found the Saviour. When I was visiting that family, where she is the mother, I found her very anxious, on account of her sins. She asked me to pray with her. During our prayers the Lord answered us, and gave her peace in her heart. When her burden was gone, she thanked God, saying: "I thank thee, O God, that thou hast opened my eyes, that I can see and feel what the dear Saviour has done for me. And now, O Lord, make me holy, to do thy will. I was before very impatient in the days of trouble, but now, O Lord, if it is good for me to have more tribulation in this world, let me have more, that I may be prepared for heaven! And, O Lord, give also light in every human heart which is yet in darkness."

Since this time, the woman seems to walk in the fear of the Lord, and so I trust that her heart is changed by the Holy Spirit. Probably she will join our church when we have our next sacrament.

---

#### *From Rev. J. C. Cooper, Hillsboro', Henry Co.*

Since our revival, the rum grocery in this village, which has been a prolific source of mischief, after a few convulsive gasps, has finally given up the ghost, and is now dead. It is more than suspected, however, that one of the store keepers in town has become "a medium," and is in the habit of calling up the departed spirit of the grocery for the benefit of its friends, and that *spiritual* communications are very common in the back part of the building.

We are now making an effort to build a meeting house, and subscription papers have been circulated, and the amount of five hundred and sixty dollars pledged for this object. A contract has been entered into with a responsible man, who has agreed to erect a building 40 feet long by 30 feet in width, and have it completed so as to be occupied by the middle of October next.

### The way the Work Spreads.

Since the date of my last communication, my attention has been directed more particularly to the town of Salem and its vicinity. I have had a regular appointment in the village, once in two weeks, for a period of about five months. When I first commenced preaching there I had about twenty five hearers; after a few Sabbaths the congregation numbered about sixty persons. For something like two months the average attendance was only about twenty five again. At that time I procured assistance, and commenced a series of meetings. We met with some interruptions; but, still, much good was accomplished by these efforts. The people became more acquainted with our principles, and some prejudice was removed.

Although the results were not all that could be desired, yet a tide of influence seems to have passed over the community favorable to our cause. Our congregations since have ranged from 60 to 100; a society has been formed, and measures taken to secure the erection of a suitable house of worship. A subscription paper has been circulated here, and \$600 pledged for the purpose, and we contemplate going forward immediately with the work.

### Church planted.

Last Sabbath I organized the Salem church, consisting of seven members, and administered the sacrament of the Lord's Supper. The occasion was one of much interest, and although the weather was unfavorable the house was filled. To many the scene was entirely new, and I trust that the influence of that solemn transaction, witnessed for the first time, when this little band of disciples, in the presence of angels and of men, entered into a covenant with God and with each other, was not lost upon the spectators.

### Calls upon Calls.

Such clustering neighborhoods demanding gospel labor, are enough to make a minister wish he could be multiplied into a dozen men. Whence, Oh whence, are to come the laborers to reap the whitening harvest?

I have at the present time six different

congregations to supply. I preach to three of them on the same Sabbath, that are about five miles apart from each other. The next Sabbath my first service is in H.; the second at a point two and a half miles distant; the third at a place four miles distant from the second. As I have no horse, I am dependent, in a great measure, upon the locomotive powers which nature has supplied me with; but, although I have an opportunity to ride frequently to some of these places, I begin to find myself inadequate to the task of preaching three times a day to congregations so remote from each other.

Glasgow, Salem, and Pilot Grove would furnish an abundant field for missionary operations. Salem, in particular, needs more labor than I can possibly bestow. The Universalists are now making active efforts to secure stated preaching; they have employed a man who preached there upon the same day that I did the last time. If this field could be occupied by another missionary, I should still have four congregations to supply in the vicinity of H.

---

*From Rev. C. Burnham, Knoxville and Marysville, Marion Co.*

#### Efforts to help Themselves.

It is a pleasure to help those who try to help themselves. Such give the best of encouragement that what they receive is not bestowed in vain. The ready gifts of these little churches seem to possess the character of the widow's two mites. Though small, they bear testimony that the givers have "done what they could."

The prospects here are encouraging on the whole; the cause of temperance is still on the advance, and we have a large and flourishing Sabbath school. There is much to encourage us, in the fact that we may reasonably hope, in a few months, to have a house of worship that we can call our own. I presented the cause of Home Missions last Sabbath, and took up a collection. We have also raised \$20.50 for the \$50,000 Fund, and we have been doing our utmost towards a meeting house.

At Marysville, the church holds on its way. Within the year past, they have had a very unusual amount of sickness, but this has led them to feel the more sensibly that what they have to do must be done quickly. They subscribed to

the \$50,000 Fund \$14.25, and when I presented the subject of Home Missions to them, they pledged \$20.00. For our meeting house in Knoxville they subscribed \$17.50, and for another meeting house nearer to them they subscribed \$35.00. Such are the benefactors of a little church of eleven members, and less than two years old; if you can find another such, or one that exceeds it in their benefactions, considering their circumstances, either on the list of your Society, or elsewhere, it should be held up as the "banner" church of the country, to stimulate others to love and good works.

---

## WISCONSIN.

*From Rev. H. Marsh, Waupaca Co.*

#### Pioneering.

In reviewing the past, whilst little compared with what I could desire has been accomplished, yet it does appear to me that some progress has been made. Amid all of the discouragements and adverse things to be encountered, there is a growing interest felt to hear the Gospel; and I am persuaded that it is exerting its legitimate effects upon the hearts of many. As the people become better acquainted with each other, and society becomes more settled, I expect that this will be more and more apparent. The population in this section of country is gradually increasing, and the accessions which we have hereafter, probably will not be of that floating character which characterizes the first settlement.

#### A New Church.

During the last month, I organized a Presbyterian church on Pine River, consisting of eight members, three males and five females. Last Sabbath the sacrament of the Lord's supper was administered to it for the first time, and three more were added, viz.: two males and one female, making in all, eleven members. I feel deeply interested in this little branch of Christ's church, as it is planted in a region where there are a good many people; many substantial farmers are opening fine farms, the soil is productive, and capable of sustaining a dense population. There is now room there for a devoted laborer to spend his time and strength to good advantage,



and I hope soon to secure such a man for them. I expect to preach one fourth part of the time at the two places on this river, until it is occupied by some one who can devote all of his time to that people. May the Great Head of the Church soon send such a man.

### Other Openings.

At the Winnecanna settlement, a Sabbath school and Bible class were recently organized with quite flattering prospects of doing good. At Pleasant Valley, five and a half miles distant, they have kept up their Sabbath school all winter, and connected a prayer meeting with it, and the salutary effect is very manifest upon that community, in the order it promotes, and the sanctification of the Sabbath which it secures; and the audience is one of the most solemn and devout to which I have the pleasure of preaching. The county seat has been recently located at this place, and if it remains here, as it possibly may, this place will be one of considerable importance. Besides this, it has a good country around, is gradually settling, and there is an excellent water power at the Falls.

Thus, every quarter of the land adds its note of appeal to swell the great cry that goes up to Heaven for laborers to reap and gather in the great harvest. What is to be done? How shall the number of ministers be increased? And—a question of still greater importance—How shall an earnest spirit of aggressive labor be infused into the many who are already in the sacred office, but who are making almost no proof of their ministry, and are the means of winning no souls to the Saviour?

---

### From a Report.

#### Labor amid Weakness and Embarrassments.

God has graciously carried me through the second year of my missionary labors, and I have abundant reason to bless his name for his goodness to me, and to this people. Though possessing a feeble constitution, which has seemed an almost insuperable barrier in the way of that work to which I had been called by my brethren, and, as I believe, called of God, I have lost but two or three Sabbaths

from that cause during the period in which I have labored as your missionary. Yet I have often exceeded my strength, that I might not disappoint my congregation. But God has, thus far, mercifully sustained me. And though our family have cheerfully denied themselves many of the comforts of life, yet our necessities have been generally met, without involving ourselves in debt,—an evil we have studiously avoided. I have also been enabled to purchase a few books: yet I still feel the want of a good library.

Though, as a people, we have not enjoyed any general revival, yet we have not been left without a few mercy drops, and some seasons of refreshing from the Spirit's presence, in which the church has, in a measure, been quickened, and more than usual seriousness has pervaded the minds of the people. Still it has not resulted in such an ingathering of souls to Christ as we have earnestly desired.

### Evils Abated.

At the time we commenced our labors here, there was a serious division in the church; but, with the blessing of the Great Head of the Church, a good degree of harmony has prevailed during the period under review. Difficulties, which sullied the relation of their former minister with this church and people, have sometimes showed themselves, and, in a few instances, very seriously. Yet a merciful Providence has, thus far, carried us safely through them, and they are apparently dying away. This church has increased in numbers more than fifty per cent. during these two years; our congregation has been steadily increasing, and the borders of our field enlarging.

### Advances.

During the last quarter we have received to our church an addition of eight members: and there are several others whom we expect will unite with us soon. Our Sabbath school and Bible classes have been newly organized, with numbers unusually large and promising. They already number about eighty, and are still increasing. We have raised several dollars for a new library. The monthly concert is still observed, and its collections devoted to Foreign Missions. Our Town Bible Society is a well-sustained and efficient enterprise. This church contributed ten dollars to the Church Building Fund.

*From the Northern Frontier.***Papal Opposition.**

A large portion of the inhabitants of this town are ignorant Catholics. At our town election, they were not satisfied with the nomination of Americans; they were then requested to nominate one of their own number for town superintendent, and, after repeated efforts, there was not one of them found qualified to fill the office. After all, they had to choose an American, which was rather humiliating.

Our common school system, in this state, works admirably; and the priests are beginning to get alarmed, for their craft is in danger. We shall no doubt have a dreadful struggle here with the power of the Beast, as well as in other portions of the Union.

*From a Report.***Secular Cares devolved on the Ministry.**

The following is an illustration of what too frequently happens to the ministry in new settlements; nor do we see any way, in most cases, to prevent it. Unless the preacher himself assumed the labor and direction, houses of worship would fail to be erected; or fatal mistakes would be made as to plan, size and style of building. But alas, what loss results, in respect to the spiritual edifice, from the secular burdens thus devolved upon the hands which should be free and unembarrassed to labor only for souls!

The work on our house of worship has been continued. The building has been raised, and we hope will soon be covered. The work thus far has been well done, and the frame is of a very good and substantial character, and the house when completed, it is thought, will be creditable to the place and the society who build it.

Realizing something of the importance and feeling the necessity of a house of worship, in a village of some hundreds of inhabitants, I have expended much thought, time and labor upon this building. This has seemed to be absolutely necessary that the work might progress. Days and weeks of time and toil have I spent in stirring up the people to the work; and in preparing and gathering

together the materials. Without this effort, I fear the work would scarcely have been commenced; in other words, that the enterprise would have proved a total failure. But we have yet a great work before the house is completed; enough to stagger some of the more prominent members of our society. We hope, however, that the work will not cease.

**Inadequacy of Income.**

Let our patrons read the evidences of usefulness on the one hand, and of privation on the other, and say if the Society ought not to be put at once in a condition to raise the compensation of its missionaries!

My income is inadequate, and I am greatly depressed in spirit. Rent is high; clothing of all kinds is dear. Could you know all the embarrassments, you would not be surprised that I ask for my remittances as early as practicable.

My labors have been without interruption since my last report. I have some new proofs of the blessing of God upon the faithful presentation of divine truth. At our last communion season, two weeks ago, seven adults united with our church, and five children received the ordinance of baptism. No communion season has gone by without some new members entering into solemn covenant with our church. Our society seems to increase, and a constantly growing interest is secured towards our Sabbath school.

**A Colony of the Sons of New England.**

Some son of New England, whose heart is in the work, and whom the Lord has called to do it, is wanted for the position described below.

An adjoining town has this spring received an immigration of a few religious families. These, with the other professors there, are very anxious to secure the services of a minister, and have applied to me to make inquiries. I think there is a fine field for cultivation—I shall give them a portion of my services. If there be any missionary offering his services, he can find a field ready for the harvest here. There are a few right hearted men. They propose to give to the man who comes 40 acres of good land, and rear a house thereon as a settlement, according to the good old custom of their fathers in New England.

## ILLINOIS.

## Death of Mrs. Ballard.

Our missionary at Perry, Pike County, Illinois, has been suddenly called to drink of that cup which, during the years of his pastoral service, he has so often seen presented to the lips of others, and whose bitterness it has been his duty to assuage by the consolations of the Gospel.

Mrs. B. was the daughter of Mr. B. Simmons, of Dorchester, Mass., and died May 15th, in the thirty eighth year of her age.

A change has taken place in my family, which has pierced all our hearts with anguish. My dear companion is no more, or rather I should say she has been removed from us to serve God in his upper sanctuary. On Sabbath afternoon, the fifteenth of May, she left us, to join the society of the blessed dead who die in the Lord.

The death of Mrs. Ballard was sudden and unexpected to herself, and all her friends. She was sick but a few days, and no alarming symptoms were discovered till the day before she died. It was not more than an hour before her departure that she was fully aware that her end was near. She was informed by the physician that she was dying. After a pause of a few moments, she replied with perfect calmness, "Who thought of such a termination as this!" And then immediately added, "I have long trusted in my Redeemer. I know that I am a sinner, but HE is my hope, my sure support." She then prayed audibly a few moments for the church, that it might be spiritual and holy, honor Christ, and be faithful in his cause. She poured out her heart in all its warmth of christian love for the prosperity of Zion, and the salvation of sinners.

After repeating a part of the "Dying Christian," closing with these words, "Oh! the pain, the bliss of dying," she called the family to her bedside to receive her last instructions and blessing. The three eldest children were professors of religion. Upon them she urged with great feeling their obligation to Christ, the great danger they were in of being tempted to forsake him, and dwelt with great emphasis upon their obligation *to do good* in the world, as the one—the only thing—for which life was desirable. To her eldest son she said, "I have consecrated you to God for the work of the ministry, and my dying prayer is that you

may be a faithful and successful minister of Jesus Christ." Her parting with the three youngest children was truly affecting. "F., my poor lame boy, my heavenly Father will provide for you; look to him daily and prepare to meet your mother in heaven." To another son, she said, "I now give you up, and remember that your mother's dying prayer is that all her boys may be good ministers of Jesus Christ—be useful in the world." "My darling," she said to the youngest, "it is hard parting, but God and kind friends will take care of you." She kissed them all, and then added, "My dear children I hope to meet you all in heaven. Then taking her partner by the hand, she said, "My dear husband, we must now part for a short time, but I hope that soon we shall be united in the services of the heavenly world. Till then be faithful to Christ and to the souls of men. Labor for the welfare of the church; elevate the standard of holiness. Our christian friends are very kind to you; strive to promote their spiritual welfare."

The dying struggle prevented her saying more, except to make a request "that she might not be buried until there were evident marks of decay." After a short but severe struggle, her spirit left the body and her sufferings closed for ever.

Her prominent traits of character were *sincerity* and *fidelity*. She had a keen sense of propriety in every situation and relation of life, and a fixed purpose never to deviate from what were her convictions of right. She abhorred *deception* from the lowest depths of her soul, and never included in her circle of intimate friends any one she did not *know*. Her almost instinctive sense of propriety, made her a wise counselor and safe guide. Her unwavering purpose to do right made her prompt in the discharge of every duty and secured the confidence of all who knew her.

As a Christian, she was conscientious and faithful. In her private devotions she was constant. No pressure of business, no visits of friends, ever kept her from her chamber, where she spent, *every morning*, one hour in private devotion. And not a day passed for years when anything led her to intrude upon the time set apart for this sacred duty. She was rapidly advancing in a knowledge of divine things, and fast ripening for heaven. But little did her friends think that she was preparing for so speedy a departure. They saw with pleasure her advance, and looked forward to years of increasing usefulness for her to fill up here on earth.

The church feel that their loss is irreplaceable. Her successful efforts to make the praises of God in his sanctuary interesting and devotional; her persevering labors in the Sabbath school; her constancy and efficiency in laboring to advance the cause of Christ in every benevolent association; her love for the Church of God, and her devotion to its interests, made many feel that her example and labors were almost essential to its prosperity.

In writing to her bereaved husband, one of the most prominent and spiritual members of the Church says, "Our staff, on which we leaned too much, our sure reliance, our glory, has been taken from us. May her example be emulated and her memory be held in remembrance." "Her place can never be filled in all the spheres in which she acted."

Her death was occasioned by exposure and excessive labor in doing good. She visited a dying member of the church three miles from home, on the last Sabbath before the one on which she died. Her last work on earth was that of comforting a dying sister in Christ, and sympathizing with and assisting a bereaved and deeply afflicted family. She labored beyond her strength, and took cold, which occasioned a slight attack of the chills which terminated in inflammation.

---

#### Oppression of Ministers.

A missionary thus expresses the results of his observations, with which many of his brethren are but too well qualified, by experience, to concur.

I cannot forbear giving utterance to a little of the pent-up feelings that have struggled in my breast, when from time to time I have been called, and seen others called, to the charge of churches. The invariable question is—not what will make you and family comfortable; how much you will need to free you from care, and enable you to give your whole time to us?—but what can you live upon? or what is the least you can afford to preach to us for?

---

#### From a Missionary.

##### A Procession.

At M. we have a subscription of \$400 or \$500 for a church, a part in material, a part in work, and the rest in cash; I

have to act as building committee, director, collector, and everything else that claims time and thought, connected with the enterprise. I succeeded, a few weeks ago, in making a "gathering" to get the timber hauled. We had eight teams; we had them all loaded, and went into town in succession; and a long row they made of it. There was present the real spirit of "church extension." Truly, the scene was heart-cheering; but this church-erection spirit needs my presence and guidance, and I should be there to-day.

#### An Emergency.

At C. we have a subscription for a church, worth between \$300 and \$400. This place is a new one, just striking for the rivalry in rail road towns. It needs my labors at once.

The field, in the southern portion of our great State, is certainly widening, and, I trust, brightening. We need *men* to enter it at once. Interests of great moment are at stake. They will soon be won or lost to evangelical religion. The adversary is by no means idle. But his devices are so stereotyped in every section of our land and the world, that they need no rehearsal. I know of no new forms of vice and iniquity, but renewed activity in those which already exist.

---

#### First Effects of the New Rail Roads.

Last Sabbath, (what is very common here,) a report of firearms was heard near an establishment occupied by great rail road contractors from the East. People who have come from a good moral atmosphere, surpass in wickedness and immorality even the half civilized natives of the soil.

The two rail roads mentioned in a former report, will, as it is expected, be finished at no distant day. One of them is, to a considerable extent, already graded. In anticipation of these improvements, towns are about springing up and the population of the country is rapidly increasing. Some are expected here, who, we have reason to hope, will strengthen our hands and encourage our hearts in our efforts to do good. But we may be disappointed. Our brightest prospects have frequently and suddenly been blasted. The rail road and speculation excitement is a source of great discouragement. It is felt and manifested by all classes. Even our little indigent church is to some extent affected with this moral miasma.

I trust we are doing no small amount of good in our Sabbath school operations. Every Sabbath school in the county, I believe, owes its existence, directly or indirectly, to our influence. Thus, a few rays of light gleam amid the surrounding darkness.

#### Experience in Respect to Written Sermons.

My labors, during the quarter, have been regularly continued in the field assigned me, and, as I think, with increased prospects of usefulness. I have taken particular care to write out in full, one new sermon weekly; and have the satisfaction to believe, that the effort has been more useful, and much better received, than would have been a mere extempore talk; although, at *evening meetings*, I am confident unwritten sermons are generally preferable to written ones.

My congregations, particularly of late, have been much increased, from the attendance of individuals and families, who, for years, have not been in the habit of attending religious meetings of any kind. That there has been a decidedly favorable moral influence exerted in this community, through those means which you have here employed, by one who has been a happy recipient of your favor, is acknowledged even by those who profess no love for those means.

#### The lapse of Twenty Years.

The following interesting reminiscences are furnished by a Missionary, who was himself one of the fruits of missionary effort in the region where he now labors to bring others to the Saviour.

It was my privilege to attend the meeting of the Congregational General Association at Quincy. It was a precious privilege for me to attend that meeting, at *that place*, for it afforded an excellent opportunity to review the past, and see what the Lord had done for us in this part of the West. It was in that part of the county where twenty years ago the first Congregational Church was formed in this State, of which I was one of the original members. There was then no Congregational, and few, if any, Presbyterian churches north of these in the State. Iowa and Wisconsin were unknown, except as the abode of the Indian and the Indian trader. And as we met there a little band of disciples,

numbering, I believe, sixteen, in a log cabin, and with the assistance of one of your missionaries, we were permitted to enter into covenant with God, and one another, to labor for him, how little we realized what years would bring to pass—what progress, what changes! These you are as familiar with as I am almost, for the great moral changes that have been produced, your Society has had an important hand in bringing about. I think I could truly thank the Lord, and take courage; and so can your Society. It was also near Quincy where I tried to settle the question nineteen years ago, whether I would give up the employment (to me a favorite one,) of tilling the ground, and commence a preparation for the more arduous and self-denying work of preaching the Gospel. The struggles of mind that I then had between inclination and duty; the decision I then came to; the corn-field where that decision was made, all came before my mind with the freshness of recent events, and I trust not without profit to me. If I had been such a minister as I then *hoped* I might be, how much more good I should have done.

As I thus looked over the past, how could I avoid thinking of the agency of your Society, and the good work you are doing in the West.

It was one of your missionaries that turned my attention to the question of preparing to preach the Gospel. It was at a college, founded in a good degree by your missionaries, that I received my college education, and while pursuing my theological education away from the West, the work of Home Missions was dear to my heart, and I looked forward with interest to the time when I might go forth and preach the Gospel in this new field as a missionary of your Society. As such I came again to the West, as such I have labored for almost ten years, and the assistance, the sympathy I have received from you, dear brethren, has sustained me in many a trying hour, and has encouraged me to go on in the good work in which we are engaged. How can I help loving the Home Missionary Society?

From Rev. D. Gore, Wethersfield, Henry Co.

#### An increasing and prosperous Congregation.

Through the good providence of God, I have been able to meet all my appointments, preaching twice, and sometimes

three times, each Sabbath. We also sustain two prayer meetings each week; that on Sabbath evening is attended usually by many of the young people, and often numbers at this season from thirty to fifty persons; that on Thursday afternoon is attended more by members of the church, and it has on an average fifteen or twenty in attendance. We also observe the monthly concert.

During the past quarter we have received an addition of eleven persons to this church—seven on profession of faith, and four by letters from other churches. This addition makes our whole number 107. A few more will soon join us by letter, and one stands propounded to unite on profession; while several are indulging a hope that they have passed from death unto life, and who may wish to unite with us in the course of the summer.

#### Wider Accommodations required.

Our congregation is clearly increasing from year to year, and one of our great wants at the present time is, that of a larger house in which to meet. Our meeting house was built three or four years ago, and was at that time as large as was needed, and just as large as the people could possibly put up. It was built by a united and a great effort on the part of those who were then here. But since that time the inhabitants have actually doubled in this vicinity, and all feel the need of a larger house at this time. One of the things to which this society and church must give attention is the enlarging our present house of worship, or else the erecting of a new one.

The internal or spiritual state of Zion among us is better than it was a year ago. I think I can see a marked improvement in religion within this time. The Gospel is not without its effect upon the hearts and life of this population. Many are coming among us, some good Christians among the number. The railroad, which is now in process of construction, is destined to alter society here very much.

About two weeks ago I visited three destitute neighborhoods. From eleven to fourteen persons are found who are desirous of entering into a church organization. They are from ten to fourteen miles from any other church in connection with your Society. The whole region is fast filling up, and constant additions may be confidently expected to the church as soon as organized and supplied with the word of life. It will probably be organized this month. Arrangements

are made to send a minister to reside and labor with them. It will be for a while dependent upon your Society to take the place of some of the older churches which are about stepping off from the stage of dependence.

## OHIO.

### *From a Light-bearer in a Dark Region.*

#### Persecutions.

The past quarter has been one of more than usual trial and conflict. In early spring I commenced a series of lectures on the Evidences of Christianity, accompanied by evening prayer meetings. By these unusual efforts for the promotion of spirituality among Christians, there was awakened a bitter hatred to the Gospel. A Campbellite bishop, who had been very punctual at meetings for some time past, was invited to pray. He appeared very much gratified to have such an invitation, as it afforded him an opportunity of exhibiting his own peculiar views. He arose and said he would define his position, which, all summed up, amounted simply to this: He could not unite in prayer, since prayers were usually unmeaning and worthless, being petitions for what we already possess. Having thus defined his position, he refused to pray, and has ever since that time used all his influence against experimental religion. There has been a class of abandoned individuals in this vicinity. They frequented grog-shops, and were basely licentious. Some of the young and thoughtless, who were growing up without parental guidance, were becoming dissolute and corrupt. I took occasion in one of my public services to rebuke this spirit of lawlessness, and made some direct assaults upon the brutalizing and prevailing sin of licentiousness. The aforesaid Campbellite bishop took this occasion to excite prejudice, to pervert the minds of the people, and raise a storm of persecution against me. After running to and fro from one house and grog-shop to another for a week or two, he succeeded in getting up quite a little breeze. One evening as I was returning from the prayer meeting, within a piece of woods between my house and the village, I was greeted with a volley of eggs, from a band of about a dozen rowdies concealed behind a large log. I turned about and walked towards them to see what persons were inclined to do me such great honor; but they took to

their heels, running off into the woods like wild beasts. I took this opportunity to expose to the people the ruinous tendency of sin, how it leads from one step of violence to another until its poor victim is doomed to the penitentiary, to the halter, and the prison house of eternal despair.

But the service of the aforesaid Campbellite bishop did not end here. He forthwith sent for a preacher of the "right sort," as he termed him, who held forth to the astonishing gratification of a certain sort. He told them God did not want any crying; that, as for himself, he was ready at any hour, even between twelve and one o'clock at night, to baptize them for the remission of sins; that Jesus Christ was illegitimate; that missionaries were troublesome, and preached error; there is no Divine Providence, &c., &c. What will be the final result of all this remains to be seen. Yet I shall be much disappointed if a Divine Providence, ever watchful, ever merciful, does not bring good out of this foul plot of iniquity. So far as this trying scene has had any influence upon my own mind, I trust it has been good. While I have been led to mourn over my own corrupt heart-sins, which render me vile in the sight of Heaven, I have had a larger experience of the joys of salvation, a deeper and a more heart-felt sympathy with the sufferings of our blessed Lord, a more tender regard for him who suffered not only persecution but death also for me. O! those were bitter pangs which he endured to rescue sinners, to work out a ransom, to purchase a pardon for us. I trust I shall yet be fitted to point many a burdened sinner to him, and be permitted to rejoice with many, sitting at his feet, clothed and in their right minds.

---

*From Rev. James H. Spelman, Hope, Franklin Co.*

#### Review of the Blessings of the past Year.

During the past year we have had trials to pass through, and we have received many blessings. Our church is small, but there is marked evidence of its growth from month to month. A growing interest and an increasing seriousness has marked the whole course of the past year. During the forepart of the winter a seriousness prevailed, and seemed to increase from week to week until about the first of February,

when we determined to hold a series of meetings. We resolved as a church to retire daily by ourselves, one and all of us, at one o'clock, and to pray that God would revive and strengthen us, and convince and convert sinners by his Holy Spirit. We did so, and we trust it was not in vain. Our meetings commenced on the ninth of February. My own health at the time was very poor, so much so that I was unable to preach; and failing in receiving assistance, we were obliged to hold a prayer meeting from day to day, instead of listening to the preaching of the Gospel. We continued our prayer meetings for a little more than one month, and the Lord was with us. The community was moved and souls were converted. Those who were once in sin are now rejoicing in hope. Our communion season occurs on next Sabbath (the first Sabbath in June), and then our church receives an addition of about one-third. We can say, surely the Lord has been with us. "His arm is not shortened, neither is his ear heavy." Duty and the cause of Christ urge us forward. Our Sabbath school is flourishing, and I also have an interesting Bible class.

---

#### MICHIGAN.

*From Rev. E. Andrus, Keelersville, Van Buren Co.*

I am still able to say, with, I trust, a thankful heart, that the blessing of the Great Head of the Church has rested upon us since my last Report. It has been a time of constant labor with me, feeling it my duty to do all I could to secure a majority vote in favor of the Temperance Law.

#### Explorations.

I have just returned from a tour of about forty miles, to explore a destitute and new field. The brethren and people where I have been feel their great necessity, and I trust their cry to God, and their fellow Christians' will not be in vain, as arrangements have already been partially made for their supply, and I expect a few days more will find a herald of the Cross among them dispensing the word of life. I have been strongly urged to visit another important point, which ought to be occupied, about twenty-five miles from here, but where a man can be found to supply them I do not know. Several places within the circle of my knowledge are destitute, and I feel like

praying for more laborers in the great moral harvest of the West.

As I have in other reports stated, so it still continues to be true, that the churches under my care seem to enjoy the blessing of God in a steady and permanent growth, and I think all are encouraged to hope and labor on. All our meetings are well sustained, and the attendance is rather increasing on the Sabbath.

Six were baptized last Sabbath to become members of the First Union church of Keeler by profession of faith. This is a part of the fruit of a little refreshing enjoyed last winter. A number more will probably unite during the next quarter. Thus does the Lord encourage our hearts and strengthen our hands.

I have succeeded in establishing three Sabbath schools that promise much good to the rising generation, and I cannot but hope will exert quite an influence upon adults.

The A. H. M. S. is remembered in our prayers, and enshrined in our hearts as a great instrumentality under God, without which multitudes must live and die without the preached Gospel in this new land. Eternity alone will display the

great work done by this Society in saving the West to Christ.

The West is really a field of labor and toil for those who are willing to work; and none but these who are thus circumstanced can know or realize the encouragement it affords us to know that our eastern brethren not only send their money, but their prayers ascend to their God and ours, for his blessing upon us, without which all our efforts would be fruitless. We feel that we are one family, toiling for the same end, and heirs to the same inheritance through Christ.

#### Correct Views Increasing.

I cannot omit mentioning one characteristic of the people here. They dislike changing ministers, feeling that it is for both parties very unwise. I think there is a decided change taking place at the West, or at least in this State, upon this important point, the result of which will be more glory to God, success to truth, and salvation to souls. So may it be, until permanence shall be a prominent feature at the West, as it is at the East.

### Miscellaneous.

#### Slavery in Home Missionary Churches.

In the Home Missionary for March last, it was stated, that while the missionaries of this Society are expected to "use their own judgment, formed on the ground, as to the time and manner of approaching the subject of slavery," it is also expected of them, that they "make their ministry effective in enlightening the moral sense in regard to this and the attendant evils." It is also stated that "advances, grateful to every christian heart, have been made on this subject by individual minds, by churches and by communities;" and that "many of the churches" to which the missionaries preach, in slave states, "are known to contain no slaveholders." Such extracts as the following confirm these statements.

#### *From a Missionary at the South.*

As regards myself, I never have been connected with slavery, and I presume I

never shall be, further than, in the providence of God, living among slaveholders. I believe slavery to be an evil—a great evil; and I would adopt, in respect to it, the language of the Saviour when speaking of the rich man—How hardly shall they that have slaves enter into the kingdom of heaven! We all admit that there are rich men who are Christians; and so I must think with regard to slaveholders. The mere fact of such ownership will not, I think, debar a man from the kingdom of heaven; but it is so hard for a man to treat his slaves as a Christian should treat them!

*No member of my church is a slaveholder.* I have frequently talked with the members on the subject, and they all express decided opposition to the institution of slavery, and say that they would not on any account own slaves; and I can safely speak from the pulpit of the evils of slavery, so far as the members of my church and this community are concerned. I have never had any cases of church discipline growing out of connection with slavery; but had I slaveholding members, I certainly would subject them to discipline in all cases of maltreatment



of their slaves, and buying slaves to carry them off to sell again.

I do think that the people among whom I labor, in respect to a genuine christian anti-slavery spirit, are greatly in advance of the community around them; and it shall be my aim to promote that spirit.

#### *From another Missionary in a Slave State.*

There are no holders of slaves in our church. So far as relates to the church members, I can freely and fully speak my views of the divine teaching on this subject, though one or two regard slavery as some sort of an *evil* rather than as a *sin*. But I do not feel the same freedom in expressing my sentiments on this subject to everybody in the community. I cannot say that the subject is *frequently* brought to view in my public labors; but, whenever it comes appropriately in the way, I do not shun to speak of it.

I am satisfied that our church is decidedly anti-slavery in its influence. Our eldership is strongly opposed to slavery, and I believe no slaveholder would be received into our church, without giving the most unequivocal signs of possessing a christian spirit; and one of those signs would be the avowal of a determination at least to do all in his power for the spiritual welfare of his slaves, and to abstain from *all traffic* in slaves, in every way.

### MASSACHUSETTS HOME MISSIONARY SOCIETY.

#### Fifty fourth Anniversary.

This meeting was held in the Music Hall, Boston, on May 28th, the venerable President, Rev. LEONARD WOODS, D.D., in the Chair.

The exercises were opened with prayer, by Rev. Dr. STORRS, of Braintree. After an abstract of the Annual Report, by Rev. JOSEPH S. CLARK, D.D., earnest and eloquent addresses were delivered by Rev. SAMUEL WOLCOTT, of Providence, R. I., and Rev. ANDREW L. STONE, of Boston.

The interest of the meeting was heightened by the singing of the "American Home Missionary Hymn," written by Rev. NHEMIAH ADAMS, D.D., which was published in the last number of this periodical, page 80.

#### *Extracts from the Report.*

##### The Treasury.

The entire receipts from Massachusetts for the year ending May 5, 1853, amount to \$47,711 79; of which \$31,866 51 were paid into this Treasury, and \$15,345 28 into the Treasury at New York, according to the convenience of the donors; but all designed to accomplish the self-same purpose, through one and the same operation. Increase of receipts over those of the previous year, \$11,481 72.

The disbursements during the same period, for missionary service performed in this State, have been \$5,372 50; in defraying the proportion of incidental expenses pertaining to this Auxiliary, \$1,050 31; for missionary labors in other parts of the land, \$40,345 28; and there is now a balance in the Treasury, of \$1,097 77, wherewith to commence the work of another year.

##### How these Funds are Raised.

From the following extracts from the Report, it will be seen that the chief reliance for funds is upon the regular provision made for *stated contributions*, and not upon the appeals of agents. These, though indispensable for the general conduct of the cause, cannot be expected to visit every parish at the right time, and make personal application to all who should give, nor even, in the course of a single year, to preach upon it in all the congregations in which contributions ought to be taken up. The regular provisions referred to, are the efforts of Auxiliaries, and under them the Congregational collections and the local associations of ladies or others.

*Auxiliaries.*—Within the bounds of the State, there are seventeen Societies, auxiliary to this, each embracing one or more ministerial associations. These have hitherto stood in various relations to the parent institution;—some acting only as coadjutors in collecting funds; others extending their supervision to the business of finding out and recommending such feeble churches among themselves as were deemed worthy of patronage; while others still have retained the right to determine the sums to be appropriated within their bounds, subject to the approval and acceptance of the Parent Society. But after full trial, all these auxiliaries have, of their own accord, passed over to this Board the responsibility of

deciding in every case, what sum, if any, shall be appropriated; and are now confining their efforts chiefly to the collection of funds. The help thus afforded in replenishing the Treasury furnishes the true answer to the question, often asked, "*How does the Massachusetts Home Missionary Society collect so large an amount of funds with so little agency?*" The plans for systematic contribution which some of the Auxiliaries have devised, if adopted by all, would secure an annual collection from every congregation in the State, and probably double the Society's receipts, without adding a dollar to its expenses.

**Ladies' Associations.**—It will be seen that the donations from females have increased—making, with their part of the legacies, about *one third* of our entire receipts. From long observation, the Executive Committee have come to regard their co-operation in the work of Home Missions as the most constant and reliable within their reach; and were all the Ladies' Associations as successful as some of them are, in turning the avails of their benevolent industry into money, it would also be the most productive of any.

**Congregational Collections.**—The number of congregations in which collections have been taken up, either in the sanctuary on the Sabbath, or by individual solicitation from house to house, have not increased, as was confidently hoped from the action of the last General Association on this subject. In an able document, published in their minutes, that body earnestly requested each District Association or Auxiliary Society to adopt some system of benevolent collection within their respective bounds; and every Pastor to obtain by vote (if expedient) the sanction of his church; and every Secretary and Agent to aid, by every means in his power, the perfecting of some such arrangement, and to make an annual return to the Association of all the churches which have contributed to the object of which they have special charge, together with the sums given by each church, and whether given with or without the presence of an Agent. The grounds on which they rest this recommendation are the following.

"1. Every church has a share in the gifts, commands and promises of the Gospel.

"2. Bringing these subjects before the people for contribution increases their

knowledge of the religious state of the world, and deepens their interest in its conversion.

"3. It strengthens their faith and gives fervor to their prayers.

"4. It cultivates the spirit of benevolence, which is the spirit of Christ.

"5. It increases self-respect, making the Christian conscious that he shares with his brethren in the work of the Lord, and thus elevates the feebleness of churches.

"6. It makes it easier to support the Gospel at home. If a pastor wishes to starve himself out, let him allow no contributions to be taken among his people for general objects. Aside from the good accomplished abroad, we cannot afford to dispense with our Foreign Missions, Home Missions, Bible distributions, etc., *as a means of grace at home*. They confer an incalculable benefit upon our churches, and no church at this day can prosper without them."

#### Summary of Results.

The number of Missionary fields under the care of this Society the past year, in Massachusetts, is 45—a smaller number than has been reported for the last 24 years, and affording renewed assurance that every reclaimable waste in the State shall yet be reclaimed.

At 26 of these stations, pastors are sustained; the remaining 19 are statedly supplied. Five pastors have been dismissed, and five have been settled during the year. In other words, *one-fifth* of the pastors have exchanged places. Including the stated supplies, seventeen missionaries, or nearly *one-third* of the entire list, are new names. From this it appears that ministers in the pastoral office, changeable as they are, are much more permanent than those who are merely hired from year to year.

The average number of families under the spiritual watch of a missionary is 27, who furnish an average Sabbath congregation of 104—making, in the aggregate, 1,240 families, and 5,920 regular attendants on public worship. About half of those who visit the sanctuary, viz., 2,876, are connected with the Sabbath schools.

The churches number 1,890 members. The additions the past year were 67 by profession, and 69 by letter; total additions 136; and there have been reported 41 hopeful conversions.

To various objects of christian benevolence these feeble churches and congre-

gations have contributed about \$2,000—which is a return into the treasury of the Lord of 40 per cent. on all that they have received from this Society during the same time. Every missionary is particularly instructed to inculcate this spirit of liberality, and by “every means in his power to promote the great enterprises of christian benevolence” among the people of his charge. Nor can the Committee doubt, after years of attentive observation, that the poor, no less than the rich, find it “more blessed to give than to receive;” that the reflex influence of a generous donation for a worthy object of charity, does more to strengthen a feeble church; than an equal amount of aid received.

### *Ministerial Support.*

The average salary received by the missionaries in Massachusetts, the past year, was \$437. This is not larger than it was ten years ago, when the staple articles of family expense were twelve or fifteen per cent. *less* than they are now. Of course \$437 was more than enough to sustain a minister's family at that time, or considerably less than enough at present, and nobody, after a moment's reflection can doubt which. The fact has become painfully evident, that at a time of great general prosperity, and in a land of abounding wealth, ministerial support is suffering an unusual depression; and unless it be adjusted to the increased expense of living, as almost every other department of labor has been, there will be an alarming increase of vacant churches; or, what perhaps would be still worse, a blending of some secular calling with the sacred office, as a means of subsistence while preaching the Word. This latter alternative would be going back to a state of things that produced a large proportion of the “old wastes” which this Society is now laboring to reclaim; and while for their encouragement, God in his good providence “speaks peace unto his people and to his saints,” he also adds, “*but let them not again turn to folly.*”

### AMERICA PERSONIFIED.

#### *Address of Rev. Asariah Eldridge,*

Of New Bedford, Mass., at the late Anniversary of the American Home Missionary Society.

The resolution advocated by Mr. Eldridge and which is expanded in the address which

follows, rests the importance of the speedy evangelization of America on these three characteristics;—her promising *age*, her successful *fortunes*, and her commanding *position*. After an appropriate introduction, the speaker continued—

### *America is Young and Vigorous.*

Look upon America and consider, in the first place, her *promising age*. Why is it that wise and experienced friends of Christ's cause rejoice to behold the conversion of a man in his youth? For the very reason that he is young; that he is fresh, tender, and bright. The palsied hand, the hesitating tread, the unimpressible heart, the stereotype habits and character of age are not come upon him. He is beaming with hope and full of unfolding faculties. The future is all before him, his opportunities are to occur, his greatest strength yet to be attained, and his highest efforts to be put forth. The work of grace upon him is more thorough and effectual now than it could be at any future time. It is deeper down at the foundations of his character; it is farther back among the sources of his destiny. Converted thus early, all that he will become, with all that he can perform, is added at once to the side of the Lord.

Now, the dew of youth is still upon this nation. She is not one of those who have grown old in ungodliness. She has not reached, nor is she approaching, her maturity. Though not a people whose God is the Lord, she is still young, very young, she has just begun to be among the powers of the earth; her career is yet to be run, she has not entered upon any particular course. This is, therefore, the time to turn the nation towards the Lord. A work may now be wrought of supreme importance in the issue; principles may be impressed, and a general character imparted to grow up with the people and abide with them forever. It can be done more effectually during these early stages of development than at any subsequent period. They present a precious opportunity which is passing away, never to return, as we progress in years and increase in stature. The friends of righteousness are bound to improve the opportunity and not leave this nation to grow up a sinner. There is great occasion for them to labor with her faithfully. She is not what she should be, in many respects. The elements which mingle to compose our national being are such that we may well be apprehensive with regard to the future. Wise men across the water,

friends of liberty and religion, look towards us with an interest not unmixed with anxiety. They watch our young demonstrations, half sportive and half fierce, now magnanimous and then grasping, in some things conscientious, in others cruel and unjust, as those of a promising but untamed creature. Oh, that this nation may be converted in the morning of its days, that it be brought early to the right side of the great controversy, that it take a stand soon with the children of light and be learning to act at home and abroad according to the principles of inspired truth. I therefore find the first argument for its thorough and speedy evangelization in the susceptible age of America.

Look upon her, and observe the *robust condition of her health*. Though youthful in the extreme, she is not at the present time a puny and squeamish exquisite. This is sometimes found to be the case. An unhappy climate or some other evil, physical, political or religious, will have produced the result. But never was a people in better condition and keeping. Established in a temperate zone, we grow like a plant by the river side. We have—let me say—an enormous appetite, with digestive forces to correspond. Besides internal sources of enlargement and strength, floods of immigration flow in from without and are well disposed of among us. The country never appears to be overloaded by them. As a thrifty boy can dispose of more food than a full grown man, and is often less delicate about it, so it is with us as a people in regard to this foreign material. Young and hearty, we do not undertake to exclude them, but suffer them to come, a promiscuous compound of races, languages, affinities, and habits. We do not deem it worth while to raise about them, when already here, many native American scruples. The better way were—the wholesome way is—to digest them, and that we proceed to do. They are taken in, being strangers all, and gradually Americanized. It is a difficult operation, or might be for most other nations. Few of them could accomplish it; they have not the internal vitality, the constitutional vigor. But there is enough in our national system, our body-politic, to do the thing handsomely. The American principle soon pervades and overmasters them. These July orations and the like, with our other rank sorts of self-glorification, hasten the process. They invigorate the gastric force and help on the work of

assimilation. It is accomplished upon most in a space of time wonderfully brief. Before the first generation passes or the brogue is quite gone, their caps are thrown up for our *coun-thry*.

But so vast a transforming agency should be employed for Christ. It must be made ready and applied to the work of regenerating men. A country like this, so thronged from all quarters of the earth, and ruled by a people so controlling in their influence over it, ought to be evangelized without delay. A nation like this—whose organic law is so strong, whose principles of unity and growth—the vital force that makes millions of beings one, takes up every foreign admixture and draws from it the essence of national strength—is so vigorous and healthful; a nation which is not at all distressed at her time of life by such immense and incessant masses of raw material from abroad, which ventures to receive them and is able to transform them, through assimilation, into bone and muscle, sinew and nerve for her own purposes—such a nation is worth evangelizing speedily. It is a matter of plain christian policy to do it at once. She is in a situation to benefit those millions who are thronging hither as doves to their windows. She is calculated to be a stronghold for God's people in the future. If thoroughly evangelized, she will stand firm amid surrounding darkness and hold forth the light of truth. The opening gates of hell, the rushing waves of worldliness and sin will not prevail against her. I find, therefore, in her robust and vigorous health, another reason for a thorough and speedy evangelization of America.

#### America belongs to a Prosperous Race.

Look upon her and remember, in the third place, the *prosperous fortunes* of the race which she represents. It is obvious, on the face of history, that there have been from the first chosen agencies and occasionally a favorite people under the direction of Providence. God endows them with certain traits, continues them in being and employs them according to his good pleasure. There may be no moral merit in such a distinction. They are often the unconscious and at times the unwilling servitors of his will. Yet he goes before them and is their reward. They are preserved and prospered from age to age, on account of their availableness. Now the single soul of a South Sea Indian or that of an Ethiopian may be worth as much as the soul of an

Anglo-Saxon. And, in respect to the value of their own souls, the conversion of the Sandwich Islanders is an event of infinite importance. But the bearing of such tribes of men, when thoroughly evangelized, upon the ultimate conversion of the world, is not so important as that of some others. It is not likely that much public service will be devolved upon them in the future. There is reason to believe that they will soon be suffered to pass away. But there is a race whose whole career has been remarkable. Since its first appearance in history, human affairs have been affected by it and the greatest results have come to pass through its agency. It was called forth ages ago from the depths of a forest in Germany. Ancient Rome was then to be overthrown, and that was the first work which these, our ancestors, achieved for mankind. By the direction of Providence, they poured down from their home in the North, with broad breasts bare, white limbs agile and forceful, yellow locks streaming to the wind, and the Mistress of the World was swept from her bad eminence before them. Then Britain had to be peopled by those who would make something of her. She was at the time a small island in the Northwest, overrun by half-naked savages, the Ultima Thule of the known world. But men of this race were directed to pass over. The hand of the Lord was in it. Seven years from the hour their keels grated upon the shore, Hengist, their leader, sat upon the throne, and England began to rear herself among the nations. At length the time came for these western wilds to be occupied, and men of the same race were conducted over the ocean. They landed, they have taken possession, and America is rising up before the world. The race is a prosperous one. It is in the ascendant among mankind. The Lord chooses to preserve it and cause it to flourish. It is suffered to gain strength and spread itself. Black men bow down, red men fade away before it.

And now, should it not be filled with the spirit and reduced to the service of Christ? Shall we overlook, in our plans to evangelize the world, any important branch of a race with such forceful blood in its veins, such divine recognitions of trustworthiness in its history, such a prospect of great achievements and of controlling influence in its destiny? Shall not Saxon America, whose enterprising citizens are abroad over land and sea, hunting the monsters of the deep, gathering the products of

every clime, mingling with all nations of the earth, filling the whole world already with her influence, shall she not be evangelized? In the native character and prosperous fortunes of the race that holds possession of this land, I find a strong argument for its thorough and speedy evangelization.

#### America's Position.

Look again and observe the *commanding position* which she occupies upon the globe. When an important battle is pending, the arrangements of a great chieftain are made with forethought and consideration. His positions are taken according to the nature of the field and the disposition made of the enemy's strength. His forces are planted with a view to the service they will be required to render. Each division of his army may thus foresee what is expected of them, whether much or little, in the conflict to come. If, being strong men, whom he has tried before, they find themselves covered in a central position, where they may turn either way and pour down with advantage on the foe, it is enough of intimation for them. They look to their arms. They make ready for faithful and effective service.

Let us, in like manner, furnish ourselves as a people for the battle of the great day. I repeat it, Sir, *we must fight*. The great Captain of our salvation is waging war upon the powers of darkness, and the field is the world. His divine eye is over it all. His forces are marshalled with infinite wisdom. He has planted us at a post of great responsibility. Mark the central stand which we hold amid the unenlightened portions of mankind. Suppose them divided upon a broad scale into Indians, Africans and Asiatics. What peculiar facilities and obligations are increasing upon us, with regard to each one of these general divisions of the heathen world. We stretch across the middle of the Western Hemisphere, with multitudes of Indians at the North, and multitudes of Indians at the South. Around them, and through them, our citizens are called to pass and re-pass in every conceivable direction. Is any other nation so responsible as we, with respect to their spiritual interests? any other nation so set apart to it, and bound to be in readiness to meet this responsibility? Here we are, I may say, almost alone, with an immense population of Pagans and false religionists extending towards either pole, above us and below us, to the ends of our own continent, all

of them to be evangelized by us, and we we not yet thoroughly evangelized ourselves!

But these are not all, or even the principal part. Look to the right hand and to the left of our position. Here is Africa just over on the one side, and Asia just over on the other. Across the Atlantic are benighted millions, respecting whose welfare we are also under special obligations. On what other nation rests so much responsibility in respect to them as upon us? Have we not wronged them most grievously, and is it not in our power to make them due reparation. Others have wronged them, but we possess the means of giving them the blessings of Christianity. Their climate is deadly to white missionaries, but there are men among us who should be made ready to go in vast colonies and evangelize their fatherland. But across the Pacific, over against our Western frontier, are also the millions of Asia. There, China has been forced open for the truth, and Japan may soon throw her doors wide, while, from shore to shore of the peaceful ocean, the facilities of communication are constantly increasing. The Chinese are coming to our side and returning again by thousands. We shall be able to pour whole volleys of salvation, from our Golden Gate across the waters, directly into all those Asiatic regions of darkness and death. Yes, in every direction there are teeming millions of benighted souls which could better be evangelized by us than by any other people. At the North, the South, the East and the West, they are waiting about us, and we are not fully prepared for the work. Here we are in the midst of them. It is a post of immense responsibility for a professedly christian people. If thoroughly evangelized, we might, standing here, do nothing but shine, like a city set on a hill, and the world would slowly become full of light. Standing here, we might, with zealous exertion and a right use of the means accumulating in our hands, send forth, over all the habitations of cruelty, floods of the grace that bringeth salvation. I therefore find, in the central and commanding position which she occupies, the fourth and last argument for the speedy evangelization of America.

Let the work of Home Missions go on. Push it forward with earnest endeavor. Qualify the people of this land, in sacred haste, with the grace of God diffused through every part, to be fulfilling their destiny. You are converting a nation in the bloom of youth. You are converting

a nation of vigorous health. You are converting a nation with superior blood in her veins and heart. You are converting a nation on high vantage-ground, at the head of all promising agencies for the conversion of the world.

#### Portland in Oregon.

Glancing back but two short years, and we find that not a house had been erected on the spot where Portland now stands. Presently, a location was made, a few houses erected, and even then, in order to bring the place into notoriety, it was necessary to notify the public that it was situated "twelve miles below Oregon City." But at length the local advantages became apparent—saw and flouring mills were erected—stores were built—improvements were contemplated and carried out energetically—and at length the citizens at "the point twelve miles below the city," began to look around them, and felt the necessity of embodying their mutual interest in one laudable effort; and thus the present city emerged from obscurity, until she now stands forth the acknowledged emporium of Oregon.

Portland is situated on the right bank of the Willamette River, about thirteen miles from its junction with the Columbia, and about one hundred and ten miles from the Pacific Ocean. The Willamette River flows nearly due north, is navigable to the distance of twenty-six miles for large vessels, and is studded with several islands, all of which are thickly settled. Oak, pine, cedar, and various other kinds of timber grow in great abundance along its banks; and so fertile is the soil, and so desirable the locations, that scarcely an acre of ground is unoccupied on either bank. Speaking of the Willamette Valley, Lieut. WILKES, who conducted the Exploring Expedition, says:

"To conclude, few portions of the globe, in my opinion, are so rich in soil, so diversified in surface, or so capable of being rendered the happy home of an industrious and civilized community. For beauty of scenery and salubrity of climate, it cannot be surpassed. It is peculiarly adapted for an agricultural and pastoral people, and no portion of the world, beyond the tropics, can be found that will yield so readily, with moderate labor, to the wants of man."

Located in this fertile region, possessing all the advantages necessary to form an agricultural as well as a manufacturing country, Portland could not well otherwise fail than to progress. Portland pos-

sesses all the requisites for shipping, having sufficient depth of water for trading vessels of almost any size to anchor opposite the city. Three wharves have been erected, all of which are continually in requisition, having vessels either unloading merchandize for our traders, or taking in cargoes of lumber, hogs, chickens and agricultural produce for San Francisco, or some foreign market.

Four saw-mills, employing on an average thirty hands to each, are in perpetual motion, preparing lumber, spiles, spars, and shingles for export; and so great is the demand for these articles, that ships are often detained in the river for several days before they can procure cargoes.

Five river steamers, beside the Pacific Mail Company's steamers from San Francisco, now ply between Portland and various other points on the Columbia and Willamette rivers—these steamers procuring full freights upon departing from our wharves, and returning laden with produce destined for shipment or home consumption.—*Portland Commercial*.

#### Hints to Preachers.

Many a minister has remarked the different effect of his preaching in the large church, from that produced in the school house or the lecture room. In looking back upon the labors of past years, the scenes which recur to the memory with associations most precious, are generally those where, in some humble apartment of moderate dimensions, the speaker had his audience so close to him, that he could look each one in the eye, and almost lay his hand upon every head in the assembly. These were the occasions when a perfect sympathy was established between the people and the preacher; both became conscious of unwonted influences, the latter enjoying more freedom of utterance, and the former paying closer attention and carrying away a deeper conviction of their own personal interest in divine things. The venerated Nettleton, so distinguished in the Eastern States for his wisdom and success in winning souls, is remembered by many as having made great account of packing his audiences in small rooms, where, standing in the midst of them, he could speak to the whole assembly with such freedom and individuality as made each one regard himself as the special object of address.

Different persons have different ways of accounting for the fact here referred

to; but few persons of experience and observation can fail to admit the fact itself. For our own part, we have no doubt that the superior effectiveness of preaching in a small room is owing almost wholly to the better *manner* of the preacher in those circumstances. In a small room, the nearness of the audience and the narrowness of the space require no vocal effort; the speaker may literally *converse* with his hearers; and hence, without being conscious of it, he uses his *conversational* tones, such as he employs in the intercourse of every day life. In other words, he is *natural*. On the other hand, in a church or other large apartment, the people are placed at a considerable distance from the minister, and more or less effort is needful to send the voice to them all. Of course the speaker is likely to depart from his ordinary style of address; he uses an artificial emphasis, and in the endeavor to be heard, he loses those delicate undertones and inflections that belong to the unaccented and less emphatic parts, and which nature teaches, and art so rarely succeeds in imitating. But these very inflections are the most potent in expressing emotion. Without them, the understanding may be addressed, but the heart will remain unaffected. Any one who will take the trouble to note the manner of ministers in these different circumstances, will observe that the same preacher addressing his people in a church sixty feet square, employs a style of enunciation entirely unlike that which he uses in his conference room. In the one, his sentences are oratorical and measured, falling at regular intervals into the same recurring tones; in the other, he can speak with perfect ease without falling into these faults; his sentences are of various lengths; his tones rise and fall as the emotion changes; and he runs through all the intervals of voice natural to him, according as sense or feeling require. In the former case, the speaker plays the orator; in the latter, he is himself.

If these remarks are correct, we can understand how it comes to pass that ministers attribute so much of their own success, under God, to the exercises of the conference room and the neighborhood school house; how it is that their own, and the people's enjoyment of the latter services is superior. If they could acquire as easy and natural a style of address in the great congregation, as in the little gathering at a lecture, the pleasure and profit of hearing them would be equally great in both cases. ●

**Home Missionary Hymn.**

Written for the Anniversary of the American Home  
Missionary Society.

—  
BY A LADY.  
—

Go where the hunter rovetth,  
Beneath the northern pines—  
Go where the summer loveth  
To dwell mid southern vines—  
Far o'er the western prairie,  
To hill, and vale, and plain,  
The glorious Gospel carry;  
Redeeming love proclaim.

Go o'er the Rocky Mountains,  
Where parting daylight shines,  
Where California's fountains  
Sparkle o'er golden mines;

Or seek the lowly dwelling,  
In forests dark and lone,  
Redemption's story telling,  
In wilds of Oregon.

From ocean unto ocean,  
The Saviour's cross display;  
And bow with new devotion  
Before his throne to pray.  
Upon his holy altar  
Thine earth-born hopes lay down;  
With feet that never falter  
Press onward to thy crown.

Till Jesus' conquering banner  
Shall wave o'er sea and shore,  
And earth, with glad hosanna,  
Shall praise him evermore;—  
Till every tribe and nation  
Before his feet shall fall,  
In joyful adoration,  
To crown him LORD OF ALL.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of June, 1853.*

*Not in Commission last year.*

Rev. M. M. Porter, Le Roy, Mich.  
Rev. Thomas Pugh, Ironton, O.  
Rev. Giles M. Smith, Freetown, N. Y.

*Re-appointed.*

Rev. A. Van Vleet, Dubuque, Iowa.  
Rev. John W. Windsor, Maquoketa, Iowa.  
Rev. Reuben Gaylord, Danville, Iowa.  
Rev. Orr French, Bentonport and vic., Iowa.  
Rev. Ole Andrewsen, Norway and vic., Wis.  
Rev. Sylvester Oshraane, Nankin, Livonia and Canton, Mich.  
Rev. Danforth L. Eaton, Campbell's Corners and New Canandaigua, Mich.  
Rev. J. W. Baynes, Hudson, Mich.  
Rev. John Monteith, Ellersfield and vic., Mich.  
Rev. George Barnum, Medina and vic., Mich.  
Rev. Roswell Parker, Adams and vic., Mich.  
Rev. Isaac C. Crane, Grandville and vic., Mich.  
Rev. J. H. Hard, Cannon and Plainfield, Mich.  
Rev. Andrew Govan, Fentonville and vic., Mich.  
Rev. George M. Boardman, Byron, Shiawassee town, and vic., Mich.

Rev. Samuel Sessions, Tekonsha, Mich.  
Rev. H. C. W. Schureman, Manchester Roads, Mo.  
Rev. George S. Woodward, Parkville, Mo.  
Rev. B. B. Drake, Maine, Monroe and vic., Ill.  
Rev. Joseph Gordon, Vandalia and other destinations in Fayette Co., Ill.  
Rev. Alvan M. Dixon, Chatham, Ill.  
Rev. James E. Dunn, Chesterfield, Ill.  
Rev. William H. Collins, La Salle, Ill.  
Rev. Thomas H. Johnson, La Harpe and vic., Ill.  
Rev. Philander Anderson, Blackford and Montpelier, Ind.  
Rev. James Gordon, Piquah Presb. Ch., Ind.  
Rev. Samuel Smith, Addison, O.  
Rev. Thomas Griffith, Ridge and Newton, O.  
Rev. B. O. Springer, New Madison, O.  
Rev. Xenophon Betts, Vienna and vic., O.  
Rev. Stillman Tucker, Ashley, O.  
Rev. Francis Muzzey, Milton and vic., O.  
Rev. G. W. Nicolls, Merceus and vic., Ky.  
Rev. Charles O. Reynolds, Flushing, N. Y.  
Rev. Christopher Youngs, Baiting Hollow, N. Y.  
Rev. Sanford W. Roe, Cairo, N. Y.  
Rev. A. D. French, Lima, N. Y.  
Rev. James I. Ostrom, New Windsor, N. Y.  
Rev. A. D. Brinkerhoff, Chazy, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, during the month of June, 1853.*

**MAINE—**

Belfast, North Ch., Mon. Con. Coll., by H. Davidson, 5 00  
Saco, a friend, 2 00

**NEW HAMPSHIRE—**

Received by Rev. B. P. Stone:  
Harrisville, Lovell Harris, 5 00

Lyndeborough, Legacy of Mrs. Pamela Cressy, 87 00 92 00  
Hillsboro' Center, Rev. S. H. Partridge, 50  
Swansey, Rev. E. Rockwood, in full to const. Mrs. H. A. Brigham, of San Francisco, Cal., a L. M., 10 00

**MASSACHUSETTS—**

Home Missionary Society, by Benjamin Perkins, Treasurer, 1,000 00



Attleboro', Ladies' Miss. Sew. Circle, by Mrs. Polly Blackenton,	4 00
Boston, anonymous, Thank offering to the Lord,	1,000 00
Hadley, in part of legacy of Oliver Warner, by W. P. Warner,	25 00
Lynn, legacy of Mrs. Sophia Goodnow, by M. Shepard,	180 00
Monson, Rev. A. Ely, D. D., a balance,	15
Plainfield, Cong. Ch., by F. Harlan,	5 00
South Egremont Ladies' Miss. and Benev. Soc., by Mrs. Sophia Goodale,	10 00
Sutton, Lad. Sew. Soc. Cong. Ch., by Mrs. Lyman,	10 00
Worcester, on account of legacy of Miss Sarah Waldo,	188 75

## RHODE ISLAND—

Cranston, Elmwood Ch., by Rev. R. Torrey,	10 85
Providence, a friend, by W. Coggeshall,	10 00

## CONNECTICUT—

Bridgeport, Mrs. Mary I. Olmsted, by G. Sterling,	8 00
First Cong. Ch., N. S. Worden, L. M., \$80; others, to const. Dea. R. B. Lacey and Dea. David Sherwood, L. M.,	90 00
Second Cong. Ch. and Soc., by Hervey Higley,	205 00
Clinton, Dr. D. H. Hubbard, to const. Charles H. Hubbard a L. M.,	80 00
Columbia, Cong. Soc., by J. E. Flynt,	31 00
Fairfield, Mrs. Ann M. Kellogg,	10 00
Glastenbury, Ladies' Benev. Soc., to const. Mrs. Ira G. Hubbard a L. M., by P. S. Lockwood,	80 00
Greens Farms, Cong. Ch. and Soc., in part to const. Rev. Charles Bentley a L. D.,	54 00
Madison, Mrs. Sarah W. Chittenden,	5 00
Meriden, a Lady, by Rev. A. A. Stevens,	8 00
First Cong. Ch. and Soc., by Rev. G. W. Perkins,	46 56
Millington, Cong. Ch. and Soc., by Rev. N. Miner,	16 00
Northford, in part of legacy of Mrs. Mary Noyes, by C. Q. Griswold and J. F. Noyes, Exrs.,	500 00
New Britain, South Cong. Ch. and Soc., of which \$80 is from Mrs. F. A. North, L. M., by Rev. S. Rockwell,	880 00
New London, Robert Colt,	100 00
Norwich, Ladies' H. M. S., by Mrs. H. G. Ripley,	284 00
Plainville, Cong. Ch. and Soc., by Chauncey Morse,	76 00
Preston, Cong. Ch., Ladies, by Mrs. E. L. Hunt,	8 00
Saybrook, First Cong. Ch. Ladies' H. M. S., by Mrs. C. C. Spencer,	67 00
Sharon, Cong. Ch., by G. H. Chase,	90 63
South Britain, N. C. B.,	10 00
Tolland, A. Abbott,	1 50
Waterbury, Second Cong. Ch., by Nelson Hall,	108 88
Watertown, in part of legacy of Miss Polly Nettleton, by Joel Hungerford, Ex'r,	1,000 00
Wilton, Cong. Ch., by C. Marvin,	50 00

## NEW YORK—

Brooklyn,	
First Presb. Ch., Mon. Con. Coll., by R. J. Thorne, \$28 68; Fisher How, \$50; A. Fisher, \$80; R. R. Graves, \$50; Erastus Graves, \$80; E. B. Conant, \$10; A. A. Lewis, \$10; T. S. Nelson, \$80; A. Bragg, \$5; H. Redfield, \$5,	288 68
Fullon Avenue Cong. Ch., by William Gill,	25 00
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	88 86
Bloomington, Sew. Circle, by Mrs. E. L. Perit,	4 00
Flushing, First Cong. Ch., by Rev. C. O. Reynolds,	50 00
Greenville, Mrs. Hannah Wakeley, in full to const. Francis H. Wakeley a L. M.,	15 00

Hopewell, estate of Mrs. Hannah Pratt, by Dan. Pratt,	10 00
Ithaca, Rev. William Wisner, D. D.,	5 00
Lenox, Mrs. Betsey Sayles, by N. Hall,	6 00
Livingstonville, Presb. Soc., by R. Borthwick,	10 00
Marcellus, Rev. Levi Parsons,	1 00
New York City, John Dwight,	80 00
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher,	6 56
Blaeker St. Ch., Charles Gould,	100 00
Eastern Cong. Ch., Coll., \$31 68; Mon. Con. Coll., \$3 85; by L. Chichester,	24 48
Mercer St. Ch., John L. Mason, \$25; Lewis Attabury, \$25,	50 00
Church of the Puritans, Mon. Con. Coll., by E. M. Kingsley,	19 00
Ridgilton St. Ger. Ch., by Rev. H. Toelke,	5 00
Niagara Falls, Albert H. Porter, to const. Vincent Matthews Porter and Jane Howell Porter, L. M.,	100 00
Orient, Cong. Ch. Mon. Con. Coll., by Rev. H. Clark,	87 50
Peekskill, Second Presb. Ch. Sab. Sch., by G. N. Seymour,	4 40
Peru, Rev. S. H. Williams,	5 00
Ridgebury, a friend,	5 00
Sinclairville, First Cong. Ch., by N. H. Barnes,	18 00
Spencerport, First Cong. Ch., Gent, \$28 09; Ladies, \$31 98, in full to const. Mrs. Catherine D. Dill, a L. M.,	50 00
Stephentown, Presb. Ch., by Rev. M. C. Bronson,	11 00
Troy, Liberty St. Presb. Ch., Mon. Con. Coll., by Rev. B. Lynch,	1 63
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	4 00

## NEW JERSEY—

Newark, Legacy of David Hayes, by D. A. Hayes,	500 00
Orange, Rev. Dr. Fisher,	2 00

## PENNSYLVANIA—

Bethany, L. C. Fuller, L. M., in full,	5 00
--	------

## GEORGIA—

Monticello, William S. Hurd, L. D., and to const. Mrs. Nancy Hurd and Miss Eleanor S. Hurd, L. M.,	160 00
Spring Place, Presb. Ch., by Rev. W. B. Brown,	7 50

## KENTUCKY—

Louisville, Ger. Ch., by Rev. D. Smith,	5 25
---	------

## OHIO—

Defiance, First Presb. Ch., by Rev. E. R. Tucker,	6 88
---	------

## INDIANA—

Angola and Salem, Presb. Cha., by Rev. A. G. Martin,	11 00
Evansville, Ger. Ch., by Rev. C. Schrenk,	6 00
Lawrenceport and Livonia, Presb. Ch., by Rev. J. A. Tiffany,	3 53
Orland, First Cong. Ch., by Rev. Jacob Patch,	15 25
Terestegan, Ger. Ch., by Rev. L. Austman,	6 00

## ILLINOIS—

Cambridge, Cong. Ch., by Rev. J. D. Baker,	6 40
Lacon, W. Fisher, L. D.,	100 00
Lee Center, Cong. Ch., \$9 25; Individual, \$10 75, by Rev. S. W. Phelps,	20 00
Little Rock, Mrs. Dunning, by Rev. C. R. Fisk,	1 00
Wethersfield, Cong. Ch., by Rev. D. Gore,	10 00

## MICHIGAN—

Boston, Cong. Ch., by Rev. S. Hemenway,	
Canton, Cong. Ch., by Rev. S. Cochrane,	
Genesee, Individuals, by Rev. A. B. Pratt,	
Saginaw, First Cong. Ch., by Rev. D. M. Cooper,	
Sunlac, by Rev. T. Waterbury,	

## MISSOURI—

Savannah, Presb. Ch., by Rev. E. A. Carson,	
Upper Gasconade, Presb. Ch., by Rev. I. B. Ricketts,	

## WISCONSIN—

Byron and Oakfield, Cong. Cha., by Rev. S. D. Darling,	
Green Bay, Presb. Ch., Mon. Con. Coll., by D. Butler,	
Johnstown, Cong. Ch., by Rev. H. H. Dixon,	
La Crosse, Rev. B. W. Reynolds,	
Palmyra, First Presb. Ch., by Rev. H. T. Lathrop,	

## IOWA—

Bellevue, Cong. Ch., by Rev. W. L. Coleman,	
Farmington, Cong. Ch., by Rev. J. A. Reed,	
Garnaville and Farmersburgh, Ger. Cha., by Rev. C. V. Hess,	
Le Clair, Cong. Ch., by Rev. L. R. White,	
Maquoketa, Cong. Ch., by Rev. J. W. Windsor,	
Sherolds Mound, Ger. Ch., by Rev. A. Frowein,	
Received by Rev. C. Burnham,	
Knoxville, Cong. Ch.,	2 00
Marysville, Cong. Ch.,	20 00
Received by Rev. J. C. Ewing,	
Shunem, Presb. Ch.,	1 25
Troy, Presb. Ch.,	8 30
	9 55
	\$7,585 52

JASPER CORNING, *Treasurer.**Donations of Clothing, &c.*

Attleborough, Mass., Ladies' Miss. Sew. Circle, by Mrs. Polly Blackenton, a box,	58 19
Berlin, Mass., Ladies' Benev. Soc., a cask, by Lucy E. Hartshorne,	16 55
Bloomington, N. Y., Sew. Circle, by Mrs. L. K. Perit, a box,	
Cromwell, Ct., Cong. Soc. Ladies, by Miss Harriet F. Savage, a box,	100 00
Derry, N. H., Ladies, by Mrs. Hannah P. Simpson, a box,	23 04
Hollis, N. H., Ladies' Read. and Char. Soc., by Mary Hardy, a box,	76 48
Norwich, Ct., a box, by Miss Abby C. Williams,	178 00
Ladies' Sew. Soc., by Miss Mary C. Stedman, a box,	188 00
Preston, Ct., Cong. Ch. Sew. Soc., by Mrs. R. L. Hunt, a barrel,	81 00
Sullivan, N. H., Ladies' Circle of Industry, by Mrs. Nancy A. Ellis, a box,	21 50
Thomaston, Me., Rev. R. Woodhull, a box.	
White Plains, N. Y., Ladies' Benev. Soc., by Mrs. Minot Mitchell, a trunk.	
Malte Brun's Geography, one set.	

*Receipts of the Central Agency at Utica, N. Y., for the quarter ending June 1, 1853. Rev. B. F. CLEVELAND, Secretary.*

Bainbridge, Cong. Ch.,	25 00
------------------------	-------

Bainbridge and Nineveh,	25 00
Bangor, Cong. Ch.,	8 88
Binghamton, Presb. Ch., Coll., \$137 20; Ladies' H. M. S., \$48 08; C. P. Tucker, L. M., in part, \$10,	180 28
Bridgeport and Matthew's Mills,	18 35
Cape Vincent, Presb. Ch.,	29 00
Center Lisle, Cong. Ch.,	18 75
Clinton, from the estate of T. Steele, dec'd,	10 00
Collamer, Presb. Ch.,	11 75
Columbus, Cong. Ch.,	5 00
Cortland, Presb. Ch.,	64 94
Coventry, of which \$15 is in part to const. L. Smith a L. M., and \$15 is in part to const. Mrs. Maria Phillips a L. M.,	58 78
Eaton, Cong. Ch.,	27 00
Greene, Cong. Ch., \$16 67; a few friends, \$5,	21 67
Hamilton, Cong. Ch.,	16 62
Hannibal,	10 00
Hermion, A. Bachelder,	1 00
Holland Patent, bal.,	50
Kingsborough, Cong. Ch., bal.,	2 00
Laurens, Presb. Ch.,	20 00
McGrawville, Presb. Ch.,	15 00
Madison, Cong. Ch.,	8 80
Malone, Cong. Ch.,	41 16
Marathon, Presb. Ch., \$36 26; Fem. Benev. Soc., \$8 74; Rev. P. Terry and family, \$10,	50 00
Marcellus, Cong. Ch.,	47 00
Morristown, Cong. Ch.,	10 00
Norwich, Presb. Ch., \$29; Dea. Isaac Foote, \$10,	39 00
Oneida and Shenandoah,	18 46
Onondaga, Cong. Ch.,	6 20
Oriskany, Presb. Ch.,	25 00
Orwell, Presb. Ch.,	2 35
Oxford, Cong. Ch.,	17 00
Pitcher, Cong. Ch.,	14 00
Pompey, Cong. Ch.,	61 38
Redfield, Presb. Ch., Coll., \$9 65; Col. A. Johnson, for Minnesota, \$15,	24 65
Rutland, S. road, Samuel Smith,	10 00
Sherburne, Cong. Ch.,	90 00
Sidney Plains,	5 00
Scott, Cong. Ch.,	25 00
Stow's Square, Mrs. H. Bailey,	5 00
Unadilla,	5 00
Virgil, Cong. Ch.,	19 50
Wampanoag, Presb. Ch.,	10 00
Westmoreland, Cong. Ch.,	24 00
Whitehall, Miss P. Jones,	10 00

\$1,108 87

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of May, 1853. BENJAMIN PERKINS, Treasurer.*

Abington, South Cong. Ch., Mon. Con. Coll.,	18 00
Amherst, Mrs. Elizabeth Haven, \$100;	
Hon. John Leland, \$20,	120 00
Amesbury and Salisbury, Cong. Soc.,	30 00
Ashby, Fem. Cent. Soc., to const. Mrs. G. L. Hitchcock a L. M.,	37 00
Attleboro, Fem. Benev. Soc., to const. Mrs. Minda Babcock a L. M.,	37 92
Berlin, a Friend to Home Missions,	5 00
Boston, Mrs. Hannah Kilham, \$10; Mr. Kingsbury, \$1,	11 00
<i>Bowdoin St. Ch. and Soc., Annual Coll.,</i>	611 00
Brantree, Ladies' Sew. Circle in South Parish, in full to const. Rev. W. B. Hammond and Rev. Daniel Lane L. M.,	50 00
Burlington, Cong. Ch. and Soc.,	16 50
Dorchester, Second Parish, Ladies' Miss. Soc., to const. Mrs. L. Tucker, Mrs. Treecott, Mrs. J. Tolman, Miss C. Sherburne, and Miss E. Withington L. M.,	152 70
East Hampton,	
<i>Payson Ch. and Soc.,</i>	126 67
<i>Ladies' Benev. Soc., to const. Mrs. A. M. Colton a L. M.,</i>	30 00
Falmouth, North, Rev. Mr. Greene's Soc.,	18 00

Franklin County.			
Ashteld, Gent. Assoc.,	33		
Buckland, Cong. Soc.,	51	71	
Charlemont, First Soc., Ladies',	15		
Conway, Cong. Soc.,	179	04	
Shelburn, Ladies, \$37 80; Gent.			
\$80,	67	80	896 05
Franklin, Fem. Char. Soc., bal.,	30	00	
Hardwick, First Calv. Ch. and Soc.,	61	48	
Holden, Legacy of Mrs. N. Hubbard, in			
part,	24	96	
Manchester, Fem. Miss. Soc.,	15	00	
Marshfield, South, Mrs. Lucia W. Packard,	7	00	
Medway, Legacy of Mrs. Elizabeth Baxter,	70	00	
Milford, Fem. Benev. Soc., \$5; Mrs. Mary			
Rawson, \$1,	6	00	
Milbury, Second Ch. and Soc.,	44	25	
Newburyport, Capt. Nathaniel Smith, \$300;			
Mrs. Elizabeth Smith, \$100, by James			
Caldwell, Treas.,	400	00	
Norfolk Conference, Coll. at meeting,	46	70	
Pembroke, Miss Mary C. Ford,	8	00	
Petersham, Miss Nancy Gates,	1	00	
Roxbury, Elliot Cong. Soc., Annual Coll.,	789	45	
Southboro, Pilgrim Evan. Soc.,	12	87	
South Danvers, Friends,	2	00	
Spencer, Cong. Ch. and Soc., by Seth Lane,			
Treas.,	124	50	
Sunderland,			
Cong. Ch. and Soc.,	19	20	
Young Men's Benev. Agr. Assoc., to			
const. Joseph C. Swan a L. M.,	20	00	
Taunton West, Fem. Benev. Soc.,	14	00	
Truro,			
First Cong. Soc.,	90	00	
North, Rev. Mr. Lord's Soc.,	6	00	
Walpole,			
Orthodox Ch. and Soc.,	26	00	
Ladies' Benev. Soc.,	18	00	
Westboro, Ladies' Sew. Circle,	11	00	
Wilmington, a Friend to Missions,	10	00	
			\$3,518 70

*The Connecticut Missionary Society acknowledges the following sums to June 29, 1853. E. W. Parsons, Treasurer.*

Andover, Cong. Ch., by Cyrus Bingham,	85	45	
Bloomfield, to const. Dea. W. A. Gillett a L. M., by Rev. Mr. Williams,	85	00	
Borrah, Coll., by D. Herrick,	11	75	
Bridgewater, Bequest of Mary A. Beach, \$25; Bequest of Stephen Treat, by Chas. Treat, Ex'r, \$300,	225	00	
Canaan Center, Cong. Soc., by E. Hoeford,	78	40	
Danbury, Second Cong. Ch.,	4	00	
Eastbury, Rev. E. L. Snow,	10	00	
East Lyme, Coll., by F. Gridley,	8	00	
Enfield Miss. Soc., a King, Treas.,	159	00	
Exeter,	6	00	
Gilead, Cong. Ch., by Dea. Hutchinson,	20	24	
Glastenbury, First Cong. Ch. and Soc., by Dea. Plummer,	148	25	
Hamburg, a widow's mite,	24		
Hartford,			
First Ch., of which \$30 is from Calvin Day, to const. H. Clay Trumbull a L. M., \$30 from H. L. Porter, L. M., and \$30 from John Warburton, to const. Mrs. J. Warburton a L. M.,	1,118	75	
North Ch.,	548	64	
Pearl St. Ch., of which \$100 is from Dea. A. W. Butler, to const. Rev. E. R. Beadle a L. D., and \$100 is from D. F. Robinson, to const. George S. Beach a L. D.,	619	25	
Harwinton, Ladies' Sew. Soc.,	41	11	
Hitchcockville, Coll. in full to const. Alexander P. Cleveland a L. M.,	28	00	
Jewett's City, by Rev. T. L. Shipman,	16	00	
Manchester, First Cong. Ch., by Rev. Mr. Perkins,	150	00	
Milton, Bequest of Dea. Amos Blahop,	50	00	
Newington H. M. S., by L. W. Camp,	41	00	
North Cornwall Assoc., by G. Wheaton,	14	79	
Roxbury, by Rev. Mr. Isham,	57	00	
Saybrook, by Mr. E. W. Tucker,	24	00	
South Canaan Cong. Soc.,	13	81	
South Coventry, by Rev. H. B. Blake,	30	00	

Southington, of which \$100 is from Dea. T. Higgins, to const. Edwin Higgins a L. D.,	317	00	
Stafford Springs Cong. Soc.,	38	55	
Staffordville, to const. Dea. Sidney Smith a L. M.,	30	74	
Voluntown and Sterling, by Mr. Allen,	14	25	
Warren, Cong. Soc., by George Starr,	13	27	
West Hartland, by Rev. O. G. Goddard,	10	00	
Winchester Center, by D. Bird,	20	00	
Windsor, Cong. Soc., by Rev. T. A. Leete,	53	50	
Windsor Lock's Cong. Soc. Coll. \$46 75;			
Juvenile Soc., \$3 25,	50	00	
Wolcottville, by Rev. Mr. Seelye,	31	00	
			\$3,066 38

*Receipts of the Philadelphia Home Missionary Society, from March 1 to June 1, 1853. Rev. ROBERT ADAIR, Secretary.*

## NEW JERSEY—

Bethlehem, by Rev. J. G. Williamson,	25	00	
Camden, Rev. J. W. Meara,	8	00	
Newark,			
First Presb. Ch., H. H. Nichols, \$30;			
A. Carter, Jun., \$30; others, \$18,	78	00	
Newfoundland, by Rev. H. D. Wadsworth,	6	00	
Sparta, by Rev. Daniel Higbie,	20	00	
West Bloomfield, by B. S. Crane,	53	40	
West Milford, by W. R. Megie,	25	00	

## PENNSYLVANIA—

Birmingham,	6	00	
Cambridge, by Rev. G. W. Hampson,	7	00	
Carbondale, by Rev. B. P. Ward,	47	00	
Carlisle, by Rev. C. P. Wing,	41	00	
Dauphin, by Rev. G. R. Moore,	12	50	
Dimock Corner, a Friend,	4	00	
Erie Agency, by G. Selden, Treas.,	21	25	
Fairview, by Rev. A. Worthington,	15	00	
Girard, by Rev. J. Vance,	20	00	
Harford, by Rev. A. Miller,	33	00	
Hartsville, by Rev. D. K. Turner,	1	00	
Honesdale, special contribution,	50	00	
Lawrenceville, by Rev. S. Mills,	16	00	
Montrose, by S. Lyons, \$75; by Hon. Wm. Jessup, \$23,	127	00	
Mount Pleasant, by Rev. J. Cochran,	34	00	
Pennsylvania Presb., by Rev. J. Jewel,	30	00	
Providence, by Rev. J. Barlow,	10	00	
Philadelphia,			
First Presb. Ch., John A. Brown, \$100;			
Alexander Fullerton, \$100; C. B. Bayard, \$70; Rev. A. Barnes, \$50; Arthur F. Burt, \$50; Thomas Fleming, \$50;			
Ambrose White, \$50; John E. Neff, \$50; A. B. Perkins, \$50; J. S., \$40; G. F. D., \$30; others, \$415; Ladies, by Miss O. Brown, \$305,	1,860	50	
Clinton St. Presb. Ch.,	181	00	
Third Presb. Ch., Legacy of Mrs. M. Moyes, in part, \$95; John C. Farr, \$50; others, 143,	233	00	
First Independent Ch., by E. S. Walton, Treas.,	25	00	
Western Ch., J. C. Chance,	5	00	
First Ch. N. L., Infant S. S., to const. Rev. J. T. Shepherd a L. M.,	30	00	
Second Colored Ch., by Rev. B. F. Templeton,	7	00	
Central Presbyterian Ch., N. L., Coll. \$38 25; Subscription, \$31 75,	55	00	
Spring Mills and Aaronaburg, by Dr. C. Coburn,	20	00	
Sunville and Fairfield, by Rev. I. Streitt,	10	00	
Uniondale, \$23; Mount Pleasant, \$37 13,	65	18	

## DELAWARE—

Milford and Mispillion, by Rev. G. W. Kennedy,	19	50	
--	----	----	--

## KENTUCKY—

Louisville, a Friend,	5	00	
			\$2,700 38

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

---

---

Vol. XXVI.

SEPTEMBER, 1853.

No. 5.

---

---

## A Nation Saved from its Prosperity only by the Gospel.

[This is the subject of the Annual Sermon in behalf of the American Home Missionary Society, preached in the cities of New York and Brooklyn, in May last, by Rev. LAURENS P. HICKOK, D. D., of Union College, Schenectady, N. Y. The text is in Mark xiii.: 24-28, and the principle, *How hardly shall they that have riches enter into the kingdom of God!* which Christ applies to individuals, is shown to be equally applicable to nations. After illustrating the tendency of wealth and power to beget national corruption and decay, the preacher states "*some of our national dangers arising from our prosperity, and from which God only through his Gospel can save us.*" Without attempting to preserve the unity and symmetry of the discourse, we present our readers with his remarks upon some of those dangers which seem to be more peculiarly "*American dangers from American prosperity.*" The discourse has been published by the Society, and we commend it to the perusal of our patrons as an able and eloquent exhibition of the topic of which it treats.]

### Influx of Foreigners.

With our national prosperity, and the poverty and oppression of the masses in European governments, the flow of emigration to our shores is as natural as the currents of air towards the points of highest rarification. Nothing indicates a check, but many things may probably even accelerate it for years to come. The current will flow, and left to its own course will work out its own changes. They may not so certainly and necessarily work destruction as the tendencies of some other agencies. The blending of Celt and Saxon, Dane and Norman, gave the world the Anglo-Saxon race; and perhaps this commingling of blood and crossing of races may greatly invigorate the stamina of even the American stock. But this cannot work itself out in the preservation of our free institutions, except under an

influence which shall assimilate the discordant parts, and so prepare them "as kindred drops to mingle into one."

To such a combination, natural causes are only slowly tending, giving long occasion for discordant interests and chafing animosities, under any coming aggravations, to ripen perhaps into incorrigible alienations. National habits and prejudices work themselves out very tardily from the exotic, and assimilate it very gradually to the indigenous stock; and these peculiarities become the more unyielding, when counter religious creeds and rituals come into perpetual collision; and more especially so, if the foreign creed be constantly receiving fresh vigor from new infusions of its native spirit. Romanism cannot naturally become republicanism. Very pressing and stringent circumstances must make it so in spite of its inherent antagonism, if it come at length to work harmoniously and cordially in the order of our free civil polity. Its constant struggle is against it, and the influence and accessions it receives from its old home keep it rigid and reluctant to any democratic changes. It will work its modifications into American Protestantism, while that shall be working its assimilations into Romanism. The changes will not be all on one side; and how far that from Rome may prevail, and yet leave our political liberty and free institutions safe, is truly a problem of vital importance to American freedom. Leave these conflicting forces to their natural action, and they will not safely adjust themselves. Watchful patriotism will not be so prompt nor so constant as selfish ambition. The aspiring demagogue will pay the price of liberty for the combined vote of priestly followers; and hostile elements will soon be at work in our republican administration, which will require quite another adjusting balance than popular elections.

This variety of race and religion is already operating powerfully through our whole social and political community; it is a natural result of our national prosperity, and will doubtless very much extend itself for many years to come. It must modify, and left to its own course it might completely revolutionize, our whole civil polity. The political wisdom and skill of no statesman is about to bring and keep such discordant materials harmoniously together. This is only possible to God, and his revealed method for it is the Gospel of his Son.

There is power in the Gospel to bring different races and opposing religions into one. The effort must be in this direction, to make them all study the Book of God together. Frank and friendly discussion, the preaching of Protestant truth in its purity, and full permission to the Catholic to preach Romanism as he will, but to meet him in candor and love, in faithfulness and firmness, at all times and in all places of the land,—this will ultimately assimilate all on the right basis. If the Protestant has a wrong spirit, and where the Catholic has a wrong sentiment, this will correct both. Perpetual dropping of divine truth never yet fell, in faith and prayer, on human heart so hard, that at length it did not wear the stone away.

#### Growth of Slavery.

If the slave himself is property, then is the increase of slavery an augmentation of national wealth; and if we exclude all right of property as claimed in the slave, still the profit of slavery is the grand motive for its perpetuation. And this grows more profitable as the state grows more wealthy. The increase of the quantity and value of slave products is an aggravation of all the evils and dangers of slavery itself. That would soon die in the prostration of national credit and business; and thus here, as before, our prosperity is the occasion of all our danger.

And how great this danger is, may be partially estimated from the recent convulsions and present irritation and sectional jealousy through the land. I am not

called, by my present design, to dwell upon the immorality of this institution, nor upon the wickedness and cruelty incident to its perpetuation; nor again, upon any imprudences that may have characterized the opposition to it; but some of the prominent facts connected with it show, even to the blindest, our imminent danger as a nation from it.

The public sentiment of the civilized world, not involved in the practice of slavery, is every year growing stronger and deeper in reprobation of it. The pulse of humanity beats fuller and quicker, and indicates that the public heart swells in tenderer sympathy for the slave, and in sterner abhorrence of his wrongs; and such sympathies and repugnances will manifest themselves in corresponding remonstrances and expostulations. On the other hand, growing national prosperity, accumulation of interest in slave property, and the augmented profits of slave labor, are calling out more strenuous defenses of the institution, and enlisting greater numbers in upholding it, and its wider business connections raise up new apologists for it. As the abhorrence and remonstrance increases, so grows the defense and the determination to perpetuate it. Political ambition uses both sides as occasion offers, and greatly increases the rancor of the strife and aggravates the danger.

The Gospel will tell the slave "to obey his master;" and it must so be preached to him. Even in "fear and trembling," he must be obedient; and this is not only to "the good and gentle" master, "but also to the froward," yea, when so froward that the master "buffets" the slave for "doing well." But this very stress and extremity of obedience determines unanswerably the principle on which the Gospel puts it. Not at all because the master has any righteous authority to so command; not that the Apostle was here defending the froward master's right against the right of his trembling slave; but solely because this was most expedient for the slave himself. You are in the power of a tiger, provoke him not. Soften his froward temper and quicken his conscience to tenderness, and make him to blush at every recollection of his cruelty and baseness, by showing the very spirit of your divine Master, who, when the insult and the scourging came, "opened not his mouth."

And so also to the other party, the same Gospel has the same doctrine to be preached. "Ye masters do the same things to them." If you have a froward and turbulent slave, "forbear threatening" him; do nothing to provoke him; "give to him that which is just and equal;" remember what terrible inducement the assumed authority you exert over him gives to him, to manifest the deepest repugnance and revulsion to your service. If you keep him in the family, do the duty of the head of a family to him; baptize him; religiously instruct him; train him up for the State and for heaven. Do this with the same ends of freedom and of piety as in the nurture of your child; and as long as such is due, you will have the approbation of your conscience and your God.

Such a Gospel, so preached, will save the nation even from the growing dangers of slavery. The missionary is to be sent with this Gospel, not only where slavery is not, but more urgently where slavery is. He may not slur over the plain message to the master, nor may he teach the slave to take violently his own rights. This is not so well for the general freedom or the piety of the slave. It is not the Gospel. It will not so readily bring about universal emancipation. If the slave "may be free," teach him, by all means, "to use it rather." It is his right. There is great wrong in keeping in bondage, and not be every day educating for freedom, and fully giving it as soon as prepared for it. But if you are thus wronged, and are "called" of God, being a slave, "care not for it." Your title to heavenly liberty, as "God's freeman," makes your earthly bondage as nothing. I say again such a Gospel, so preached, will save the nation. Like the rod of God it will work

its miracles through the land, and no enchantments of the politician or the philanthropist can imitate it.

#### Annexation.

Perhaps the genius of our government is such, that new territory and new States, to an indefinite extent, may be added to our republic; but in order that it may be done safely, the circumstances must be most carefully and wisely estimated. As the rich man prospers, he adds house to house and field to field; and if it be in the spirit of honest enterprise and prudent regard to family wants and public claims, his increased wealth and purchased acres may not injure him. But if he be moved only by selfish ambition and greedy avarice, this will certainly grow by that on which it is permitted to feed. The magnitude of the area he acquires, makes also the adjacent exterior so much the larger, and the stimulant to his covetousness so much the stronger. But such covetousness, "which is idolatry," will no more certainly destroy the rich man's soul, than the like greedy lust of territorial acquisition will destroy a republic's liberty.

We may not, in the case of our country, confine our view to the common evils flowing from national avarice or a lust for conquest. There are other things with us which make a national passion for annexation specially hazardous. Whatever different opinions there may have been about the constitutionality of the purchase and annexation of Louisiana, a strong national interest urged towards that measure, particularly in securing the mouth of the Mississippi and free access to the Gulf of Mexico. And when the Floridas were obtained and annexed, universal patriotism might find its grounds of approbation. The Governments of France and Spain voluntarily ceded, the discordant population was comparatively inconsiderable, and the advantages universal to the country. But the next great accession of Texas brought in many evils. The guilt of a war of great suffering and bloodshed rests upon the nation, and, from this, the further annexation of New Mexico and California; greatly augmented jealousy, acerbity, and sectional animosity, have been created by it; and while the public conscience has been made less sensitive to injustice, the popular appetite has been sharpened for spoil and conquest; and that high national character for honesty and integrity, which would give weight to our reproof of European plunder and rapine, has been lost.

Besides, such is the condition of all outlying territory now, that the interests of annexation are determined almost solely by the interests of slavery. Cuba and Hayti, and the neighboring states of Mexico, and even the distant Sandwich Islands, are all viewed through this medium, and are coveted or rejected according to their supposed bearing upon this institution, the most dangerous of all others to our Union. None of these countries could be annexed without bringing in a large population, unfitted by race and habit, education and religion, from very soon and safely participating in the franchises of our government. We cannot, in our present condition, make another stride in annexation without fearfully augmenting our most imminent and threatening dangers.

And yet, who does not see that our national progress, as the spirit and ambition of the country is, will push these questions upon us, both from the South and the North, in only a few years more of our prosperity; and if sectional and party interests are to mingle in the strife, and add their perils to the trial, what man, wisely on the lookout, does not foresee dangers from which nothing but God can save us?

But, we say again, let the Gospel be everywhere preached and prevail; through this let party spirit and sectional interest be lost in enlarged patriotism and benevolence, and let ambition and avarice give place to righteousness, and the nation will

patiently wait until the providence of God has ripened events for wise decision and safe action; and thus a few years will do that beneficially for all, which an earlier rashness and violence would have made everywhere disastrous. This Gospel only can hold the nation steady till the time comes; this only carry us steady through the destiny which opens upon us; and this only assimilate and incorporate in us that which the tide of providential events is steadily bringing to us. I have no more hope that our republic will pass this coming crisis safely without a wide diffusion of the christian spirit, than I have that we can drive camels through the eyes of needles.

#### Home Missionary Sectarianism.

The great evangelical divisions of the Church are at work in the same field, and preaching substantially the same Gospel. Each has its eye very much directed and intent upon its own denominational enlargement; and in this attitude it is very liable not to see, that a course of policy seemingly wise for the sect may yet be very unwise for the Church catholic. The general cause may be much hindered, by that which is for a time rapidly building up a particular denomination. This makes it incumbent upon all evangelical denominations to be jealous and fearful of their own spirit, lest it be working injury to the grand cause of Christ, which is common to all. No denomination may so work for itself as to overlook the higher interests of their common Christianity.

But more especially is this incumbent upon those kindred and active denominations who from the first have labored together in the cause of Home Missions, and have collected and expended their charities through one organization. In the fullness of their general success, sectarian zeal has recently become greatly excited; and both have manifestly begun to calculate their own separate gains, and to be jealous of rival interests, and are thus very likely to look with prejudice upon measures really best for the whole, because they are thought not to be so directly subservient to the wants and wishes of the particular denomination. The minds of many good men have very decidedly assumed this position; and some of our best and ablest brethren, both east and west, are already acting towards each other under such alienating influences. This spirit has not yet very extensively diffused itself through the churches, and it may perhaps be hoped that their steady piety and fraternal unity will at length resist and check its onward progress; but the action of public ecclesiastical bodies, and the opening of the discussion in our weekly papers and quarterly reviews, is doing what it may to call out any dormant prejudices, and latent antipathies. The current of denominational feeling is already rapidly drifting many brethren apart; and a little broader stream and further progress, and we can work in the same cause through the same organ no longer. If we stand side by side any more, it will be because the same field, and not the old, kindred sympathy, brings us together.

And here, Brethren, I will make no unkind imputations; but, loud as my voice may utter, I would sound the word of caution. Such a rupture of fraternal bonds, and determined future distinctive action, will not leave either denomination any more harmonious or homogeneous. On the one side, there will still remain invincible and active repugnances to strict and stringent ecclesiastical jurisdiction; and on the other, there will come the occasion for a more fierce and bitter doctrinal contention. While neither will probably have gained very much in denominational efficiency, and nothing in ecclesiastical harmony, very much will have been lost in the progress of a common Christianity to save our own nation, and to evangelize the world. The violent sundering of ecclesiastical ties has already done too much



evil for this generation; and there should not now be added the action of a sectarian zeal, which will greatly paralyze, if not effectually break down, the most effective voluntary organizations which the world has ever known for her conversion to Christianity.

Strenuously would I urge, that in the pressing duty of church extension by each denomination, there be carefully excluded the uncalled for zeal of sectarian prejudices and partialities. Our separate interests, at the most, are trifling, and really sink to nothing when held in comparison with the universal triumph of the general cause. No advantages to either should have any force in shaping measures, if they do not directly bear upon the complete evangelization of the entire country. A tried organization has been long and most successfully prosecuting the work of Home Missions; and it is now of far less moment that either denomination operating through it should advance its own church order, than that both together should still hold on united, and thereby most successfully and rapidly convert the nation and the world to God. The perpetuation of such joint action, and the steady example of such liberal and benevolent operations, will do more honor to Christianity than any zeal which both may show in rival competition. It is far more like the spirit of the apostolic age. Most thorough is my conviction, whether the *fact* shall prove to be such or not, that the *obligation* upon both of these denominations, from patriotism and Christianity, now is, that they magnanimously bend sectarian interests to harmonious coöperation, and not push them out to fraternal disruption.

I conclude, by emphatically urging a preached Gospel as the effective and the only cure for all our dangers. I have only alluded to this, in connection with the national dangers I have specified, as the one medium instituted by God, through which it is possible for him to save rich men and prosperous nations. There never was a people to whom this truth so manifestly applied, as to us; for there has never been a government so dependent upon that political integrity which the Gospel inspires, as our own; nor has there ever been a government, which so invites and encourages the friends of the Gospel to establish its ordinances everywhere, as ours. America, with its present millions, and its unborn hundreds of millions, cannot be saved without the Gospel; but eminently, above all people the world has yet known, Americans can be saved by the Gospel. Where such a land, since the Saviour's commission and ascension, for "the word of the Lord to have free course and be glorified," as ours! Such an ancestry; such an education and training in national habits from the first, as to make the house of God, the Bible and the preacher, as much a want as the hall of legislation, the statute book, and the justice of the peace. The institution of the Sabbath, though in many places most sadly desecrated, yet still acknowledged and giving to the evangelist, through all our newly settled territory, the opportunity of gathering the people to worship God, who have already given up for that day the secular business of the world. Not a rapidly rising village or city of the West so preoccupied by irreligion and infidelity, but the preacher of the Gospel may go and take up his abode among them; and as soon as the faithful labor begins, the blessing of the Holy Spirit may be expected, and revival seasons are enjoyed, the vicious reclaimed, and the ordinances of religion become established. These are the common, the regularly anticipated results, of stated prayer and faithful preaching of the word, all through the land. What has been, evinces plainly enough what can be done. The church of God can thus spread her power over all the country, and perpetuate her saving influence through coming generations. So can we, under God, save this nation; and in saving the American church and nation, there is ultimately secured the salvation of the world.

Let us thus unitedly and courageously prosecute this work. Let us give to this

nobly proved Society, whose anniversary brings us now together, a more prompt and liberal support. When the seventh angel shall sound his trumpet and say, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he will reign for ever and ever," I anticipate that America will be among the most conspicuous of those saved nations of the Lord; and I as confidently anticipate that our American Home Missionary Society will, that day, be known and honored as one of God's most conspicuous instrumentalities in effecting so blessed a consummation. AMEN!

## Missionary Intelligence.

### OREGON.

*From Rev. O. Dickinson, Salem.*

The selection of Salem, the capital town of Oregon, as a missionary station, and the placing of Mr. Dickinson and his family at that post, have already been announced in the *Home Missionary* for June, p. 50. His first quarterly report, under date of June 8th, gives the following, among other details of his situation and prospects:

#### The Place.

The town of Salem, where I am located, is situated in the valley of the Willamette river, about one hundred miles from the mouth by the course of the water. This valley is about forty miles wide at this part, and the whole surrounding country is a farming region of singular beauty and fertility. From my short experience, I should judge that the future prospects of the steady growth of this place are quite flattering. It is the present capital of this Territory. A state house is in process of erection, which will probably decide the question as to whether it shall be the *future* capital of the State; and, furthermore, the prospects of acquiring wealth by agriculture, and the fact that it will be the home of most of the State officers, where their money will be expended, has induced a large number engaged in the mercantile business to settle here. Many young men are already here. Perhaps the largest number of the inhabitants are of that class, and the probability is that many more will come, enticed by the prospect of wealth which the place holds out. Some of these—probably many of them—will become permanent settlers.

#### Missionary Prospects.

The prospects of usefulness are greater than they could be if the population were more of a floating character. The largest part of my hearers are as well educated, and possess as strong and active minds as you will find in a New York audience. The state of morals in this place is low. Many of these young men, though well educated, are acquiring bad habits. Our population numbers about seven hundred, but perhaps not more than one-third attend public worship on the Sabbath. But yet there is hope for most of them.

I feel, as I look over this intelligent, active, growing community, that there is a great work to be done. O, for strength and grace to do it! I feel thankful that God has placed me here. I thank the Home Missionary Society and its patrons for sending me to this new and growing place. God being my helper, and granting the aid of his Holy Spirit, I hope to see the Gospel here made the wisdom of God and the power of God unto salvation to many.

There is one feature of interest in the class of mind in this community. It has that wakefulness and quickness of perception which inspires the minister with courage. I scarcely ever see a *sleepy* hearer. They are a class of men that would not sleep anywhere, when grave matters are at stake; and it is pleasant to preach to such.

When I came here, the Methodists had just finished a meeting house, and furnished it with costly chandeliers, at an expense of only twenty dollars less than ten thousand dollars. This house was open to all, and besides that, it is provided with the best preachers which can be found in Oregon. Popularity, wealth, and convenience and pleasure all seemed to concentrate their influence to help them along,

while everything seemed to be against us. We had no house of worship, and after doing the best we could, we had to take up with a school house in a very uninviting condition, its floor covered with mud, damp and chilly from the rain beating in through the open chinks, and everything about it calculated to offend the taste of those who visited it, and to make the denominations unpopular that held their meetings in it. But this was the best we could do, and we made our appointment to preach in it with trembling anxiety. The Sabbath and the hour came, and with them came a torrent of rain; but notwithstanding the unpleasant weather, and the damp and chilly place of worship, some forty persons turned out to hear, and I had a larger congregation than many New England pastors would have had on such a day. My audience gave good attention, and I felt very much encouraged. I have, since that, had an audience of from fifty to seventy five every Sabbath.

We have established a Sabbath school, in which we have an attendance of about thirty each Sabbath. On the first Sabbath of May, we more than doubled our numbers. Six persons were received into the church,—three by letter and three by profession of their faith. There are three or four more who will probably unite with us. I have as yet preached at Salem only once on each Sabbath. The other half day I shall spend in the country around Salem as much as possible. I have as yet but one appointment in the country, viz.: once in four weeks at a place called French Prairie, nine miles distant from Salem. As soon as there are school houses built where I can preach, in other places, I intend to make other appointments. At present, however, I have as much as I can do.

#### Preparations for Building a Church.

I have commenced circulating a subscription paper for money to build a church, and have got \$2,430. As long as we hold our meetings in the school house we cannot expect many hearers. Hitherto I have found a noble spirit among the people who attend upon our ministry. Almost every one gives something.

---

*From Rev. Thomas Condon, St. Helens.*

St. Helens is built on a bluff of porous volcanic rock, on the left bank of the Columbia, eighty miles from its mouth, and

twenty below that of the Willamette. It has no other natural advantages than its position. The difficulty which the ocean steamers found in navigating the Willamette led the Pacific Steamship Company to desire a stopping place for their ships on the Columbia; and St. Helens was found to be the nearest secure point to the Willamette, and was therefore selected. The Company are now erecting wharves and warehouses to accommodate their commerce. These circumstances, it is expected, will make the place a centre of trade and influence for an extensive region. It was on this account desirable as a missionary post.

We came here, found a hearty welcome, which has not yet grown cold, and, trusting that in it God was giving us a promise of future usefulness, we have worked on in our humble way cheerfully.

We found a village of some twenty families, with no other public buildings than a nine-pin alley and a bar-room; there was no school house and no school.

On our arrival, the proprietor of the claim on which the village is built immediately set about preparing materials for a school house, and soon erected, at his own expense, a pleasant and comfortable building, large enough to accommodate our congregation. In this building we now meet for worship on the Sabbath, and in it we have a school of twenty scholars through the week. Our Sabbath congregation has steadily increased, and thus far has been composed of attentive hearers. This fact, with the continued kindness and respect of those around us, has made a strange land seem a pleasant home. We have little wants and privations; but they are so small compared with what we came here prepared to bear, that, in the earnestness of our daily work, they are almost unthought of.

Our Methodist friends have preaching here once in three weeks. On that day I leave St. Helens to them and preach at Scapoose settlement, eight miles S. West; on the afternoon of the Sabbaths which I spend here, I preach at another settlement less than two miles distant.

Of my plans for the future, I can only say, I purpose, through God's blessing, to continue working and watching for indications of my Master's will. Of the visible results you shall in due time be informed.

Our health has continued good since our arrival here.

## CALIFORNIA.

*From Rev. Wm. C. Pond, North San Francisco.*

### Church Built and Dedicated.

On account of peculiar circumstances, I was not able to enter upon any labors in my field until April 14th. The field assigned to me was the northern section of this city. As soon as I could commence labor at all, I made diligent search for some room that could be made suitable, at a small expense, for the immediate commencement of public worship. But no such room could be found, and the only resource left me, was to attempt at once the erection of a church. A subscription paper was accordingly passed, and responded to liberally by many of the citizens here. When about \$2,500 had been collected, we entered into a contract for a church worth \$4,000. Subsequently additions and improvements were suggested, which increased the cost of the building alone to about \$4,800. The furnishing of the church has thus far cost about \$400 more, so the amount of our bills may be set down at \$4,300. Of this sum, \$4,000 at least, unless we are prevented by some unexpected dispensation of Providence, will have been paid before you receive this.

The church is neat and tasteful in its appearance externally and internally. No one has visited it, without describing it in terms of some enthusiasm. It is comfortable and convenient in all its arrangements, and, for a *Californian* building, is *substantial*. It is thirty-two feet wide by sixty feet long, and contains sixty-eight pews, and will *comfortably* accommodate three hundred persons. It is furnished with a small but finely toned bell, and is cheaply carpeted throughout.

The church was dedicated on the Sabbath, the 26th June, two and a half months from the first effort connected with the enterprise, and *five weeks from the first stroke of the spade upon its site*. The interest of the community in the enterprise was testified by an attendance on the services of dedication which crowded the house, thronged the space around the windows, and then could not be more than half accommodated. It was practically testified by a contribution of nearly eight hundred dollars towards the debt incurred by the erection of the church. Regular Sabbath services commenced on the first Sabbath in July. An effort will be made to organize a Sabbath school.

We do not recall an instance of equal dispatch in the erection of a really good church edifice, or one which better illustrates the truth, that "where there is a will there is a way."

The edifice was erected on the individual responsibility of the missionary. Efficient aid and judicious counsel are gratefully acknowledged from many persons interested in the work, especially from Hon. R. H. Waller, Maj. A. B. Eaton, U. S. A., and S. M. Bowman, Esq., the last of whom furnished the lot of land on which the church stands.

*From Rev. John G. Hale, Grass Valley, Nevada County.*

Mr. Hale's location at this post was mentioned in the Home Missionary for June, p. 51.

We have enjoyed excellent health since coming here, and are much pleased with our location. We still meet in the Masonic Hall. Our subscription for a meeting house has risen to \$1,800. We have obtained one of the prettiest sites in the whole town; quiet, commanding, central, and free from much danger by fire. Our subscription will soon be raised, we trust, to \$2,000. The Ladies' Sewing Circle are about to hold a fair to assist the Church. We are building a house 36 by 54, and 20 feet high, with a tower adequate to support a bell.

Some circumstances that formerly transpired here have made it much more difficult to raise funds for this object. I think, however, we have made constant progress since coming here, in the confidence and affection of the people.

There have been some incidents worthy of record in my collections. A young man called at my door one day and placed in my hand a purse, the contents to be appropriated towards building the church. They amounted to \$25 00. Several weeks afterwards he came to me again. He now told me his *plan*: to lay aside every *tenth* dollar for the Lord. He came to this State something over a year ago with his father. Soon after, his father sickened and died. The young man, too, had been sick, and unfortunate in his business; but more recently he had recovered his health, and had prosecuted his work with success. He now gave me a handful of money for the same object,

which counted out \$87 10. He requested that his name should not accompany the money, and that I would tell no one from whom it came. The Lord reward him a hundred fold, and raise up many in every country who shall truly consecrate their wealth to Him!

## IOWA:

### Encouragements and Trials.

I have a choice field of labor. The people are very kind; my congregations are increasing in numbers and general interest. In both societies we contemplate building houses of worship the coming year. Several persons have come into these societies from the East, who, we hope, will strengthen the churches. All the heads of families in the society are members of the church; the prospect for a large society, then, is very promising. The prospect in B. is finer than it has been for some time past; yet we have to contend with all the various forms of error here.

I have paid some attention to the kind of Gospel the people listen to from these various orders. It can be summed up in one sentence: "Seek eternal happiness." These teachers suppose they are faithful when they have exhorted their hearers to become supremely selfish. Hungering and thirsting for righteousness, and consenting to be controlled by the will of God, do not come into the fundamental elements of their Gospel. I am more than ever convinced that there are few who really communicate truth enough to lead a soul to Christ. I trust I feel, in some measure, my responsibility, and endeavor to hold forth the truth as it is in Jesus.

### *From a Missionary in a very wide Field.*

I have been enabled to attend all my numerous appointments, though often with difficulty. My field is wide; at eight different places I preach, I may say, *regularly*, and all on the Sabbath, as it is useless to try to get the people together on any other day at this time in the year. This induces me to exert myself to the extent of my ability on the Sabbath. My congregations are generally very good, and increasingly so. Our Sabbath school has been reorganized, we have obtained a new library, and our affairs appear en-

couraging. Our prayer meetings are kept up, though not so well attended as we could desire. At each of our communions some have united with our church. Several are expected at our next communion.

We have had no *special* religious interest; but things are moving on with steady progress, and, we trust, in regular order.

*From Rev. H. W. Cobb, Tipton, Cedar Co.*

### Triumphant Death.

During this quarter one of the dear sisters of this church has left us to join the church triumphant in glory. Sister D. was a worthy member of the church, a consistent Christian, and greatly beloved. She suffered much during her last illness, but bore up with remarkable christian fortitude. She was enabled to resign all her family and all her cares unto the Lord, and sweetly rest upon the bosom of Infinite Love. As she neared the gate of death, her visions of glory increased. She commended her little ones to the Lord, and then seemed entirely absorbed in celestial manifestations. She spoke of "seeing angels" and her "blessed Jesus," and "the new Jerusalem," "where indescribable glories appeared."

She seemed to be charmed and astonished with the glories revealed to her view, like one entering the most splendid palace, where all is inviting. She truly entered a world of light and love, of bliss and joy. As we gathered around her death bed we almost felt that we stood on the threshold of heaven. When we assembled at her funeral, we greatly felt her loss, but we felt more disposed to rejoice and thank God, for his great grace to her, and for the blessed hope of the righteous. I preached from the text, "Precious in the sight of the Lord is the death of his saints," and all seemed to feel the force of this language. May this event teach us all how to live and how to die. Bless the Lord, O my soul, for the Christian's hope! Not like the infidel Hobbes did our sister "take a leap into the dark," as he expressed it of himself—but she was ushered into a world of light amid saints and angels, to walk the golden streets of the New Jerusalem.

O that my little flock may all thus ripen for heaven, and thus have an abundant entrance administered to them. This is the first fruits, or rather the first death that has occurred of any of the members of this church since I came here.

It is an anxious inquiry with me, shall each and all be thus prepared to go when summoned hence?

*From Rev. G. G. Rice, Council Bluffs City, Pottawatomie Co.*

### The Extreme.

It has hitherto been found impracticable, on account of the fluctuation of population, to gather a church at this extreme point. Although thousands pass Council Bluffs, on their way to the Plains, and to the regions beyond the Rocky Mountains, it is mainly as emigrants, feeling no particular attachment to the spot, and for the most part leaving behind them no elements to bless the place, or assist in the organization of society. Some hopes of a better state of things, it appears, are beginning to be entertained by our missionary:

Recently, two families have come in who will cast in their lot with us. Should they continue here, I think they will be very useful, and will form a nucleus for a church. Men are now getting titles to their lands. This will have the effect to make the population more permanent. This spring's emigration, we think, will bring more Christians than came last year. I expect this will long be a hard field for the minister of the Gospel. The Devil has now *almost* everything his own way, and it seems as if he were trying to do his worst.

### Snares for the Simple.

Gambling and drunkenness have fearfully increased during the past year. A very great number of *professed* gamblers have come here from the different towns between this and St. Louis, in order to win money from the emigrants. They carry on their business openly, in the saloons or at the corners of the streets, and they lay every snare to entrap the simple emigrant. Many have lost their money, and all the means they had provided to carry them to California. The tipping and gambling saloons here are fitted up in the most enticing style. As you pass by, you hear—"Here, gentlemen, here's a chance to make your fortune." They then offer to bet five, ten, twenty, or fifty dollars on a card, or something of the kind. In every saloon there will always be a crowd; many, who go in simply to look

on, become excited, feel confident that they can win, and, before they leave, lose their all.

There has, within a few days, been manifested considerable opposition to gambling, and I trust a check will be put upon it here.

### Border Law.

A terrible event has just occurred, which has thrown this community into great excitement, and many have become alarmed lest the prevailing vices should result in more terrible consequences. A large number of emigrants had been encamped in a defile in the Bluffs directly back of my house. All had left but one company of four young men. Early one Saturday morning the report came that one of the company had been murdered. The skull of the deceased was broken in, and his throat cut—all evidently having been done with an axe which lay by his side, covered with blood. An inquest was held, and the verdict "murdered" was rendered. The habit of these young men was to keep a guard—two acting as guard the fore part and the other two the after part of the night. The murdered man was on guard alone the fore part of the night, his comrade being absent, but expected back every moment. A little past midnight, the two who had been sleeping in the wagon, becoming alarmed at something, got up, called to those they supposed to be on the watch, but receiving no answer, they armed themselves, and waited in suspense till morning, when they discovered the dead body of their companion. Suspicion immediately rested on the one of their number who had been absent during the evening before, as he was that morning nowhere to be found. It was ascertained that this young man had spent the evening till between the hours of eleven and twelve drinking and gambling, when he left for his camp. It is supposed he found his companion, who was the watchman, asleep by the fire, and that he committed the fatal deed for the sake of his money. He lingered around in the neighborhood, and in the course of Saturday forenoon was arrested. The emigrants wrested him from the hands of the sheriff, constituted a court of their own, tried and condemned the criminal, and sentenced him to be hung at five o'clock, P. M., on the same day, on or near the spot where the crime had been committed. Near four o'clock I was sent for to visit the condemned man. I found him sitting with his head resting on his manacled hands, contemplating his fate. When in-

troduced, I asked him if he wished to see me. He invited me to take a seat beside him. I asked him what he wished to converse about. He replied, "I want to get to heaven; say something to me that will do me good." The Methodist minister and myself continued in conversation and prayer with him till he was led out to execution. He continued to the last to protest his innocence, though the evidence was so strong that his guilt could not be doubted. The blood on his clothes, his strange conduct, his own story, the stolen horse, and a great many other things, were against him.

He gave no evidence of genuine repentance, but, though only twenty years of age, had become hardened by crime. A little past five o'clock, P. M., he was led out, and hung upon a tree near the spot where the fatal deed had been committed. The executioners cut down the body, and left it upon the ground unburied. When the city authorities were informed of this, they took charge of the body, and had it decently interred.

No event has ever made so deep and solemn an impression on the minds of this community, and I pray that He, who causeth the wrath of man to praise him, will bring good out of this most shocking tragedy. The citizens generally disapproved the hasty and illegal proceedings, but such was the excitement among the emigrants, that they feared the consequences should they interfere, and quietly gave way to the emigrants, whom they considered most interested in the matter. Besides, they alleged that if he were left to be tried at the regular session of the court, the principal witnesses would be gone, and justice would not be likely to be done. The precedent, all must acknowledge, is a dangerous one, and that mob law is an unsafe instrument of justice. I hope never to witness another such scene.

#### Demoralizing Effect of Emigration.

The emigration through this place is very large. Three steamboats have been employed for the last three weeks in taking them across the Missouri river. Thousands have crossed; companies are every day coming and going. For the last two months our streets have been thronged from morning till night, and every one seems to be absorbed in the idea of making money. The emigration passing through and making a transient stay, as it does here, has a very demoralizing influence. It brings into the place every species of vice, and it is surprising to see the hardening and demoralizing

tendency of emigration. I have often heard it remarked by those who have watched the course of emigration, that they shall "believe a man can emigrate to California and retain his religious or moral character, when they see it." It is very common with those who start from home with the intention of keeping the Sabbath on the journey, to lose all regard for it by the time they get here.

#### A Religious Colony.

But to this there are some happy exceptions; and one company, in particular, that left here three weeks ago, is deserving of notice. This company numbered about sixty. An organized Congregational church of seven members, with their minister, Rev. Milton B. Starr, constituted a part of the company. There were also in the company a number of Associate Reformed Presbyterians. They had rested every Sabbath in their journey to this place, and had preaching. There had been in the company one hopeful conversion. They spent a Sabbath here, and held a communion season. We obtained for the occasion a large hall usually occupied for dancing, and had a very large and attentive audience. The whole occasion was one of solemn interest, being the first christian communion ever held in this place, and the impression made was good. To me, it was a refreshing season. It seemed as if the desert had begun to bud and blossom as the rose. O pray for us, that this may be the beginning of good days—that this moral desolation may become a fruitful field. Brother Starr preached both morning and evening. He gave two impressive discourses, which I hope did good. The greater portion of the audience were emigrants. At the conclusion of the communion service in the morning, an emigrant came forward with tears in his eyes, and said he had been for several days desponding, but now, said he, "I believe there is a God in Israel, and that there is a God in this emigration." I trust many other companies were benefited by the example of this company.

---

## MISSOURI.

#### A few Rays amid General Gloom.

The people are evidently beginning to feel and manifest an interest in the religious instruction of their children. I have endeavored to impress this important subject upon them, and not, as I hope

and believe, without effect. The young, on the Sabbath, are very generally permitted to go *where* and to do *as* they please. Very few are taught, either by precept or example, to observe the Sabbath; parents and children alike disregard it; but, notwithstanding these facts, parents do not object to sending their children to Sabbath school, and the young are by no means averse to attending. The want of regular and suitable teachers is deeply felt.

---

*From Rev. G. S. Woodward, Parkville,  
Platte County.*

Previous to this time I have preached in different places in the neighboring country. Until last December, we had no house which we could command; but now we have our *own* house, and my people wish me to spend my whole time with them. For this purpose they have increased their subscription beyond what they have ever raised before. I think they have acted nobly in this matter. There is a decided feeling of determination to assume my whole support at the earliest possible moment, and this feeling I am endeavoring to strengthen. If this church is fostered by your generous society for awhile longer, it will begin to place money in your treasury to aid other new enterprises.

During the past quarter I have labored most of the time in this place. Until last December, we have had, on the Sabbath, but one meeting in town; now the Methodists have a new church which is opened every Sabbath. Notwithstanding this, we have more out than when all meet together.

Our Sabbath school is well attended, and the prayer meetings are kept up with good interest.

---

*From Rev. W. H. Smith, Calhoun Co.*

I have now six regular places of preaching, and intend, Providence permitting, to preach at another place next Sabbath evening. Five of these places are in this county, and two in Pettis county. My field is too large for one sower of our faith; I cannot cultivate it properly.

I am gratified at the good congregations I have at all my places of preaching, and also at the degree of attention which is paid to the preaching of the word. A goodly number are now much more regular in their attendance than formerly.

VOL. XXVI.

I have recently been at the bed-side of a dying slave, and endeavored to administer to him the consolations of religion. I found him pretty well instructed in religious matters. He had, for some time previous, been a diligent reader of that Book which is able to make one wise unto salvation, and gave, I think, some good evidence of conversion. He said to a relative of the family to which he belonged, that he "wanted to tell her what a precious Saviour he had found;" but could not talk much. About a week before this he was called in to take a last farewell of his dying mistress, who exhorted him to meet her in Heaven. I hope they both are now singing the song of Moses and the Lamb before the throne of God on high, where there is no distinction of bond and free, mistress and servant.

We have now two teachers in this vicinity, sent out under the patronage of the "Society for Promoting Popular Education." One of them has been here a year, and I rejoice at her coming. She is an aid to the feeble missionary, to the cause of religion, as well as to education.

---

*From Rev. T. Morgan, Gentry Co.*

#### **A Wide and Long-neglected Waste.**

My labors are mostly expended within the counties of Gentry and Daviess, Mo., with but one church organization. I preach at three different points, and receive members to Mt. Zion Church. My preaching places are about twenty-five miles from one extreme to the other. I occasionally preach at other places, and could have good congregations at *more than twenty places* every Sabbath, within a day's ride from home; but I do not think it best to undertake regular visits to so many different places; yet, until more laborers can be secured, I feel that I ought not to entirely forsake the members of our church in these destitute settlements. I have been scattering the Tract Society's volumes the last year as much as I could. When I labor regularly, our congregations are as good as they have ever been. There seems to be more interest taken in our church. Within the last quarter two have united by letter.

#### **Rejoicing in Death.**

One young man has died. His death was a decided triumph of faith in Christ. He said, a few hours before he died, that he could not see angels as some had said



they could, but he had no doubt he soon should see them and the Saviour, with his friends who had died and gone before him to Heaven. He seemed to have a faith which was to him "the substance of things hoped for, and the evidence of things not seen." His afflicted friends could not but feel a joy in the midst of all their sorrow. A brother of his, also a member of our Church, had died about two months before, in Tennessee, where he had gone for his health. He left good evidence of his title to mansions above.

---

*From Rev. I. S. Twombly, St. Charles.*

#### Revival.

The "New Year" commenced my second quarter as your missionary in this field. And it was a quarter, as far as results are concerned, considerably in advance of the previous one. God has been among us, and the tokens of his love, multiplied beyond our faithfulness, cause our hearts to respond with grateful fervor.

During the months of January and February, I endeavored to direct the attention of Christians to the mournful fact, that religion was in a very languishing condition; that higher aims were necessary, on the part of the church, or our candlestick might be removed. I threw upon the children of God the responsibility of living up to the standard of obligation, and of working with might and main for the dear Redeemer. The church, under such presentations of truth and duty, became somewhat aroused, and a lively expectation of good days seemed to pervade all hearts. At this juncture, Bro. Pomeroy visited our place, and began to labor with earnestness. The meetings continued for two weeks, three times a day. During the second week, the church gave up all secular employments except such as were absolutely indispensable, and came together with one heart and mind, to pray and labor. As an evidence of God's grace, twelve or fifteen souls were hopefully born again: eight of them uniting with my church. It was a sight calculated to inspire our souls with renewed energy in the service of the Lord, when, on the third Sabbath in March, we witnessed those making a profession of religion, and coming to the Lord's table, who had never done so before.

Heads of families, young men and women, took the vows of God upon

them—entering into a covenant relation with him and his church, in the presence of the largest congregation ever collected in the building where we worship. One man had been a disbeliever in revelation: now he finds God's word precious—a light to guide his feet to eternal happiness. Another—in the downhill of life—has been striving for years against the monitions of conscience, the urgent entreaties of friends, and the callings of the Spirit of the Almighty.

The results of these meetings have been exceedingly happy; Christians are more engaged, and some of the impenitent, hitherto unimpressible, are moved so much that we hope, by the grace of God, to see them members of Christ's body ere many months have elapsed.

We have much to contend against. Catholicism is entrenched here in almost impregnable fortresses. Rationalism finds advocates by hundreds. The Sabbath is very much desecrated, and vice, in a thousand forms, covert or open, possesses many hearts. We rely on God and a good cause to conquer. We are few, and the enemy legion, but we do not feel fainthearted.

---

#### WISCONSIN.

*From Rev. F. Lawson, Cooksville, Rock Co.*

My labors in *Cooksville* have been received with manifestations of confidence and coöperation, quite encouraging. This village has never had a *resident* minister before. Two evangelical churches, of other denominations, have been disbanded on this ground, producing a degree of distrust not only among professed Christians, but between men of the world and the church.

Our congregations are large, and increasing as I extend my visits among this people. Men of business and capital have not only generously contributed to the support of the pulpit, but wait upon its teachings. There is a population of between 200 and 300 in this village, which is continually increasing, and what makes a somewhat remarkable fact in our history is, that nearly every man has once been a professed Christian. Deep attention is given to the preaching of the word, and it is to be hoped that the sin of "*backsliding*" is often brought to view not without effect. We have a somewhat interesting Sabbath school,

which lacks teachers, though it has a good christian man as its superintendent.

This is an interesting and promising field of labor, in many respects. Temperance is in the ascendant; scarcely any intoxicating liquors are sold. Since coming into this place I have been informed that the congregation has been increased nearly four fold.

---

*From Rev. John Wilcox, Packwaukee,  
Marquette Co.*

#### Encouragement.

There is, on the whole, an advance in the religious interests of this region. Many have come out decidedly; some, we fear, have gone back to the world. In this new country, *especially*, we have reason to rejoice with trembling. Quite a number, *no doubt*, before long, will unite themselves to our branch of Zion. On the whole, we have every reason to believe that the door is opening and the prospects brightening for an abiding religious influence to be exerted in the different neighborhoods in this region. Within the last few months, the cause of temperance has made quite an advance.

---

### ILLINOIS.

*From Rev. Jacob Chapman, Marshall,  
Clark Co.*

#### Church Built and Pastor Settled.

The little Church, formed near Clear Creek, being opposed in their efforts to erect a house of worship, removed about two miles to the Northeast and completed their house in April. The dedicatory services (on the first Sabbath of May) were very interesting; the house was crowded, and many seemed deeply affected.

On the first Saturday in June (by advice of council), Rev. D. Andrews was dismissed from the pastoral charge of the Marshall Church that he might devote his time entirely to the charge of the Academy. On the Sabbath (the 5th of June), I was installed pastor. Sermon by Rev. M. A. Jewett, of Terre Haute, Indiana. Though it was a hot, sultry day, we had large and attentive audiences at three services on that day. At our communion four were received into fellowship by letter. At the close of the evening services a young man, a student

of the Academy, who had been for some time indulging a hope, presented himself for admission upon profession of faith. There are about eighty students in the Academy; most of them *young*. There is no other preaching of the Calvinistic character within fifteen miles of us, excepting that Rev. Mr. L., O. S. Presbyterian, preaches once in four weeks, ten miles distant.

When I see the large numbers of young people, well dressed and attentive, who often come into our church, I feel as if God has a work for me to do here. The conductors of this institution are doing much for the interests of religion and for the prosperity of Marshall. I suppose hundreds have been added to our population, attracted by the advantages of this institution, and property in the vicinity of the Academy has advanced in value more than 25 per cent.

---

*From Rev. L. H. Loss, Joliet, Will Co.*

#### Steady Advancement.

When we began, the pecuniary ability of the church was very limited, and long protracted, adverse influences had discouraged its members so that they had little confidence of success in efforts that might be made for advancing the cause of religion in the place. Having no house of worship of their own, the best accommodations they could secure was a small and inconvenient house owned by the Universalist society. This place soon became too strait, and a conviction obtained that we must build a house of our own. Subscriptions were opened a year ago last April; but the building was not commenced till about the 1st of September. Its size is 40 by 65. The whole exterior is now completed, and the basement is well finished and handsomely furnished, in which we worshipped for the first time on the second Sabbath of April. We hope soon to pay our present obligations, and then to proceed with the finishing of the church. In this effort the members have been united, and have contributed to the extent of their ability. The effect has been to inspire confidence and give positiveness and prominence to our character and influence in the place. Our lecture room, which is double the capacity of the old place of worship, is now well filled, often crowded. Were our church done, so that we could rent our pews, I have no doubt the society would at once be able to sustain itself

without taxing your funds. This end we shall reach as soon as possible.

I think our church members are steadily advancing in spiritual attainments, and our numbers are gradually increasing. We have some hopeful conversions from time to time. My plan of preaching on the subject of missions, and taking up collections on the first Sabbath of every month, is working well, both by creating an interest in the cause and by developing the spirit of benevolence in the church. The monthly collections for the year now closing have amounted to \$102 65.

Our society expects, after this year, to relieve your treasury from any further aid. Our Sabbath school is more flourishing than ever before. We have, also, a class of about forty children, who meet Mrs. L. and myself on Saturday afternoon, to recite the Assembly's catechism.

## INDIANA.

*From Rev. A. G. Martin, Salem and Angola, Steuben Co.*

### The Good Seed Germinating.

God, in his wise providence, seemed to direct my way to Salem in a very important time. The youth, or at least many of them, were living in habitual neglect of the institutions of the Gospel. Many of these have now been gathered into the fold of Christ; many professors of religion, who were living in the neglect of every duty, are now actively engaged in doing good. They have commenced a Sabbath school where there were neither meetings nor Sabbath schools, and I believe there are about sixty who regularly attend this school. They also keep up a weekly prayer meeting. We have also had some excellent families move into this vicinity, which would not have moved here if we had been without preaching.

No one can tell the immense good accomplished by means of the H. M. Society, except those employed as your missionaries; and I think it is doubtful whether even they realize the half of the good done. A vast region of country here must for a long time be deprived of the Gospel, unless the missionary is sent among them. The number of professors of religion is small. They have but recently come into a new country, and consequently are generally poor. Hence, if they enjoy the preached Gospel, it must be through the means of Missionary Societies.

Nine members have been received into Salem church during the quarter—two by letter, and seven by profession of their faith. We also expect more will join next communion.

*From Rev. J. E. Conrad, Warsaw.*

### "The Laborers are Few."

I have continued my labors in this field, viz.: in Warsaw, Oswego and Franklin, in Kosciusko Co., and in Troy church, in Whitley Co., and in Shiloh, in Wabash Co. The whole field is destitute, except what little I can do; not even having the means of enjoying the sacrament of the Lord's supper and baptism.

From Warsaw as a centre, I can describe a circle, with a radius of 30 miles, and enclose but a single minister connected with the churches patronizing your Society, viz.: Bro. Lord, of Plymouth. Hence, I reside in the centre of a circle of 60 miles in diameter, or 160 miles in circuit, in which there will be but one of our Home Missionary ministers, and he at the extreme northwest of the circle, almost beyond the circumference; and if I must leave, and no one else comes, the whole field must be left destitute.

But in order to give you a more correct idea of the field, suppose that I describe the circle. Drawing a line southeast 30 miles, and we touch the little town of Lagro. Here is a little church of some 15 or 20 members, to which Bro. Hawes, of Marion, (some 10 miles beyond Lagro,) preaches occasionally. Six miles further westwardly we come to Wabash Town, a small church, and destitute. We sweep around to the southwest from Warsaw, and pass over, first, Eel River church, 27 miles from Warsaw; Shiloh church, 22 miles; Gilead, 25 miles; Franklin, 15 miles; Rochester, 25 miles—all destitute. Then we come to Plymouth, 28 miles from Warsaw. We sweep around until we are due north of the center, pass over one little church in the woods, and our radius is direct through Goshen, 25 miles from Warsaw, where there is a small N. S. Presbyterian church, to which a minister of the O. S. Presbyterian church preaches. But we pass on until we have come due east of Warsaw; then we have passed over the Troy church, 15 miles from the centre, and another little church in the woods. Thence we return to Lagro, almost touching Huntington, at which, I believe, there is a minister. Now, a great part of this field has never been ex-

plored; and it is impossible to tell what is in it. But you see that it is a great field, and will be a very great destitution when I leave, as I probably must. And besides, it is a field of projected railroads. The circle already described cuts four such, two of which cross each other at Warsaw.

And where are the sons of the church, consecrated by pious fathers and mothers to God, for any work to which his Providence may call them? Alas, for the most part, they are off in full chase after the world, in any form of lucre or ambition which it may chance to take. There are men in abundance—men of talent and enterprise—to vex the earth and the sea in pursuit of physical greatness; but where are they who, when Christ asks, "Whom shall I send?" are ready to respond, "Here am I, send me?"

---

*From Rev. F. S. McCabe, Peru.*

#### Accessions of Spiritual Strength.

When I came here, a year ago, the church contained some 60 or 70 members. Since that time, the Spirit of God has been with us mercifully. The church has been sanctified and strengthened. Forty persons have been admitted to our communion during the year. All of them are adults; several of them are heads of families; and the greater portion have been admitted on the profession of their faith in Christ. The attendance on public worship is increasing; our house has become insufficient, and a more capacious one is needed.

---

#### Testimony of a Missionary.

The longer I labor in connection with your Society, and the more I have opportunity of observing the wants of the West, the more deeply am I impressed with the importance of the Home Missionary work. I delight to contemplate it in its progress, in its growing interest. I delight to communicate to you whatever I find is of interest in the particular field where it is my privilege to labor.

My own appointments on this field embraced fifty six sermons during the quarter, besides weekly and monthly prayer meetings. During this time a protracted meeting of two weeks was

held in the country church by myself. Most of the church was much blessed; several persons were hopefully converted; and two females, of different families, and not connected with any families of the church, united in a profession of faith in Christ. The meeting was profitable to the church and to myself. We were encouraged to believe that the Lord would bless the ordinary means of grace, (the pastor and the people laboring together), with his divine presence, without assistance from abroad. One difficulty that we have to labor under in this country, is the dependence of Christians on the novelty of strange preachers in special efforts for the conversion of sinners. Our ministers are few in number, and far between, in comparison with some other prominent denominations. We cannot leave our own fields of labor, to assist our brethren in special efforts, even when really desirable for own advantage.

#### A Reason for beginning Early.

Twenty years ago, at least, this whole country ought to have been occupied by our church. Several churches might have been brought into existence, with the divine blessing. Your efforts ought to be chiefly directed to the *new settlements*.

I labor under the great disadvantage of the whole community having been moulded religiously by other systems of religion, Arminian, Unitarian, Universalist and Sceptical.

These, in all their shades and varieties, as they commingle with the outworkings of human nature, have contributed principally to mould and form the minds of the masses. Yet there is no hope of our occupying the land, as it ought to be by us, but through the aid of your Society, or some one similar in its plan of operation.

---

*From Rev. N. L. Lord, Plymouth, Marshall Co.*

#### A Good Work Completed.

We have, at length, succeeded in completing the house of worship, which, as you may know, the Plymouth Church had undertaken. It was dedicated on June 26th. The series of meetings commenced on Friday evening before, and closed on Monday. There was a good attendance throughout, and on Sunday morning more were present than could be provided with seats. The number

might have been 450. Rev. J. M. Bishop, of Bedford, Indiana, remembered and greatly beloved among this people as their former minister, was present, and preached throughout the meeting. His dedicatory sermon, in particular, was highly interesting, appropriate and impressive. On the afternoon of the Sabbath, the church, with Christians of other

denominations, surrounded the sacramental table, and enjoyed a precious season.

The house, which we have now completed, is, in dimensions, 36 feet by 52. Its permanent seats will contain 300 or 350 persons. It is of fine appearance for a church of its size, and, on the whole, convenient. It has cost about \$1,800. About half the seats have been sold.

## Auxiliaries.

### PHILADELPHIA HOME MISSIONARY SOCIETY.

The Philadelphia Home Missionary Society held its Annual Meeting at Philadelphia, April 26th, 1853. In the absence of THOMAS FLEMING, President, Mr. JOHN C. FARR was called to preside. The Treasurer, Mr. HENRY PERKINS, presented his Annual Report, from which it appeared that the receipts for the year, into the Treasury of the Auxiliary, were \$9,484 25. There were also received at the office of the Parent Society, from this field, \$1,243 48, making the entire contributions for the cause, \$10,727 73. The amount expended on this field was \$8,389 98.

The Thirteenth Annual Report of the Executive Committee was presented by the Corresponding Secretary, Rev. ROBERT ADAIR. From the "Summary of Results," with which this Report concludes, we make the following extracts.

#### General View.

Since the last report *sixty three missionaries* have been in commission for a part or the whole of the year; at present there are forty eight in commission. Four of the present number itinerate within the bounds of their respective Presbyteries, and the rest minister to one or two congregations, besides preaching at out-stations, during the Sabbath or on week day evenings. Among our beneficiaries we have three colored churches, and one Welsh Congregational church. The missionaries, generally, report that their churches are enjoying an encouraging degree of prosperity. While they lament the absence of the special influences of the Spirit to attest their preaching, they speak of an increased attendance upon the means of grace, and more than ordinary interest in the proclamation of mercy,

which is regarded as the harbinger of better days. In many cases a hopeful spirit animates both minister and people, and under its inspiring influence, projects for the welfare of the congregations are executed with commendable zeal, and comparative ease. Church edifices have been erected, or repaired and beautified; church debts cancelled, and in a few cases comfortable parsonages purchased. Such facts indicate a healthy progress in the missionary work, and the aid rendered by us, from year to year, has been the stimulant to these good works.

#### Statistics.

We regret that we are not able, from the imperfect data in our possession, to give a full statistical view of the labors of the past year. And yet, could we do so, we are aware that this would not thoroughly acquaint our patrons with the amount of good effected. Figures cannot describe the silent, yet far reaching influence, a devoted servant of God exerts in his varied ministrations for a year. His labors in the pulpit—his visits to the Sabbath-school, and his pastoral calls, exert a powerful influence within the sphere of his labors. The light of heaven and the dew, shed a genial yet noiseless influence on animal and vegetable existence; so the Gospel, when brought to bear upon a community, exerts a silent, though potent away in arresting the progress of vice, and furthering the cause of morality and religion. Nor can we compute this influence by figures.

From the reports of our missionaries we gather the following facts. During the year, *three* church buildings have been finished and dedicated to the worship of God; *seven* others are in a process of erection, and in relation to three others, lots have been procured, and subscriptions for their erection made. \$3,220 have been subscribed during the year, and partly paid towards the erection, or

the repairing of church edifices, or for the cancelling of church debts. \$1,250 have been paid toward the purchasing of parsonages. This is not the full amount raised, but all that is reported—several churches that have done well on this subject have given us no information respecting it. \$1,130 have been contributed by the missionary churches for various benevolent objects. About *one hundred and ten* hopeful conversions have resulted from the labors of our missionaries during the year. *Two hundred* have been added to the churches by letter and on examination. *Three thousand and three hundred* Sabbath school scholars are connected with the missionary churches; and these pupils have access to *six thousand and six hundred* volumes suited to cultivate their intellects and sanctify their hearts. *Four young men* are reported as pursuing studies preparatory to the gospel ministry.

#### Conclusion.

In closing this brief review of the labors of another year, the executive committee would gratefully acknowledge the smile of Heaven that has rested on their humble endeavors to diffuse the blessings of the Gospel among the destitute. They would acknowledge also their obligations to their patrons for the essential aid they have rendered, in the accomplishment of this work. The enterprise in which we are engaged is becoming more and more important every year. The public improvements that are going on in every direction, within the territorial limits of our Society, are introducing to our notice new and important fields, where we may sow the gospel seed, with the hope of a speedy and abundant harvest. Such places cannot be neglected without detriment to the cause of evangelical religion, and the branch of Christ's Church we represent. It would be a suicidal policy to overlook these inviting fields—the new and thriving towns that are springing up, as if by magic, along our streams and rail roads—and to leave them to be preoccupied by irreligion, infidelity, or Romanism. These places must be occupied. Here churches must be organized—houses of worship erected,—the heralds of the cross stationed, and the institutions of religion established. A wise general will leave no post unoccupied that may be of advantage to him, or that may subvert the cause of the enemy. As prudent overseers of the field committed to our care, we must act with promptness and energy in planting the Gospel in such places, if

peradventure we may hereby forestall the enemy of God and man.

Had we adequate means, we could occupy important positions that are destined, at no very distant period, to be centres of a wide and powerful influence. For a few years, perhaps, the burden of the missionaries' support would devolve on us; yet, had we the resources at command, we would regard this large outlay as a wise investment. To several such fields we are now invited by the people, and the decisive indications of Providence urge their appeal. Ought we—can we hesitate to occupy them? May we not confidently rely on our friends and patrons to aid us in this work of church extension?

The Philadelphia Home Missionary Society is one of the youngest members in the sisterhood of similar institutions. This is the thirteenth year of its existence as an auxiliary of the American Home Missionary Society. The field assigned for its cultivation is large, embracing four States, and is rich in agricultural and mineral resources. Till recently, its wealth and importance have not been duly appreciated. A cautious, over-calculating policy has exerted in some parts of it a leaden influence. But the spirit of the age has at last removed the incubus, and our people are becoming zealous in promoting the great enterprises of the day. The immense resources of our territory are now beginning to be duly estimated. Our population is increasing in numbers, in wealth, and in influence, and through all the channels of trade, and business of every kind, the healthful stimulus is felt. We are cheered with the hope that this activity is not to be confined to worldly enterprises; but that it will extend also to the furtherance of the Gospel and every other good cause.

Our pecuniary supplies are not by any means commensurate with the field we have to cultivate. The work in which we are engaged is great, and the demand for labor is yearly increasing. While our income is annually augmenting, it is still inadequate fully to meet the calls for help that Providence is sounding in our ears. We rejoice that we have many efficient coadjutors in the missionary work in the States to which we are restricted. We cordially hail them as fellow-laborers in the cause of our common Master. All who love our Lord Jesus in sincerity and truth, and who are endeavoring to make disciples for him, we bid God speed; and yet we have special pleasure in witnessing the progress and prosperity of our own branch of the Church of God, through the instrumentality of this Society.

We are now able to number among our liberal patrons, churches that were, a few years ago, beneficiaries of this Society, and we hope ere long to transfer the names of others, that are now receiving missionary aid, to the list of our generous supporters. In this way we have, from time

to time, increased the number of our patrons, and the sources of our annual revenue. The success that has crowned our efforts thus far, encourages us in relation to the future, and animates us to a patient continuance in the work confided to us.

## Miscellaneous.

### Who is the Hero?

ADDRESS of Rev. J. M. Sturtevant, D. D., *President of Illinois College, at the late Anniversary of the A. H. M. S., on moving the following resolution:*

*Resolved,* That it becomes us to recognize, with devout gratitude, the evidence which is furnished in the history of our Home Missionary enterprise, that the spirit of heroic self-denial, so characteristic of early Christianity, still survives, and has been not a little revived in these latter days.

MR. PRESIDENT, I am perfectly aware that I owe the honor of offering this resolution to the fact that I am a western man, and am supposed in some degree to represent western interests. Represent them! Would that I could represent them; but I cannot do that. It would take an angel's intellect and angelic eloquence to do it. But I can speak of some of them, for I have seen them and my heart has felt them. This resolution speaks of the heroic where most men are very little inclined to look for it. What, heroism in the service of the four-hundred dollar Home Missionary, living in his cabin in the wilderness! heroism in the idea of his congregation gathered in some log school-house, without a choir, organ or pulpit,—heroism in such scenes as these! Yes, verily. What is the heroic? We cannot find it in the soldier of the regular army, who knows nothing about principle and is a mere automaton, wheeled hither and thither by some presiding despot. Instead of seeing heroism in his dangers and exposures, we see nothing but a very vulgar and ordinary business transaction. The world has at last learned, too, that heroism is not found in the conqueror or leader who wades through seas of blood to a throne; the world has learned at last that that is not heroism, but gigantic meanness. We can find heroism in the citizen soldier who comprehends principles, and who is impelled by a love of liberty—the liberty of his fireside and of millions yet to be. We can recognize the hero there, though his only accoutrements are the rifle and knapsack, and though he falls to sleep among

the undistinguished dead, with no rude stone to mark the place of his rest.

Who, then, is the Home Missionary? Is he the man who has offered his wares in this market and cannot sell, and is he now doing as any man in this city who finds his wares unsaleable here does, by sending them out west,—is he the man that goes west to hide his own obscurity? No, no, verily. The true hero is a man who comprehends a great principle, who grasps it and who lays his whole life on the altar of sacrifice to achieve it, to realize it. What, then, is the conception that lies at the foundation of the Home Missionary's life? It is a conception which is the grandest idea of the nineteenth century. Let us look at this conception for a moment. Mr. President, plant yourself for a moment at Rome in the days of the Scipios. The earth trembles under the heavy tread of Rome's steel-clad legions, and a very child can see what is to come. In a short time the world, from the Pillars of Hercules to the Euphrates, is to be grasped in the arms of that iron conqueror. We can foretell it, because we see the cause there. There is the struggle which has been going on for a thousand years, which is to embrace all civilization in one empire around the Mediterranean sea; and it is the destiny of Rome to realize it. And as Carthage falls, and as Greece falls, and all her arts are at the feet of the conqueror, and the noblest products of her pencil and chisel are brought to adorn his porticoes and temples, the world can see that the conception is about to be accomplished. And what heroes it produced, the heroes of blood! We know what it was done for. Ah, it was that the gates of Janus might be shut, and that, during a period of repose, "the first and the last the world enjoyed for a thousand years, the desire of the nations might come and the seed of the Gospel be sown broadcast."

Now plant yourself in the United States in 1850. Roman legions are no more: but a greater than Roman legions is here. Two hundred and thirty years before there landed on the coast of New England,

amid the rigors of winter, that little band of adventurers which was more obscure than Romulus and his company of debtors and bandits. Aye, but they had no need to steal the wives and daughters of their neighbors, if they had had any neighbors, for their wives and daughters were with them in that great wilderness, with hearts as stout and courageous as their own. This is the Rome of the modern world, not with its legions, but with God's Bible free; and it is as easy to see, in the year 1850, that the power, the germ of which was planted there on Plymouth Rock, is now about to take possession of this whole globe, as it was in the time of the Scipios to see that Rome was to grasp the ancient world.

Where shall we find the heroes now? I will tell you where you will find them. Not in the legions, either Roman or American. The great idea of this enterprise is not legions and steel-clad warriors. It is peace,—it is that book (the Bible) and the institutions which that book founds. And the great idea which lies at the foundation of this Society, is to be found by tracing out that thought. We have been told, and told truly, that the balance is already waving in the air in equipoise, and about to to fall on the west of the Alleghany Mountains—the balance of power in the United States. But there is a weightier truth we need to regard. It is, not only that the balance of power is crossing the Alleghanies, but that this power of American colonization is the weightiest element which is now at work in deciding the destinies of this whole planet. Have we dared to make a calculation? From 1800 to 1825 the population had doubled; and again, from 1825 to 1850. What shall we say in 1875? Will it not be doubled then, and once more in 1900? Suppose, then, this process to go on for 150 years to come, with the same rapidity as for 230 years past, and the result will be, twice the number of human beings that at the present time dwell on our whole planet.

Here, in the midst of such a power as this, we are sitting and deliberating. Our Home Missionary enterprise, what is it? It is to evangelize this mighty power, a power which is evidently destined to take possession of this world. It would subdue it,—it would lay its hand on this lion's mane, and tame it to a lamb. All of the ancient empires of blood are represented in prophecy as ferocious beasts. We would not have our country a beast, with iron teeth and claws of brass? No; we would have it stand on its feet as a man, and that the heart of a man be given to it.

Nor is it enough that we send out Bibles and tracts and good books to teach the people. No, sir. This is a war of institutions—of the institutions of Protestantism with the institutions of Popery, and with that infidelity which would destroy all institutions. I take upon myself to say—what I have not time to prove, but it is the result of twenty-three years' observation in the Western States—this conflict can never 'be decided by any itinerant agency. It must be decided by those who come and plant themselves on the soil, and there labor as good builders—for I prefer that figure—to gather materials and found a local church in every village, a church whose business it shall be to provide for the interests of worship in that particular locality as long as the sun shines or rain falls. And, in reference to this war of institutions, I am not intimidated. I know the sentiments of the West, and I have watched with interest this rising struggle. Is not Rome herself conscious that she is, at this time, engaged in the death struggle? Does she not know that her institutions cannot resist the influence of our free school system; that it is death to her, and that she must move now or never? Does not Rome know this? If she does not, I do. As to the question how it will be decided, I take it upon myself, humbly but with earnestness, to read a homily to the party that shall ever sell its influence against our free school system. Woe be to that party. Array the Protestant influence and strength against the party that would sell our free school system to Rome, and it will be annihilated. Here, then, is our problem, and here is the conception that takes our Home Missionary to the West. He cannot, while this work is going on, abide here in the old home of civilization. If he has wares to sell, he will go where they are more needed. And if merchants cannot understand it, if the principles of trade cannot understand it, the Lord Jesus Christ can. The missionary longs to preach, as Paul did, "in regions beyond;" he longs to labor in a field where he will not use another man's line of things made ready to his hands. He hears the call of God to go into the wilderness, where as beautiful sanctuaries may be built, and as lovely as these. He loves the schools and colleges where he spent his youthful years, and the tears trickle down his cheeks as he leaves them; but the voice of God beckons him to go into that mighty wilderness, and there lay the foundations on which those who follow him may build schools and colleges as



liberal and generous as these. That day he will never see; he will never see them except in their weakness and infancy; but God calls him to go and work in those foundations, and, if need be, to lay his bones there, and let the noble structure be reared above him. His bones will rise as well from that place, at the voice of the archangel, as from any other position. His record will be true, "He that loses his life for my sake shall find it."

There are specimens of the heroic in the Home Missionary's life from which I will never draw the veil. They rest there securely in the keeping of divine Providence. They will be revealed at last. I am not going to enter the domestic circle of the Home Missionary; I am not going to reveal the trials of that wife. No, no; we draw the veil,—we leave her with God. But I will tell you, I will not go to Carlyle for heroes, or to the battle field; I will go to the cabins of the missionary in the far West, and there I shall often find one of the noblest spectacles on earth—female heroism. I shall not find a wretched family. I may find coarse fare; I may find hard toil, and, for this world, poor pay; but I shall find a cheerful, joyous, glad some family, where it will do my heart good to commune with the precious spirit that encircles it and dwells in it. The sacrifice of the Home Missionaries, for the most part, is an uncomplaining sacrifice. They do not tell their sorrows and hardships. Their communications are the dispatches from the regular army. They deal with the cause and not with the man. Their own privations are not to be reported. Such is generally the character of our Home Missionary reports, and such should it have been, in a few instances, in a greater degree than it has been.

All true Christianity has in it this heroic element. Let no man or woman in

this assembly flatter himself or herself that they have a Christianity which will get them to Heaven by excusing from this sacrifice, and which makes no provision in their case for this heroic element. Away with such Christianity! It will get hypocrites into the Church, but never get souls to Heaven. We have two forms of Christianity, so called, constantly before our eyes. One is a very sleek and solemn, but Mammon-worshiping Christianity, a Christianity that has no thought of self-sacrifice. "No, do not talk to me of self-sacrifice; I am not going to reduce my comforts!" It delights them to see their children converted to God and Heaven, but not so converted but that they can make money, nor so converted but that they can climb the ladder of fame and power; they have no idea of having them converted to make missionaries. Let me lift up the voice of solemn warning. Such conversion will take no child to heaven; a curse will rest on that family altar that sees no devotion but this. This is as true amid the palaces of wealth to be found in this great city, as in the log cabin of the Home Missionary. There is but one law. It is true in the halls of theological learning, too. I wonder if there are theological students here to-night. Let me say, I have had a suspicion that this spirit of self-sacrificing is a little less prominent than it has been in some former times, in our theological classes. Let me tell that young servant of Christ, who chooses his field here among the long-established and prosperous churches, because he is a little too good for the wilderness, the Lord will tell him he was not good enough for him. He will say to him, "Depart from me, I never knew you." That great law of cross-bearing has not been repealed, and it never will be repealed till the trumpet of the archangel shall sound.

---

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of July, 1853.*

*Not in Commission last year.*

Rev. E. Winohell, Warren and vicinity, Iowa.  
 Rev. Isaac E. Heaton, Waterloo, Wis.  
 Rev. Alpha Warren, Milton, Wis.  
 Rev. Evan J. Evans, Monticello and vic., Wis.  
 Rev. B. Burnap, Hazel Green, Wis.  
 Rev. Samuel Emerson, Geneseo, Wis.  
 Rev. B. C. Church, Wyoming and Ridgeway, Wis.  
 Rev. S. N. Grout, Edina and Memphis, Mo.  
 Rev. John N. Geltz, New Prairie, Ill.  
 Rev. E. Barber, Florence, O.  
 Rev. D. A. Grosvenor, Medina, O.  
 Rev. F. L. Arnold, Windsor, O.  
 Rev. G. D. Young, Southington and vic., O.

Rev. A. H. Betts, Charleston, O.  
 Rev. Elery Curtis, Middlebury, O.  
 Rev. John Grimm, Germans, E. New York, L. I.  
 Rev. D. A. Abbey, West Dresden, N. Y.

*Re-appointed.*

Rev. C. V. Hess, Germans, Garnaville and Farmersburg, Iowa.  
 Rev. Konrad Rice, Germans, Ft. Madison, Iowa.  
 Rev. Cutting Marsh, Potosippi, Waupaca and Dayton, Wis.  
 Rev. D. Pinkerton, Two Rivers, Wis.  
 Rev. S. S. Bicknell, Jefferson, Wis.  
 Rev. Griffith Samuel, Welsh, Ixonia, Wis.

Rev. Milton Wells, Shopiere, Wis.  
 Rev. James Jameson, Center and Magnolia, Wis.  
 Rev. Ebenezer Raymond, Campton, Ill.  
 Rev. S. W. Phelps, Lee Center, Ill.  
 Rev. A. J. Copeland, Savanna, Ill.  
 Rev. Joseph D. Baker, Cambridge and vic., Ill.  
 Rev. L. A. Hart, Greenwood and Ringwood, Ill.  
 Rev. N. C. Clark, Udina and vic., Ill.  
 Rev. A. G. Martin, Angola and Salem, Ind.  
 Rev. J. E. Conrad, Warsaw, Ind.  
 Rev. Moody Chase, Waveland and Parkersburg, Ind.  
 Rev. Isaac N. Naff, Jeffersonville, &c., Va.  
 Rev. L. C. Brown, Carrol C. H., &c., Va.  
 Rev. J. H. Speiman, N. Albany and Jeffersonville, O.  
 Rev. Evan Evans, Radnor, O.  
 Rev. Luther P. Mathews, Sylvania and Whitesford, O.  
 Rev. E. Cole, Grafton and Eaton, O.  
 Rev. J. B. Parlin, Vermillion, O.

Rev. H. W. Osborn, Hamden, O.  
 Rev. G. W. Palmer, Peninsula, O.  
 Rev. James Shaw, Newburg, O.  
 Rev. G. C. Overhiser, Cassopolis, Mich.  
 Rev. S. H. Williams, Peru, N. Y.  
 Rev. J. S. Lord, Scott, N. Y.  
 Rev. S. S. Goodman, Oriskany, N. Y.  
 Rev. Ernest Hoffman, Ev. Luth., Rome, N. Y.  
 Rev. Aitah Lilly, Varna, N. Y.  
 Rev. S. Cowles, Olean, N. Y.  
 Rev. E. Benedict, Bath, N. Y.  
 Rev. J. Woodruff, Richford, N. Y.  
 Rev. D. S. Morse, Collins, N. Y.  
 Rev. M. Duolittle, Machias, Yorkshire and Wethersfield, N. Y.  
 Rev. A. C. Peloubet, Circleville, N. Y.  
 Rev. J. S. Stone, Redford and vic., N. Y.  
 Rev. N. H. Barnes, Sinclearville, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, during the month of July, 1858.*

#### NEW HAMPSHIRE—

Amherst, a friend, 100 00  
 Conway, legacy of George Douglass, by Mrs. Betsey Douglass, 300 00  
 Dunbarton, by J. Ireland, Jonathan Ireland, L. M., in full, \$6; J. M. Putnam, \$5; D. H. Parker, \$5; J. Banton, \$5; S. Kimball, \$5; others, \$22, Received by Rev. B. P. Stone, 48 00  
 Campton, David Bassett, 3 00  
 Littleton, Sylvanus Balch, 10 00  
 West Concord, legacy of Susan Dow, 140 86 152 86  
 A friend, 5 00

#### VERMONT—

Acuteville, Ladies' Benev. Soc., by W. Kimball, 3 00

#### MASSACHUSETTS—

Boston, T. S., 5 00  
 Hampshire, Miss. Soc., by E. Williams, Treas., Hadley, First Parish, Gen. Benev. Soc., 43 85  
 Northampton, First Parish, Gen. Benev. Soc., \$249 50; South Farms, \$10, 259 50  
 West Hampton, 67 50  
 Williamsburgh, Cong. Ch., 58 54  
 Other sources, 9 11 425 00  
 Lowell, Kirk st. Ch., Ladies' Benev. Soc., by A. Blanchard, 8 00  
 Northampton, Josiah D. Whitney, to const. himself, William D. Whitney and Edward P. Whitney, Life Members, 100 00  
 South Hadley, Mount Holyoke Seminary, Teachers \$74, Pupils \$183, of which \$50 is to const. Miss Sophia Spofford, Miss Katharine McKean, and Miss Mary A. Munson Life Members, by Miss Mary A. Chapin, 263 00  
 Stockbridge, G. P. Bradley, 50  
 Williamstown, on account of legacy of Rev. Ebenezer Kellogg, by John H. Brockway, Admr., 500 00

#### CONNECTICUT—

V., a mother's thank-offering, 5 00  
 Berlin, Worthington Soc., by T. Boardman, \$54 24  
 East Berlin, Coll., \$49 50; Sew. Soc., \$3, 57 50 111 74  
 Bethlem, Fem. Cent Soc., by Mrs. Abby Church, 10 00  
 Bridgeport, Second Cong. Ch. Sab. Sch., by S. W. Baldwin, 75 00  
 Cromwell, Cong. Ch., Ladies, by Miss H. F. Savage, 2 00  
 Danbury, First Cong. Ch., by Rev. S. G. Coe, 73 31  
 Deep River, Cong. Soc., by Rev. J. A. Clark, 10 18

Fairfield, First Cong. Ch., by S. A. Nichols, 132 25  
 Lebanon, South Soc., by G. G. Pitcher, Treas., Ladies, \$49 27; Gents, \$41 02; Mon. Con. Coll., \$16 17, 106 46  
 Lisbon, First Cong. Ch. and Soc., by E. P. Potter, 27 00  
 New Haven, in part of legacy of Ruamah Canada, by H. Olmstead, Ex'r, 800 00  
 South Cong. Ch. and Soc., by E. A. Miner, 128 56  
 New London, First Cong. Ch. and Soc., Lad. Sew. Soc., by W. C. Crump, 18 00  
 New Preston, Israel Brownson, in part to const. Abigail H. Brownson a L. M., 15 00  
 Norfolk, Con. Ch., by O. B. Butler, 88 00  
 North Branford, Cong. Ch. and Soc., by Rev. W. Peck, 45 00  
 North Haven, a friend, 1 00  
 Norwalk, First Cong. Ch. and Soc., by A. E. Beard, of which \$5 is from T. G. Hanford, in full to const. Miss Sarah E. Hanford a L. M., 220 00  
 Plymouth Hollow, Cong. Ch. and Soc., to const. Dea. Terminus D. Potter and Beth Thomas, Life Members, and \$15 in part to const. Dea. William E. Judson a L. M., by Rev. J. Averill, 75 00  
 Sherman, Cong. Ch., to const. D. S. Woolsey a L. M., by Rev. J. B. Stoddard, 30 00  
 South Britain, Cong. Ch. and Soc., by Rev. A. E. Lawrence, 56 84  
 Bequest of Mrs. Eunice Downs, by M. M. Canfield, 80 16  
 South Coventry, First Cong. Ch., by Rev. O. Hyde, 40 00  
 Warren, Cong. Ch., by W. H. Talcott, 17 50  
 Willimantic, by Rev. S. G. Willard, Cong. Ch. and Soc., \$54; in full to const. Harden H. Fitch and Mrs. Della S. Cushman L. M., \$54; Relict of M. E. W., \$5, 59 00  
 Winthrop, Mrs. C. Rice, 1 00  
 Woodbury, South Cong. Ch., Ladies, by Mrs. E. C. Curtis, 8 00

#### NEW YORK—

Barre Center, Sab. Sch., \$5; Friends, \$5; by Rev. B. Fancher, 10 00  
 Berkshire, bequest of F. O. Bassac, by Rev. O. P. Conklin, 3 50  
 Brooklyn, Union Ac. Cong. Ch., Ladies' H. M. S., Mark H. Newman's subscription, 100 00  
 Third Presb. Ch., by W. W. Harbut, 113 88  
 Bloam Presb. Ch., by Rev. A. N. Freeman, 10 00  
 South Presb. Ch., Mon. Con. Coll., by J. Milton Smith, \$54; D. W. Ingersoll, \$80, 84 00  
 Canandaigua, on account of Legacy of Walter Hubbard, by W. J. Hubbard, 40 00  
 Centerville, Green Co., N. Y., Presb. Ch., by Rev. A. H. Lilly, 2 50

Corning, a Friend,	10 00
East Bloomfield, in part of Legacy of Uri Beach, by George Rice,	100 00
Harlem Presb. Ch., Ann. Coll., \$60 83;	
Mon. Con. Coll., \$10 25, by E. Ketchum,	70 68
Haverstraw First Presb. Ch., per Rev. J. H. Trowbridge,	25 00
Jewett, Presb. Ch., by Rev. I. J. Buck,	2 00
Maine, in part of Legacy of Daniel Chamberlain, by J. C. Curtis, \$110; Cong. Ch., by Rev. W. C. Boyce, \$4 50,	114 50
New York City, a Friend, \$25 00; R. R. Booth, \$5; Mrs. Detwold, \$5; a Friend, \$3; Anonymous, 50 cts.,	
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher,	8 00
Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester,	8 86
Mercer St. Ch., Anson G. Phelps, \$500; Norman White, \$100,	600 00
Church of the Puritans, by E. M. Kingsley, Coll. \$118 83; Cash, \$150; W. W. Pinneo, \$75; H. T. Morgan, \$50; W. C. Gilman, \$50; J. A. Dwight, \$25; Wm. Allen, \$25; A. T. Dwight, \$25; Wm. E. Lewis, L. M., \$30; E. C. Wilcox, to const. Mrs. Ellen E. Wilcox a L. M., \$30; F. P. Schoals, \$25; Jonathan Hunt, \$25; S. P. Holmes, \$25; William Brown, \$30; Rev. Dr. Cheever, \$30; Wm. Way, \$30; W. K. Jessup, \$30; Stephen Paul, \$18; F. V. Hamlin, \$10; A. G. Crane, \$10; James Lee, \$10; E. Peck, \$10; J. N. Bradley, \$10; T. S., \$10; Richard Hale, \$10; Others, \$32,	858 82
Peekskill, 2d Presb. Ch., by G. N. Seymour, Mon. Con. Coll., \$18 97; Annual Coll., \$47 62,	61 59
Portland, Cong. Ch., by Rev. L. F. Laine,	10 00
Rushville, Samuel Miller,	3 00
Troy, Liberty St. Ch., by Rev. B. Lynch,	1 92

## NEW JERSEY—

Belvidere, 2d Presb. Ch., Ladies, per Rebecca Paul, Newark,	1 00
High St. Presb. Ch., by J. B. Pinneo,	308 00
South Park Presb. Ch., Mon. Con. Coll., by S. F. Smith,	20 02
Orange, 2d Presb. Ch., J. A. Williams,	20 00
Rahway, Mrs. Mary E. Lathrop,	2 00

## VIRGINIA—

Middleburgh, Presb. Ch., by Rev. J. T. Hargrave,	15 00
--	-------

## TENNESSEE—

Bethany and St. John's Pr. Cha., by Rev. J. N. Blackburn,	8 00
Cleveland, Presb. Ch., by Rev. W. E. Caldwell,	11 00
Union Presbytery, by Rev. W. H. Smith,	25 00

## OHIO—

Baltimore and Walnut Creek, Presb. Ch., by Rev. J. Schlosser,	10 00
Columbus, Ger. Ch., by Rev. J. C. Henneman,	4 50
Edinburgh, Cong. Ch., by E. Pearson,	12 00
Ellsworth, Pr. Ch., by L. Chandler Walter Smith, for L. M. in part, \$18; M. Allen, \$10; J. Coult, \$10; John Bingham, \$5; E. Fitch, Jr., \$5; others, \$28 28,	71 28
Hebron, Presb. Ch., by Rev. C. H. McBride,	25 00
Jackson Co., 1st Presb. Ch., by Rev. M. Hicks,	20 00
Madison and Franklin Furnace, Presb. Ch., by Rev. L. Kelsey,	7 50
Newton, Coll. by Rev. H. Bushnell,	5 00
Scioto, by Rev. M. Hicks,	5 75
South Fork, Presb. Ch., by Rev. T. W. Howe,	4 50

## INDIANA—

Poland, Ger. Ch., by Rev. G. H. Zumppe,	1 50
Spencerville, Ann Fletcher,	50

## ILLINOIS—

Chicago,	
Second Presb. Ch., by S. L. Brown, D. R. Holt, to const. Henry J. Willing a L. M., \$20; T. S. Ely, to const. Miss Mary E. Ely a L. M., \$30,	60 00
Third Presb. Ch., to const. Rev. Edwin G. Moore a L. M., by D. M. Southworth,	30 00
Columbus and Rock Creek, by Rev. H. C. Abernethy,	25 00
Joliet, First Cong. Ch., by Rev. L. H. Loss,	10 00
Lockport, Cong. Ch., by Rev. Joel Grant,	10 00
Sharon, Cong. Ch., by Rev. W. C. Smith,	15 00

## MICHIGAN—

Detroit, First Ger. Ch., by Rev. C. Becker,	5 00
Medina, Cong. Ch., by Rev. George Barnum,	17 02
Richmond and Riley, Cong. Ch., by Rev. W. P. Russell,	5 00

## MISSOURI—

Herculeanum, Ger. Ch., by Rev. H. C. Werth,	4 00
Oscola, Presb. Ch., by Rev. L. R. Morrison,	11 55
Weston, Presb. Ch., by Rev. F. Starr, Jr.,	10 00

## WISCONSIN—

Fairplay, Presb. Ch., by Rev. R. Hassell,	4 00
Mineral Point, Presb. Ch., by Rev. C. Boynton,	7 50
Norway, Evan. Luth. Ch., by Rev. O. Andrews,	3 00
Racine, Welsh Ch., by Rev. John Parry,	5 00
Sheboygan, First Cong. Ch., Mon. Con. Coll., by A. H. Edwards,	6 00

## OREGON—

Oregon City, Cong. Ch., Mon. Con. Coll., by Rev. G. H. Atkinson,	10 00
	\$6,567 08

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Belvidere, N. J., Second Presb. Ch., Ladies, by Rebecca Paul, a box,	
Dover, N. J., Sew. Soc., by A. C. Whittlesey, a box,	
Hinsdale, N. H., a bundle,	
Lowell, Mass., Kirk St. Ch. Ladies' Benev. Soc., by A. Blanchard, a box,	68 00
Montgomery, N. J., First Presb. Ch. Ladies, a bundle,	
Philadelphia, Pa., W. C. Atwood, a bundle of books,	
Ridgefield, Ct., Miss. Sew. Circle, by Jane A. Kendall, a bundle,	
West Halifax, Vt., Miss Anne Kellogg, a box,	
Woodbury, Ct., South Cong. Ch., Ladies, by Mrs. E. C. Curtis, a barrel,	60 00
Source unknown, a bundle,	

Rev. A. Kent acknowledges the receipt of the following sums in Illinois to July 17, 1858.

Freeport Presb. Ch.,	31 06
Rockford,	
First Cong. Ch.,	42 00
Second Cong. Ch.,	52 26
John Rush,	5 00
	\$180 32

# THE HOME MISSIONARY.

---

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT! . . . *Rom. x. 15.*

---

---

**Vol. XXVI.**

**OCTOBER, 1853.**

**No. 6.**

---

---

## God with us, the Guaranty of Success.

[A DISCOURSE, of which this was the topic, was delivered at the Annual Conference of the Churches of the Brookfield Association, at Ware Village, Mass., June 15th, 1853, by Rev. H. BEEBE, of Sturbridge. It so happily presents the considerations which encourage Home Missionary exertion, that we have sought permission to extract as much of the discourse as our pages will admit, and thus give it a wider influence.

• The text is, Ex. 33: 15, "*And he said unto him, If thy presence go not up with me, carry us not up hence.*" In the introduction, the preacher traces a similarity between the enterprise of the Hebrew leader and that of the noble men to whom God gave in charge the planting and christianizing of this country. Both had in trust the preservation, purifying, and enlargement of the Church of God, as the great agent for evangelizing and blessing the nations; and the facts of HUMAN IMPOTENCE and the NEED OF A DIVINE EFFICIENCY stand out prominently in both cases.

The treatment of the subject brings out the following propositions:—

I. HUMAN AGENCY ALONE IS IMPOTENT TO INSURE THE SUCCESS OF OUR HOME MISSIONARY ENTERPRISE.

II. THE MANIFEST DESIGN OF GOD INDICATES, THAT HIS PRESENCE IS WITH US IN THE GREAT WORK OF CHRISTIANIZING THIS WHOLE NATION.

In illustration of the first of these propositions, the extent and difficulty of the work is set forth by references to the *vast territory* of these American States—twice as great as the Roman Empire in its palmy days; to the physical resources; to the increasing population, fast outgrowing the means of grace; to the moral condition of the more distant sections, and to the activity of false systems of religion and of worldliness—altogether presenting an amount of work, and of obstacles to its accomplishment, that utterly transcend the power of all merely-human agency.

The preacher then advances to the second topic, from his illustrations of which we select the following passages:—

(1.) *Our past history and our present position clearly indicate the design of God respecting this nation.*

When we trace his hand in the progress of our history, we are constrained to say that "He hath not dealt so with any other nation," and that, among all the nations now existing, there is no other whose providential designation is so marked and extraordinary in respect to the enjoyment of civil and religious liberty, and the universal triumph of that liberty wherewith the Son of God makes free. The miraculous leadings of the pillar of fire and of cloud, and the manna from heaven, did not more surely attest the presence of God with the Jewish tribes in their marches through the wilderness, than the leadings of his Providence attested his presence with our Fathers when he led them to this North American wilderness. And how wonderfully has his design, so dimly revealed then, unfolded since. What would the Plymouth Pilgrims of 1620 have thought, if, when they stepped from the deck of the Mayflower, the spirit of prophecy had revealed to them the fact, that the little colony which they were then planting, would, in 1853, embrace a territory of three and a quarter millions of square miles, and number a population of twenty three millions of souls? They knew so little of the country of which they then took possession, that they supposed New England was an island, and knew no more of the Valley of the West and the Pacific Slope, than if these had been in the planet Herschel. And we partly fear,—and partly hope—that our territorial growth has not yet reached its full maturity.

The contrast between our present condition and what it was when the first little colony disembarked at Plymouth, is as broad and striking as was the condition of the Jewish nation when it was embraced in the family of the poor Syrian who was ready to perish, when contrasted with that of the palmiest days of the Hebrew commonwealth under the reign of David or Solomon; and the hand and the design of God in the planting, nurture, and growth of both is equally manifest. From the smallest beginning God has made us a mighty empire, seated upon the two great oceans, and given us a position midway between papal Europe and Northern Africa on the East, and pagan Asia and the Indies on the West; as if his sole design was to kindle a light on our shores which shall scatter the darkness, and illumine the nations on either side. For more than eighteen centuries he has been breaking the nations into fragments, and scattering them over the earth,—and these fragments have been separating from each other, each choosing a separate abode, and fixing the bounds of its separate habitation. But now, as never before, God is bringing the dispersed nations together again, and planting them together in our country. From the East they are gathering on our Atlantic shores, and from Asia and Polynesia, regions beyond our farthest West, they are gathering on our Pacific coast—at the rate of more than a thousand a day. The Hon. Edward Everett, in addressing the Historical Society of New York, after speaking of the uncounted hordes that came from Asia and the Siberian plains, and swept over Europe and conquered the Roman empire, says, "I am inclined to believe that within the last sixty years, or since 1790, the old world has poured in upon the United States a number of persons as great, with their natural increase, as Asia sent into Europe in these armed migrations of barbarous races during a period of eight or ten centuries." And he adds that, "From the moment of their arrival they are gradually absorbed into the mass of the population, conforming to the laws, and molding themselves to the manners of the country."

Adventurers from every land and clime are becoming part and parcel of ourselves. The famine-stricken Irishman, the anathematized and church-crushed Portuguese, the exiled Hungarian, the sprightly Frenchman, the haughty Spaniard,

the hardy Norwegian, the phlegmatic German, the simple-hearted Chinaman, and the restless islander of the ocean, are all here, mingling the various elements of their national character with the fierce energy of the Anglo-Saxons. They come burdened with errors in civil matters, and with greater errors in religion.

It has been significantly asked, "Does God mean them as the last judgment of his hand, for our national sins? Will he make here another Ireland?" We believe not: for he has given us a home where there is room enough to receive them, and bread enough to feed them, and to spare. And come as they may, there is place and work for them all. And in the words of another, "We may not as freemen, and we dare not as Christians, put restraint upon their coming. We have no discipline for their faith, no fetters for their superstition, no stake or faggot for their heresy. They come to a land where opinion is free, and where the rugged nurture of democracy, and the quiet teachings of the open Bible and an open sanctuary, are likely to prove more than a match for all the errors and superstitions which they may bring with them."

Having been schooled under the hard discipline of despotism, they come ardently seeking for civil liberty; and if we will send them the faithful Home Missionary, and do our whole duty for their conversion to a pure Christianity, we believe that God will first convert them, as he manifestly designs to do; and then employ them in the work of converting our increasing population, both the free and the enslaved, into civil and christian freemen. Then they will come up to our sanctuaries, and crowd around our altars, and swell the song of our thanksgiving to God, for the manifest designs of his mercy towards us, and join us in our prayers, that his presence may abide with us.

(2.) *Our civil government, in its relations to the Church and kingdom of Christ, confirms our faith in the leading designs of God respecting us.*

Moses saw and felt the symbols of the Divine Presence when he received the moral law, graven upon the tables of stone; and the inspiration of the Almighty taught him the code of *civil jurisprudence*, upon which the foundations of the Hebrew commonwealth were subsequently laid, and under whose authority the Church found protection.

And the hand of God was as signally manifest in the forming and establishing of our frame of civil government, as it was in the Levitical. It was as different from every other, and as much wiser and better than any other form of government then existing, as was that of Moses than any and every government of the surrounding nations in his times. In the formation of it, our fathers were guided by a wisdom higher than their own, and for the furtherance of a design which they did not fully comprehend. In its relations to the Church and kingdom of Christ, our civil government *lets religion alone*; and, in doing this, it does everything we can desire. It stands as the handmaid of religion, giving us, in all religious matters, the most sure and ample *protection*, without demanding the slightest *subjection* in return. It dictates not a syllable in respect to our religious faith or practice, and requires every other earthly power to let us alone in the full exercise and enjoyment of the religion which God has given us, leaving us amenable directly and only to Him, even in the abuse of that religion. We accept our civil government, in its relations to his Church and the religion in which it protects us, as his gift, as the plain indication of his presence with us, and one pledge that he will make our efforts to extend his cause over our whole country successful.

(3.) *The peculiar organization and position of the Protestant Evangelical Churches, in this country, still further reveal the design of God respecting us.*

The Jewish church was purely and exclusively conservative. It was a depository, not a dispensary, of the sacred oracles. In respect to all other nations, it was not aggressive. "It was a bank of mercy, which discounted to stockholders only." It raised up prophets and teachers only to perpetuate and keep itself until "the fullness of time," when the promised Messiah should come.

His advent was the birth of Christianity, the introduction of a new dispensation which supplanted the old, and led to the establishment of the Christian Church, new in the form of its organization, aggressive in its movements, and vital in every member, with the living energies of a special Divine presence. To the primitive Christians, the old truths of revelation were kindled into a new life, and invested with unwonted power by the breath of a new inspiration. In receiving those truths, they distinguished between the spirit and the letter, and realized their saving efficacy in their own distinct personal consciousness. They embraced the Paraclete, not merely as a comforting and preserving spirit, but as a teaching, renewing and guiding spirit; and, being filled with his presence and power, "they went forth, everywhere preaching the word," and taking possession of the nations for Christ.

Then arose the Papal church, as diverse, in the form and spirit of its organization, from the primitive church, as the primitive was from the Jewish church, gradually perverting even the faithful from their personal allegiance to Christ, shutting up the Bible from the people, teaching for doctrines the traditions of men, assuming the prerogatives of conscience, "making the Holy Spirit over to a hierarchical corporation" instead of holding that he is a new energy and life in the individual hearts of all believers, with "no growth of doctrine except the denial of heresies, and no power of development or aggressiveness but the refusal of deviation, and with an intellectual life, in all religious matters, as tame as the story of some perfect hero who does nothing but stand still and repel temptations." And when the fetters with which the Papal church had bound the nations for a thousand years, were broken and thrown off by the great reformation in the fifteenth century, and the fathers of the English church were weaned from the bosom of their corrupt and oppressive mother, and solemnly protested against the falseness of her doctrines and her abuse of power, they came out from her only half the way, and, to the present time, the Protestant Episcopal Church of England holds a position only mid-way between the peculiar position of the Romish Church and that which is occupied by the Protestant Evangelical Church of this country.

It was reserved for our Puritan fathers to come out from the English church as much further as she had already come out from the Romish Church, and, with the special presence and guidance of God, to plant on these shores a church with an open Bible, untrammelled by liturgies, for its teacher, and an open sanctuary, uncorrupted by ceremonials and forms, for its worship—a church that had trust enough in God, and faith enough in his promise, to fling aside ancient creeds and articles, and fire enough within to burn away mediæval pedantries, and erect an altar of freer and purer worship, which brought them, and which still brings their children, together for common work and common prayer—a church formed not as their own especial and exclusive concern, but aggressive in all its tendencies and movements, and diffusive of spiritual healing and life to our whole nation, and, through us, to the other nations.

It was a manifest divine presence which guided our fathers safely amid the perils which beset them in their bold and hazardous enterprise, and sustained them under the throes and pangs of giving birth, at once, to a freer nation and a purer church. And we believe that the same divine presence is still with the church which they planted, fostering its growth, enlarging its borders, and strengthening its stakes in our country; and that this, above all things else, is the living energy which causes a benevolent affection kindled in an American heart, so soon to make itself felt by

hearts in India, China, and the distant islands of the ocean ; it is this which sends out the deep throbbings of christian liberty and the strong impulses of christian enterprise in America, and makes them mighty in overturning the temples of pagan idolatry, and even shaking the celestial empire to its centre.

Once more, and briefly :

(4.) *The signal success with which God has crowned our Home Missionary enterprise, assures us of his presence by the special influences of his Holy Spirit.*

The churches of Massachusetts are the result of Home Missionary enterprise, rendered successful by the convincing presence and the renewing power of the Holy Spirit in revivals of religion. The first church, at Plymouth, was organized in Holland ; and the second one, in New England, which was organized at Eastham, on the cape, was a colony from that at Plymouth, and was aided by it. And so it was with the third, which was organized in the vicinity of Boston. In like manner, one church after another was planted, and grew up, by the fostering care of the sister churches, until, fifty-three years ago this spring, the work had increased to such an extent that an organization was demanded to carry it forward, and the Massachusetts Home Missionary Society was formed. About half of the present orthodox churches in Massachusetts have been aided by this society, in form, and there are forty-one churches in our commonwealth, to-day, which could not live without its aid.

The same is true of many other churches over New England, and in some of these States a much greater work remains to be done than in Massachusetts. The Home Missionary enterprise, which has raised up, from a state of absolute dependence on charity, one hundred and twenty-three churches in Massachusetts, which now embrace about 15,000 members, and support pastors, and have clustered about them Sabbath schools and Bible classes, and are sending their christian charities and influences round the globe, can, with the same blessing of Heaven which has always attended it, accomplish similar results in Iowa or Oregon. Amid the wilds of our western wilderness, whose vast solitudes are undisturbed, except by the tramp of the buffalo and the fleet speeding deer, our adventurous sons and daughters are finding their way and planting their homes, and our missionaries are following them and breaking to them the bread of life ; and christian influences will cluster there, and christian churches arise, and christian mothers will teach their infant ones to pray, as they now do in the most favored portions of our country. We are greatly cheered in this enterprise by the results already secured. More than one thousand churches have been planted over the broad field ; more than a thousand of our missionaries have ministered to nearly two thousand feeble churches during the past year ; and more than a thousand other fields are white for the harvest. The churches are still moving forward and going up to occupy them, and they call upon us to engage in the work with them.

Let our united prayer, therefore, be that of the sainted leader of God's elect, "If Thy presence go not with us, carry us not up hence." Let our faith in God's manifest purpose, design and promise, be even more assured than his. Let our marches be bolder, and our efforts greater and more untiring, "assuredly gathering" from our past history and present condition—from the spirit and protection of our civil government—from the peculiar organization of the American Protestant Churches—and from the signal presence of the Holy Spirit in times past and present—that God, our Redeemer, will go with us, and will surely give us victory and rest.



## Missionary Intelligence.

### MINNESOTA.

*From Rev. R. Hall, Point Douglass.*

The sower has endeavored, during the last quarter, though often with much weakness, to sow the seed. Were it not a known fact, in the kingdom of grace as well as of nature, that seed often lies *buried long*, and afterwards bears fruit to the glory of God, I should become discouraged. But the numerous confirmations of this fact, which appear in the monthly communications of my brethren to the Home Missionary, serve greatly to sustain my hope. In my comparatively isolated position, the Home Missionary is invaluable to me as a means of acquainting me with the experiences of my missionary brethren. I rejoice in the success of those who are permitted to reap a speedy harvest; but, I believe the withholding of it calls for renewed humiliation and self-examination from those of us who are not thus privileged.

There are some signs of gradual and general improvement on my field, which give me some measure of comfort and encouragement. Notwithstanding the embarrassment of having no convenient and fixed places of worship, the infrequency of our meetings at any one place, and of my visits to the widely-scattered families, yet the interest of people in Sabbath observances does not diminish; Sabbath desecration and intemperance do not grow upon us, although, upon one portion of my field, the population is increasing quite fast, this summer, by immigration. In point of numbers, Prescott, in Wisconsin, has now become my most important preaching point. The people of that place, this year, held their first fourth of July celebration. A company of two hundred and fifty, including about fifty from the Minnesota side, assembled, having previously invited your missionary to address them on the occasion. But what was noticeable and particularly encouraging to the missionary was, that the whole passed off in perfect good order and harmony of feeling, and without any drunkenness that showed itself in public. How much there was in the groceries, or how many reeled in the streets after dark, I cannot say; but, knowing what the place has been, and remembering that within the past year three deaths from intemperance occurred

there, it is a hopeful sign to see vice so much abashed that it dare not come forth in the streets by daylight.

### IOWA.

*From Rev. John Summers, Beulah, Benton Co.*

#### Pioneer Labors.

During most of the winter, and a part of the spring, we labored under great disadvantage in not having suitable places to hold meetings in. The cold weather set in earlier than usual, and the school houses, which we had occupied during the warm weather, had not been repaired, and were not likely to be during the winter. We, therefore, were compelled to procure private dwelling houses to hold our meetings in. These were usually so small that they were crowded to excess; in addition to this, they were, generally speaking, made uncomfortably warm, so that, before the services were concluded, I would be in a free perspiration, and, as soon as they were over, I must start in the cold and go from two to six miles to be in time to preach in the afternoon; and then, again, in the same state, go from one to five miles to find a place to stay over night. I continued my labors in this way until I was compelled, by an attack of bronchitis and disease of liver, to relinquish preaching for five weeks, and obtain medical aid. I am not yet restored to health, but am able to attend to all my appointments.

Our Sabbath schools, three in number, which were discontinued through the winter, have commenced again with increased attendance, and, I hope, with interest, too.

#### Loose Habits of Professors.

The Sabbath day is still much desecrated among us. Hunting land, fishing, teaming, going and returning from mill, wolf hunting and emigration, are some of the ways of violating the Sabbath. If Sabbath breaking were confined to those who make no profession of religion, we should not have so much cause of discouragement and complaint.

It may not be amiss here to give a few examples of some of our trials on this subject. I had an appointment to preach, some fourteen miles from where I live, on the Sabbath, at the house of a professing Christian. When I arrived there, I found that he had gone eighteen miles after seed corn, and did not return home until near night; while one or more members of a church, on the same afternoon, were engaged with a party hunting wolves. It is due to my people to say, that these were not members of the Presbyterian church. At another time, I had communion season at the house of a member of a church, and, while we were commemorating the dying love of the Son of God, at his house, he was engaged, all day, in moving the household goods of an emigrating family. I have found but few families on my field of labor, that, in emigrating to this country, (whether professors of religion or not,) laid by on the Sabbath; and, perhaps, this is one of the most fruitful causes of subsequent violations of the sanctity of the day.

The cause of temperance, since my last report, has made considerable progress in this county. A temperance society was organized at Vinton, early in the spring, composed of six members, two of whom had been drinking men, but were among the most intelligent of the town. After this, I preached on the subject there to a full house, and another temperance meeting was appointed. At that meeting, between eighty and ninety persons signed the pledge.

---

#### *From a Missionary in the North.*

##### **Removals.**

One of the deacons of this church left this place last spring, with his wife and six children, with the expectation of spending the remainder of his days in Oregon. He was the most wealthy member of the church, and was not excelled by any in readiness for every good work. He long labored and prayed for a revival of religion in this place, but almost despaired of having his desires gratified, when the Lord poured out his Spirit upon us, last winter, and brought a good number, as we hope, into his kingdom. His eldest daughter was among the converts. His absence is felt very sensibly by this little church; but, it is a comfort to believe, that he will do good wherever he is. He found the dif-

ficulty of breaking away from his numerous and dear friends, and the trials and hardships of so long and dreary a journey, with a large family, including several small children, to be so much greater than he had anticipated, that he heartily regretted having undertaken so great a work.

Another member of this church, and the most able among us to support the Gospel, has purchased land some twenty miles north, and anticipates settling on it next spring. These removals very much diminish the pecuniary strength of this little church.

It is true that the places of those who leave are more than supplied, as to numbers, by emigration; but a large proportion of those who settle among us, in this vicinity, are Germans.

Though these may be called discouragements, or more properly, perhaps, obstacles, yet we have much to encourage. The Lord is adding to our number such as, we hope, will be saved. We have, too, great and very precious promises. When the weather is pleasant, and the going good, our house of worship is well filled. Last Sabbath was our communion. The house was crowded.

##### **Anniversary of Independence.**

A bower was built, nearly one hundred feet long; a table extended through the whole length, filled with biscuit and butter, pies, cakes, cheese, a variety of fruit, and cold water. Two or three rows of seats, on each side of the table, were filled with children and youth, and persons of all ages, from the hoary head to the infant of days; and many stood outside for the want of room within. The singing and addresses were appropriate, and listened to with interest; and good appetites rendered the pic nic very acceptable. All was order and stillness, except the speaker's voice, the music of the choir, and the whistling wind. The latter our extended prairies produce abundantly, and which a warm atmosphere renders very delightful.

By such celebrations, the Sabbath school increases in favor among the people, and a healthy, moral and religious influence is exerted.

---

*From Rev. A. M. Eastman, Jefferson and Trenton, Henry Co.*

I informed you, in my last, that a meeting, of some days, in which I was as-

sisted by brother Leonard, had produced some effect. These results are still exhibiting themselves in the increased activity of the church. Last year there were two Sabbath schools on my field; this year there are four. Two of them are in neighborhoods where there never was a Sabbath school before. Commendable zeal has been exhibited in raising money for books. Prayer meetings have been sustained in two localities.

We have had a fine opportunity, this spring, to test the temperance strength of the place. A western grocery has been started. Two men have formed a company to deal out the poisonous drugs in connection with family groceries. They assured some citizens that they should sell for medicine only; they told others, that no one should ever get drunk from their establishment; but the public, not having confidence in their promises, have let them alone so thoroughly that they will have to move their store, not being able to sell their sugar and coffee.

Sabbath worship has been maintained, as usual, and I think there is a growing observance of the day. Temperance principles are certainly in the ascendant, and increasingly so. We shall be prepared, in this section, to give the Maine law as large a majority as they have in Michigan.

The church has not increased much in consequence of the meeting. Two, only, a man and wife, have joined. But even this, in our weak state, is a great encouragement. We have a new family altar erected; a new one to help in our meetings and Sabbath school.

---

*From Rev. O. French, Bentonsport, Van Buren Co.*

#### Navigation of the Des Moines River.

Steamboats have been plying on our river for some weeks past, though they have now disappeared. They will be able to run only a small part of the year, till the facilities for slack-water navigation are completed, which will not be for some time to come, unless the work receives a new impulse. While we rejoice in all internal improvements of the kind, we have occasion to regret the desecration of the Sabbath which these steamboats have occasioned among us during the past few weeks. I know not

that any of them pay the least regard to that holy day. Something must be done to check this Sabbath desecration, or our river towns will suffer a great moral evil.

#### Hopeful Facts.

The Lord is favoring us still in religious matters. Our Sabbath congregations are considerably larger than they were last year, and our Sabbath school was never attended so fully, and with so much interest as at present. A Bible class for young people, at the same hour as the Sabbath school, has recently been established, with favorable prospects. Our social meetings are well attended, and a comparatively good state of religious feeling exists in the church. But while I say this, I feel that we have great reason for humility on account of our imperfections and inefficiency as a church. How little is our influence on the world around compared with what it should be! How dimly our light shines! how poorly we honor our Divine Master!

My labors extend to four distinct points. I preach at this place every Sabbath morning, and attend a conference meeting in the evening. In the afternoon I preach once in two Sabbaths at Bonaparte, and once in four weeks at two other places. My labors are rather more concentrated than they were last year.

---

*Faom Rev. J. R. Mershon, Marion, Linn Co.*

#### Domestic Affliction.

Mrs. M. died on the 22d of June, after three months of intense suffering. We had occupied our field of labor here just one year and one day, when her Divine Master said to her, "It is enough, come up higher." It was a year of hardship and suffering with us, but not of discouragement. Our trust was in the Lord, and we believe he has ordered all things well. A prominent object of labor before us was to get our house of worship completed. That end was secured, but the first service we were permitted to attend in our new church, after its dedication, was the funeral of my own wife. The event made a deep impression on the minds of this parish, as well as on my own. The voice of God was recognized in a manner not soon to be forgotten. The fatigue and

loss of rest are still perpetuated by the sickness of my children.

It gives me pleasure to testify to the sympathy, the kindness, and assiduous attention, as far as it can be rendered, of this enlightened christian community. Kinder christian hearts and better neighbors I have never found. I am permitted to see, to the great delight of my heart, the blessed fruits of the Gospel in the benevolent sympathies and labors of God's people. Had I no other proof of the heavenly origin of the christian religion than the display made under circumstances of affliction in our little church this season, it would be enough. O the loveliness, the moral power of a sanctified heart manifesting its gratitude to God and its love to men by imitating the Saviour in self-denying, cheerful labors for the relief of the afflicted and the suffering! "True and undefiled religion is to visit the fatherless and the widows in their affliction"—and when religion appeals to the world in that form of its working power, it has a convincing force which no argument or profession can exert.

#### Church Completed and Dedicated.

Our church was dedicated on the 12th of June. It is built of brick, fifty five feet by thirty five, and occupies the most desirable site that could be selected in the village. It is the only church yet completed. The inside of the church throughout is finished as conveniently and tastefully as any church I have seen in the East, except in the large cities. The ladies working here by regular and efficient organizations, like their sisters in the East, have done justice to the finer work of upholstering, carpeting, &c. By the products of their own labor, they have procured a chandelier and a beautiful set of lamps. We have built and finished this house without asking or expecting any aid from the \$50,000 fund. And that the church may be out of debt, it has voted to pay all remaining liabilities by an assessment upon each member according to his taxable property. So that each one assumes his own share of the debt, and becomes individually responsible, thus freeing the church as a body corporate.

Our merchants who buy goods in Boston, have obtained a promise from some of the princely merchants of that city, of aid in procuring a bell, a steeple for which is yet to be erected. When that improvement is completed, the house will have cost about \$3,000. The com-

pletion of our house has had, as anticipated, a manifest effect upon the general attendance upon public worship. The audience at once was more than doubled. Our slips, to the number of forty eight, were all rented for one year, and there are demands for many more. Our church is much encouraged, and now that the outer temple is done, we shall try by God's assistance to make the inner temple more comely.

#### Difficulties Encountered.

Eastern people can scarcely appreciate the difficulties which lie in the way of building church edifices in the new portions of the West. Competent mechanical labor costs very high, and is often very difficult to procure. Materials are scarce and high, and often have to be imported from a great distance. Our lumber, imported from Wisconsin to Dubuque, had to be drawn sixty five miles by teams. We had to send sixty miles overland, to get our sash made. And as to the materials that were procured in our own neighborhood, there was no lumber yard, store or prepared collections where supplies could be purchased. To get brick, we must equip ourselves for making and burning; for rafters, flooring, etc., we must repair to the forest and cut and draw logs to the mill, if there be one. No one has lime to sell, and those who want must make it, etc., etc. This is the way we get our materials. Perhaps a year will roll round before we can get our logs sawed, after they are cut and drawn to the mill. Perhaps a second and third brick kiln must be made and burned before we get a good material. Perhaps a violent, protracted storm has spoiled the lime kiln;—and so on. Often laborers cannot be hired, if we had the pay to offer. And as to our church members, they are in the condition of the great body of emigrants, mostly poor; and each one necessitated to apply all his energies to the making a home and getting a support for his family. With such embarrassments in the way, often two and three years will elapse, after our preparations commence, before the materials for the foundation and walls of the house can be collected on the ground.

*From Rev. R. Gaylord, Danville, Des Moines Co.*

#### Putting Forth.

After preaching twice at home, I have, once in two or three weeks, held a third

service about ten miles north of this. That is new ground, and I am endeavoring to break it up so as to cast in the good seed of the kingdom.

The last time I was there, I was solicited to preach at two other places in the vicinity, and left an appointment at one of the places for next Sabbath. Sabbath before last I preached at Salem, where we have a small church, recently organized, and at a school-house, about five miles from Salem. These are all Rev. Mr. C.'s field, but he has more work than he can do. I expect to go again in two months from that time.

#### **Fruit of a Mission Church.**

During the past three months, fruit has been gathered from the influence of this little church. One who was trained here, converted here, and who here gave herself away in covenant to God, and with his people, has left us for a mission among the Ojibway Indians. She was a young lady of devoted piety, and, some time since, gave herself to the missionary work. On the last Sabbath in May, we bade her and her husband farewell, and commended them, by prayer, to the protection and blessing of the God of missions. We feel confident that she will labor faithfully, and with true devotion, to instruct and elevate the poor red man of the forest; and we trust that success will attend her efforts.

Others of our young people are qualifying themselves, I trust, for extended usefulness. May we have more of a spirit of piety at home, that those who go out from us may shine as lights in the world.

—  
*From Rev. E. D. Holl, Montrose.*

#### **Another Church Completed.**

Another quarter has passed, and we have great occasion to thank God for the goodness shown to us during that period. We have been permitted to occupy our new house of worship, and to dedicate it to Almighty God. It is small when compared with eastern, or, indeed, with many western churches, yet it is a very neat and commodious house, large enough for the present, and, possibly, for some time to come. We did hope to be able to say that it was all paid for, by this time; but it has cost more than we expected when we began, and the people had done all they thought they were able for the present. We hope, however, to pay off the debt, \$100, aside from \$200

due the church erection fund, this Autumn.

#### **Installation.**

The meeting-house was dedicated on the 22d of June, and the pastoral relation instituted, between this people and your missionary, on the evening of the 23d. Both pastor and people have been looking forward to this event with interest, and we pray it may be blessed to both parties. Our congregations, we think, will be larger than when compelled to meet in an uncomfortable school-house. So far, the change has been favorable; quite a number who have not heretofore been in the habit of attending church, are now present quite regularly. Our Sabbath school has also increased in numbers, and, we hope, in interest. I never saw better attention given to preaching than has been given here for the last six months; but no other indications of the presence of God's Spirit are to be noticed. I have increased my outposts for preaching on Sabbath afternoons, so that, by preaching at each once in three weeks, I make out three sermons per Sabbath, besides Sabbath school and Bible class in the morning.

---

#### **MISSOURI.**

*From Rev. E. P. Noel, Troy, Lincoln Co.*

At our last communion, we received, upon examination, four members to the church—three of them young men, just grown up, that had been dedicated to God in infancy, and raised up under the influence of the Sabbath school, and one young lady, from a large family of non-professors. We keep up the Monthly Concert, weekly prayer meeting and Sabbath school, with their usual interest. The cause of Christ, I think, is steadily gaining ground here; and, though the work progresses slowly, yet there is reason to hope that it will, one day, fully triumph. Since my last report, one of our members has died in the full hope of glorious immortality beyond the grave. When she came near to the entrance to the dark valley, I asked her if she was ready to go. She said, "She had no fear of death; she had committed herself to the hand of God, and felt that all was safe." Calmly and peacefully she passed away, exchanging the wasted tenement of clay for a place near her Saviour, in her Father's house of many

mansions. Though we shall miss her now in the house of God, and in the social circle, yet we feel that our loss is her gain.

#### An Open Field.

I have been preaching once a month, for some time past, in Montgomery county, twenty five miles west of this place. There was an organized Presbyterian church in that county, but they have long been destitute of the means of grace. Some of the members have died, some removed, and some have united with other denominations; about a dozen remain, who feel that they can have no other church relation but the church of their fathers. It is an interesting field. The prospect for doing good is favorable. A minister might be located there, not with the prospect of a fat salary, but with the prospect of great usefulness in the cause of Christ. There is a large field in which we have no minister, extending from St. Charles to Glasgow, and from the Missouri river to the boundary of the State on the north. Our Old School brethren have a few churches in this wide field; but there is much land here yet to be possessed. We should rejoice to have a minister there whose face we could occasionally see. It has been more than eighteen months since we have seen the face of a minister here. May the Lord bless your noble society, and enable it to supply this wide field with faithful laborers.

*From Rev. L. R. Morrison, Cross Timbers, Hickory Co.*

I think I can say that we will have a church erected at North Prairie this season, and fit for use before winter. The brethren are resolved to build *without going in debt*. We have the lumber on the ground. Our Sabbath schools are prospering. The temperance cause is gaining, especially in the direction of the *Maine Law*. We obtained three dollars' worth of "Maine Law Tracts," which are making a salutary impression.

#### An Anxious Inquiry.

Is there no hope of help for this portion of our State? Had we twenty additional laborers, every one of them could be located as usefully as we are, who are now on the ground. We are compelled to disperse our labors so wide-

ly, that the results are retarded and diminished. In the bounds which I am attempting to supply, there ought to be another laborer before winter. I fear I shall be compelled to relinquish half of my field, for want of strength to occupy it all, even if we get more help. But which part to relinquish is a painful question, from which I would fain be released.

#### Incidental Benefits.

On comparing the present with the same season of last year, I can see some improvement in the religious and moral phases of the country. I think there is twice as much preaching, and of a character decidedly more intellectual and evangelical, and better attended. No inconsiderable item of the work of the Home Missionary Society is found in the influence it throws into the pulpits of every denomination.

*From Rev. G. A. M. Renshaw, Bowdawk, Greene Co.*

The labors of the missionary in the scattered settlements of the frontier, amid communities but little accustomed to stated privileges, are often, from necessity very desultory, and the success at first is scarcely perceptible. In order to awaken an interest and secure attention, they frequently unite the labors of two or more ministers at communion seasons, as related below.

At our four days' meeting and communion season, embracing the third Sabbath in May, six were added to our church, but only one on examination. I think that the interests of truth were promoted. Rev. L. R. Morrison and Rev. A. G. Taylor were present, and preached acceptably.

We had an interesting communion season in Springfield church, embracing the fourth Sabbath in April. Rev. J. B. Ricketts, of Wright county, was with us there. I have been with brother Ricketts at one meeting, and with brother Taylor at two meetings in their respective fields. In my own field, perhaps, I have preached more frequently than heretofore. The attendance has generally been good. I think that my labors have not been altogether in vain; though I sometimes go forth bearing the precious seed with a sad heart. While I was preaching a

temperance sermon, some of my hearers left the house, and they did not come to hear me the next time; I do not know whether they intend to stay away on that account. There is a number of men in this community who are more friendly to dram-drinking, than to the temperance reformation. We shall have a great struggle here; and I must do my duty "in meekness," if peradventure God will give the enemies of temperance, repentance to the acknowledging of the truth.

In one neighborhood, about ten miles from my present residence, there are about twenty members of my church; we wish to organize a church there. I have had monthly appointments there for years, but when I go to Presbytery or Synod, or to assist my brethren in neighboring counties, they have to do without preaching for two or three months. How can we expect much to be accomplished under these circumstances? And it is the same way at the other places where we preach. We greatly need more ministers here. We have been sending the Macedonian cry to East Tennessee, probably in vain, for missionaries are needed there. But there are some there who would probably do more good, if they were here. There are also three members of our church at another place, where I preach when there is a fifth Sabbath in the month. They are too distant to attend our regular meetings. Four other families of Presbyterians have recently obtained homes in that neighborhood, and a church of twelve members or more might be organized there immediately, if they had a minister. We greatly need more Presbyterian ministers here. We look to pious parents to train up their sons aright; we look to pious young men to enter the sacred office; we look, above all, to the Lord of the harvest, and pray him to send forth laborers!

---

## WISCONSIN.

*From a German Missionary.*

### Contending against Skeptical Influences.

In my last report I mentioned the exertions made here and in the vicinity to get an opponent from M. I am now under the painful necessity of informing you that the person referred to, a speaker of the "Humanists," has arrived among us. At the commencement of this month he delivered his first speech. Although

I cannot say that his appearance among us has had any bad effect upon those who belong to our church, or caused them to waver or backslide, yet it is discouraging to find that the majority of the inhabitants of a town "forsake the living fountain, and hew out for themselves cisterns which hold no water."

The exertions of the enemies of the Bible, and of those who desecrate the Sabbath, are a new call upon me to devote all my strength to my little flock, and it is refreshing to me to know that there are friends of the Gospel and of Christ who remember me in love, so that I feel not entirely forsaken on my outpost, nor have to fight alone. My post may be called one of the most difficult. I have many and violent opponents among the Humanists and among the Albrightes. The former say that I am a Methodist in the fullest sense of the word; and the latter call me a Baal's priest, and a blind leader of the blind, who, with his academical learning, serves the world and the devil.

I commenced a German school last winter, and had the pleasure to see forty children around me, who found a delight in coming to school, and were making good progress. This caused the Humanists to call a meeting, and by a majority—which they generally have—it was resolved that I should no longer be permitted to teach.

---

*From Rev. S. Bristol, Dartford, Merquette Co.*

### A Hopeful Community.

There have been growth and progress in this place, but it has been like growth in nature, silent and imperceptible; and I only realize how great it has been when I compare the present aspect with that which was presented some months ago.

In Dartford, our congregations are taking the type of *permanency*. The people are *forming the habit* of regular attendance upon the preaching of the Word. We know better who can be depended upon for countenance and aid, and feel more confidence and hope. We worship at present in the Methodist meeting house. With them, and all other religious denominations, we live in the utmost harmony. In this place religion is in the ascendant. The most influential men are men of marked and decided piety; no rowdism is permitted

to disturb religious meetings or the public peace; profane words are seldom heard; and, by almost all classes, religion is treated with respect. The Bible Society of our county has its seat of operation here. It has canvassed the whole county during the year, supplied all the destitute, and has just voted some \$75 in aid of the Bible cause in neighboring counties.

This place is the seat of an immense water power, which, in time, will make it populous. It is a happy circumstance that the men of property are men of the right stamp.

In regard to Green Lake, (where I labor half the time,) more decided progress has been made. The manners of the people are changing, being molded by the Gospel. One of the earliest settlers said to me, "It is only a short time since hunting, fishing, and recreation were the order of the day, on the Sabbath. These things now are nearly all done away."

Last Sabbath I read a notice from the desk inviting the people to assemble to form a Congregational society, to act in connection with the church as a corporate body, for the purpose of building a house of worship and supporting a preached Gospel. Such is the amount of energy and ability enlisted that I cannot doubt it will be carried through.

At the same rate of progress, it will not be long ere these churches will be self-supporting, and rival, in the munificence of their benefactions, the churches of Western New York. I have never yet looked upon an agricultural country so rich in natural resources, so full of promise, as this same region in Central Wisconsin. O that its fertile fields and its growing population were all consecrated to the Lord!

#### Suggestions on Ministerial Support.

The following testimony is from a Missionary, whose candor, and opportunities for observation, give weight to his suggestions. We hope they will engage the attention of the supporters of this Society.

I wish to submit a suggestion on a subject in regard to which I seldom speak, namely: *ministerial support*. Heartily did I accord with what you published in the Home Missionary in relation to raising the salaries of Home Missionaries.

When it is so difficult to procure suit-

able and sufficient laborers for the Lord's vineyard, it is a great pity that the missionaries already in the field should have their usefulness greatly diminished, by not being able, for example, to keep a horse, or to hire needful help in their families, or to add to their scanty libraries such works as no minister can afford to be without.

I believe that my own circumstances have been much better than those of many others, and yet, had I been able to keep a horse for the last three years, I think I could, at least, have made a third more religious visits, and preached a third more sermons; while my health, which has greatly suffered from long walks, and my wife's, by confinement within doors, would have been much better. Some missionaries keep a horse, but dispense with help in their families; hence their wives are confined closely at home, unable to do the duties or exert the influence of a pastor's wife, though highly qualified for it; and often their health and lives are early sacrificed. In all the circle of my missionary acquaintances, I know of no one, having a family of children, who does have, or who is able to have, a suitable domestic, and, also, to keep a horse. It is generally very difficult to hire horses when they are needed; and, without them, a missionary cannot, by visiting frequently in the more distant parts of the town, draw the destitute to the sanctuary on the Sabbath, and thus benefit their souls, while he thus, also, indirectly strengthens his church and society, and increases the number of those who aid in his support. In my estimation, all of your efficient missionaries really need another hundred dollars to their salaries, to give them the power of doing a third more work than they now can do, of drawing many more men into connection with their congregations, and of raising a third more for the support of the Gospel. Such an increase of salary would rarely increase a missionary's *wealth* (!) but it would increase his usefulness.

#### From a Quarterly Report.

##### Insensibility Mistaken for Safety.

An incident occurred here, not long since, which illustrates a Universalist's idea of a happy death. A profane, intemperate old man, died after a brief sickness, induced, as his physicians supposed, by his excesses. For two or three



of his last days, he was partially or entirely deranged. In his mental aberrations, he sometimes fancied himself engaged in carrying on the work of his farm; at other times he seemed to suppose himself surrounded by jovial companions, on a fishing excursion, or something of that sort; while he occasionally gave utterance to the most dreadful oaths. Thus he died. The family were Universalists. One of his sons, who attended him during his sickness, remarked, as I was told, that he had never before known *so happy a death-bed!*

### *From a Missionary's Letter.*

#### **Secarian Violence.**

This season has had its trials, which have been afflictive, because they interfered with the success of the ministry and the well-being of souls. A minister who has been in the habit of preaching at this place, and in our church, (as his denomination had not one of their own), has been pleased to assail what he conceives to be the peculiarities of Presbyterianism and Congregationalism, which he considers serious wrongs, and detrimental to the propagation of vital piety. Occasionally he has attacked us doctrinally, and invariably misrepresented us. Sometimes he has assailed our manner of preaching, and the importance which we attach to an educated ministry, denouncing written sermons, and declaring that he would not be bound in preaching by a written discourse, by notes, or by any premeditated mental arrangement; "that all the ropes which all the damned spirits in hell could make should not bind him." At other times he has dwelt particularly upon his favorite theme, "excitement," and told the people "that he would not give a rush for the conversion of any one not converted in an excitement big enough to knock a man over; that all those who dare to speak a word against excitement, and who are opposed to noise have the foundation of hell in their hearts." His quaint harangues are injurious at any time, but they have been more so of late. If serious impressions were made on the minds of any, in the morning service, they were almost certain to be effaced in the afternoon by some of his eccentricities causing them to think and talk only of him instead of Christ and salvation. The course which I have pursued has been, to take no notice of him, and to go on the even tenor of my way, preaching

the pure unadulterated doctrines of Christ with all simplicity and fidelity, and without reflecting on other denominations; though it has pained me deeply to reflect that the use of our house should be loaned to a sister denomination, and one of her preachers should so desecrate it by preaching himself instead of Christ, and his own crude notions rather than the simple doctrines of the Gospel. These are trials of which, I presume, eastern churches know nothing.

#### **Trophies of Alcohol.**

Another source of grief has been four appalling trophies achieved by King Alcohol. In this township, in the months of May and June, we had four deaths by Intemperance. On the 19th of May, an old man, who had hardly been sober for three weeks, was found dead in his cabin. On the 22d, another person, advanced in years, died of delirium tremens. I endeavored on the Sabbath to improve those sad events by preaching from Prov. xx : 1, "Wine is a mocker," etc. On the 21st of June, a son of the former, who had had the delirium tremens several days, went out of the house, and having gone from it about 100 yards, turned a few steps from the road, laid down and died, where he lay two days and two nights, when he was found a corpse, black and putrid, presenting a most revolting spectacle. On the next day, another died of disease, said by his physician to have been induced by the use of alcoholic drinks. The next Sabbath, from Amos iv : 12, "Prepare to meet thy God," I again raised the solemn voice of warning to warn the wicked from his way, that he die not in his iniquity. O when will men cease to be so infatuated, and learn to be wise!

#### **The Brighter Side.**

While we have had the shady side, we have also had the sunny side. Our congregation at this place has become more settled, and more attentive to the word; the tone of moral sentiment and moral feeling has been elevated; old professors have been quickened; and the Lord has made bare his arm, at least in two hopeful conversions, while others are becoming serious, and beginning to ponder upon the great question of salvation. We have organized a Sabbath school, in which we have two Bible classes, four Testament classes, besides several classes of smaller children.

## ILLINOIS.

**Resist the Beginnings of Evil.**

The following is from a town settled by temperance people, and one which has deserved the distinction of a temperance town; and yet it is seen from the facts stated, that it can remain such no longer than its christian people exert themselves against the insidious foe. In respect to alcohol, as to other 'tyrants, "Eternal vigilance is the price of liberty."

Last Sabbath evening an address was delivered by one of our citizens, and certain resolutions passed, adapted to a peculiar state of affairs in our village. Our citizens have hitherto been free from the stain of dram-selling. A little of alcohol may have been sold in a few instances, but the first risings of the evil have always been promptly checked. There has uniformly been a moral sentiment among the people, such as would not endure the imposition. Recently, however, the poisonous drug has been sold by the gallon at one of our stores, as the man himself confesses, and probably in less quantities. This is what called the temperance meeting. A committee of three was appointed, to present the resolutions that were passed to those who sell the ardent spirit. Another meeting was appointed to hear the report of the committee. They were also requested to present the resolutions to such individuals as are known to indulge their appetite for strong drink.

**A Great Attainment.**

The missionary who bears about a deep and abiding impression of the simple truths here stated, is strong indeed. Alas! how often do Christ's own ministers go about their work in the spirit of mere worldly achievement; and waste years in bootless endeavor, before they come to the conclusion that their own strength and wisdom are of no avail without God; and that only when they believe that they are weak, are they strong.

I often feel that nothing besides the Spirit of God and a settled faith in the truth of Revelation could ever supply that patience and perseverance which are indispensably necessary to one's endurance as a good soldier of the Cross, in the arduous work of preaching Christ

and him crucified. But when faith is clear, the motives of the Gospel bind a preacher to his work with a tenacity of hold which he cannot, or at least, will not or dare not break. If he who is called to herald the Gospel, finds there are obstacles in the way, such as no other living man is called to encounter, his resources of aid are correspondingly greater, for the promise is as large as his necessity.

*From Rev. E. Jenny, Central Illinois.*

**A Moonlight Meeting.**

A few weeks since we held a series of meetings in a settlement which ministers of our denomination have long surrounded but seldom visited, one, too, in which the Gospel, as preached by others, has been attended with very limited results.

Our effort was an experiment. It was doubtful, in the view of some, whether the effect would be good or bad. The gentleman at whose house we met, at first objected to evening meetings, fearing the "rude fellows of the baser sort" would behave very improperly, as they had often done before. But I am happy to say that, from the commencement to the close of our exercises, everything was done decently and in order. More fixed attention and general solemnity I have seldom if ever witnessed. The evenings were short, and those who assembled fatigued with the labors of the day; still many came together and listened as if they were, for the first time, hearing "the glad tidings of great joy."

On the Sabbath, about 250 in number, we sat beneath the wide-spreading trees, and at night we were in the same place, availing ourselves of the lamp which God had lighted up in the heavens. It was a solemn time—a season long to be remembered. Rev. Messrs. Pond and Blood were with us, aiding in various ways. It was the tenth sermon I had preached them, *and the last*. This fact, of itself, made an impression. The audience seemed to feel that they had enjoyed a favorable opportunity to attend to their spiritual concerns, and must yet account for the manner in which they had improved it, or otherwise. The stillness was great—the thoughtfulness and feeling deep. And when, at the close, brother Blood called upon all who were determined, God helping them, to cherish the Spirit's influences, and henceforth prepare for heaven, to signify it by

rising, not more than five or six remained seated; and one of those even, before she left the ground, told us, of her own accord, that she had done wrong in not taking her stand with the rest.

It is not for us to say how many conversions there were during the meetings, or, indeed, whether there were any; about that we shall learn all that was true hereafter. But sure I am, that it was a profitable occasion for that community; and to me, one of the most interesting it has ever been my privilege to attend.

## VIRGINIA.

*From Rev. J. M. Graham, Shenandoah Co. and vicinity.*

Occasionally I hear of some who desire to learn the way of salvation, but the great majority of the people "care for none of these things." My congregations generally are large and attentive, but I am frequently compelled to retire to my closet and exclaim, "who hath believed our report!" Several persons, this summer, expect to be numbered among the children of God; but what are these in the midst of so many unconverted sinners? Nevertheless "the day of small things" is not to be despised, and one soul is worth more than ten thousand-worlds.

A poor man, saved, I trust, by my instrumentality, was in great need of a Bible. True, the book was in the house, but he wanted a copy of the word of God that he could call his own. I obtained for him the precious volume, and he considered it more valuable than fine gold. He is a living witness for Christ in a professedly pious household, where the family altar has never been erected, and I look for the most happy results.

If you could visit with me some out-of-the-way places, at which the preaching of the Gospel is a comparatively rare occurrence, you would discover that here, in the mountains of the "Old Dominion," is heathenism in abundance. The Lord is our refuge.

I hope the dedication of a new church in one locality within my bounds, this summer, will encourage the hearts of a "faithful few." A pious elder, almost alone, is in the exercise of a powerful faith, and I cannot think he will be disappointed.

Our country Sabbath schools recommenced operations in the spring, and I

am glad to say, to equal our expectations. Some of the little children walk a considerable distance to the place of meeting, and God is with us.

## OHIO.

### Agitation Allayed.

The past eighteen months have been months of unusual interest, both to myself and to the people of my care. The church in this place, for the past twelve years, has been in a divided condition. Different exciting topics have, at different times, become the all absorbing subjects of discussion, and the real causes of the divisions and troubles of this people. Our troubles have had their origin mainly in two causes: the frequent changes in the ministry, and a bad selection. Five of their ministers have been impulsive, one-sided men—men of *one idea*; each, in his turn, has dwelt on his own *favorite topic*, to the exclusion of the more general and vital principles and doctrines of the Gospel; and the church and community have become excited and injured by the *one-idea* discussion.

Since my coming among this people, I have endeavored to pursue a course the reverse of this; to avoid discussion on the peculiar topics above referred to, and to hold up the lost condition of man, in connection with the great doctrines of grace; and a blessed change has followed. Useless agitation has gone down; the members of the church and of the community have been drawn together by the common principles of the Gospel, alike applicable to them all. The past three months have been months of quiet, of harmonious feeling and action.

### Church Erected.

The church and congregation, in February last, resolved to erect a good and substantial edifice for God's worship. About the 20th of April the building was commenced; is now enclosed; and will probably be finished some time in September. It will cost about \$1,400, and with little or no debt when finished.

Our congregations have been steadily filling up. The young people are especially interested in our meetings. We have a fine choir of singers, and a Sabbath school, varying in numbers from forty to fifty. I preach on the Sabbath twice, and meet with the children in the Sabbath school as often as I feel able to do it.

*From Rev. W. Nichols, Roseville, Mus-  
kingum Co.*

#### Deliverance from Death.

I have occasion to speak of judgments and mercies. A little piece of poke root was by accident gathered with horse radish, and being grated and placed on the table in strong vinegar, I tasted of it the second time before being sure it was not what I supposed. My wife also tasted a very little. In a short time we became very sick. I examined the root, as did others, and fully believed it to be the cause of our suffering. We soon had two physicians in attendance, and all assistance rendered that very kind neighbors could afford. My own case was rather the worst. It was with great difficulty that life was preserved. We vomited blood, grew very cold, and I was cramped till it seemed that my bones would be broken. During one hour and a half no pulse could be found in my wrist. Putting my feet and arms into hot water brought the first sensible relief. I have experienced no injury except temporary weakness. Mrs. N. had experienced great difficulty from bronchitis and sore throat for almost two years. The skill of physicians East and West had failed in her case. But this harsh treatment removed her complaint altogether. We have looked death in the face, and have been raised up, we hope, to serve our heavenly Father more faithfully.

My congregations have been attentive and increasing. In some cases our meeting house has been full. I have the promise of several that they will unite with the church in Unity and in New Lexington. Our Sabbath schools are somewhat encouraging, but much is to be done for them. Mrs. Nichols has a large class of interesting adult females. The study of the Scriptures has been much neglected in these places. There are but few good teachers to be had.

The church at Roseville raised nearly fifty dollars on the afternoon of a week day lecture, to pay off a debt resting on the meeting house. They all breathed easier after the burden was rolled off. The enemy have tried exceedingly hard to discourage and injure this church. But I believe the Lord will sustain it.

I usually preach twice in the week, attend one or two prayer meetings, teach singing one evening in the week, and attend Bible class or Sabbath school, besides preaching twice and about half the time three times on the Sabbath. In doing this, I ride, in going to different congregations, from 10 to 13 miles. Yet

many about here have often intimated that I have a very easy time, and might cultivate a field or teach school to earn part of my living. But most of the church members are very affectionate and kind. I have great delight in laboring among them. Never were more earnest prayers offered than when we lay near the gates of death by poison; and it is a privilege to break the bread of life to such dear christian friends.

Every year of labor in the West makes the impression deeper, that our work is a work of faith. Our hope of success is in God. One old man had read much, talked much, doubted much, drank much, had misused his neighbors—has been softened, made to ask prayers of Christians whom he had been accustomed to abuse. He is now sober, peaceable, prays in his family, and though he is not satisfied with his state, and has not made a profession, there is a humility that gives strong evidence that the Holy Spirit is leading him. We should be glad to reap the harvest all the year; but we are called to sow in hope as well as to reap.

#### *From a Report.*

#### Invasion of the Enemy's Territory.

Last fall I commenced preaching at a place notorious for intemperance, Sabbath breaking, and all irreligion. At my second visit a new school-house was opened for the meeting. Sabbath being their holiday, when I entered the house at evening I found it well filled, and on looking around I saw that, with a good many, there was plenty of whiskey aboard.

During the exercises a man half intoxicated, who sat in reach of my side, was constantly crossing one leg over the other, and then reversing the operation, and spitting alternately upon each side of him. Yet he seemed as much interested in the discourse as his liquor and manœuvres would permit. In the middle of the house sat two lads, every now and then clapping their hats on their heads, while a man who sat behind them, also with plenty of liquor, would snatch them off and slap them on the floor, with a force that made the house ring.

Not far from these sat a teamster who drove an eight and sometimes a twelve ox team. He also had evidently imbibed large draughts of liquor. He listened until his head finally fell back against the

wall, and he dropped asleep. Soon, he appeared to be in his favorite occupation, and seemed driving his big team over some difficult passage in the land of dreams. Raising his huge arm, he bawled out at the top of his voice, "Whoa, haw, Buck!" In a moment my first mentioned friend, who sat by me, still performing his gyrations, bounded to his feet, with his fists clenched, his teeth set, and his red eyes flashing fire; he seemed about to leap upon the teamster with a zeal that would soon have aroused him from his dreams to the reality of passing events. But, after silently shaking his fists towards him a few times, he quietly sat down.

Not long after this the temporary seats, the whole length of the house, came down all at once, with a crash that made the whole building tremble, tumbling nearly the whole crowd one upon the other. But, during these scenes, the speaker continued straight forward in his discourse, without stopping for a moment, lest "confusion" should become "worse confounded."

The meeting now drew to a close. As I came out of the house I found at the door the man who sat by me, reproving and threatening to whip the one who had been driving his oxen, for disturbing the meeting! The last I heard him say was, "I am about as bad a man myself as there is around this place, but I will let you know that I will not have these meetings disturbed." And so ended my second meeting at the place, in one sense, at least, *spiritual*.

A temperance society has since been organized there, and addresses made, and several signers to the pledge obtained, and among them one or two prominent actors in the above scenes. An interesting Sabbath school has been started and sustained with evident tokens of usefulness. I have continued to preach at the place once a month. The audiences are now attentive and serious. May the Gospel prove the wisdom and power of God among them to the pulling down of every stronghold of Satan.

---

*From Rev. H. C. McBride, Jackson town,  
Licking Co.*

### Three Months after a Revival.

We held a communion season at the beginning of the last month. Truly the Lord was with us, and made the place of

his habitation glorious by his divine appearing to cheer and comfort our waiting souls. One young man united with us on profession, and there are a goodly number who, since our meeting in the spring, have indulged a hope that they are passed from death unto life, whom, we expect, will cast in their lot among us at no very distant day.

We have one of the most interesting Sabbath schools here that has been in the place for the last ten years. Our attendance is good and regular on the part of the teachers and the taught. We have every reason to believe that there will be much good done through the instrumentality of Sabbath school instruction here—good that the young minds who receive it will never outlive. The attendance on public worship has been good during the quarter, and rather on the increase. The cause of temperance is steadily on the increase, though here and there we can find an occasional tippler or a confirmed drunkard. Of this sort we have nine individuals in our township—eight men and one woman—with a few who use "the critter" in butchering, sheep-washing, and during the weeks of harvest; but such folks are getting rather scarce. We are doing much toward this object by the way of "Temperance Alliances" here and elsewhere throughout the State of Ohio, and have resolved to never give our influence to men, for any office, who will not advocate and sustain a law which, in its fundamental principles, is equal to the Maine Liquor Law.

I spent several days in visiting through my field and distributing those valuable tracts sent me by your committee, last spring, for gratuitous distribution. This seed of the word of life I have watered with my tears, and then scattered it among those whom I thought had the most need of it, hoping and praying that the truths therein embodied may be like bread cast on the waters, the fruits of which may be seen after many days.

Were it not for the material aid rendered to our feeble churches in the West, by your benevolent Society, many of them would be entirely destitute of the means of grace by the living ministry. Therefore, the more I see of its operations I esteem it the more, and hope it may long exist as the distributor of the liberality of the stronger churches of our Zion to the weak.

## Miscellaneous.

## AUXILIARY.

## Maine Missionary Society.

The forty sixth annual meeting of the Maine Missionary Society occurred at Saco, June 22d, 1853. After a discourse appropriate to the occasion, which was preached by Rev. S. H. KEELER, of Calais, the reports of the Treasurer and Secretary were presented. Addresses were made by Rev. DANIEL LANE, from Iowa; Rev. WM. GOODELL, of Constantinople; Rev. WILLIAM RAMSAY, of Philadelphia; and Rev. MESSRS. G. E. ADAMS, PERHAM, DRUMMOND, PARKER, ISLEY, CUSHMAN, and FISKE, of Maine.

*Summary of the Facts Reported.*

The fields of missionary labor during the year have been ninety one, comprising 107 churches, and more than thirty towns and plantations in which there are no churches. Of the several places embraced in these missionary fields, thirty nine have been supplied the whole time; eleven three fourths of the time; twenty eight one half; and seventeen one fourth.

The number of missionaries employed has been 100, (last year ninety,) of whom eighty two have been ordained ministers, and eighteen licentiates. Fifty six have been in commission for the whole year, sixteen for six months and upwards, twenty eight for periods less than six months. The whole amount of service performed by our missionaries, has been equal to seventy one years.

During the year two new churches have been organized within our missionary field.

One very gratifying indication, of progress will be found in the following extracts from a letter of the pastor of the church in Aurora and Amherst:

"The church and society at Aurora and Amherst have decided to dispense with the aid they have usually received, this year, and sustain the Gospel themselves. A portion of the church is now manifesting more interest in spiritual religion than they ever have before. Three individuals in our congregation have already expressed a hope in Christ, in the conference meetings of the church. The last three of these meetings have been of very deep and impressive interest;

many tears have fallen, many confessions of unworthiness have been made. Nor has this blessing been bestowed without prayer.

"It occurred to me, when Dr. Tappan visited us last winter, and our people decided to go alone, that perhaps God would bless them for taking such a step, and that the set time to favor Zion might soon come. To what extent we are to regard it in this light, I know not. But one thing is certain: we have done more for benevolent causes the past year and a half than before, besides the effort for self-support. This, I have hoped, would be returned to us in good measure, and it has been, I trust, already.

"It is in my heart, brethren, to say something to you expressive of our gratitude for the aid which this society has so long received from the Maine Missionary Society. Surely we should remember you with the affection due to a parent. For twenty two years, a period longer than parents are responsible for their children, has the Society nursed this little church. And now, if we are able to go alone, and to separate ourselves from a relation of dependence on you, ungrateful should we be, should we, at the same time, separate ourselves from a relation of affection for you and interest in you. Nursed so long by your timely aid, let us never forget our benefactor. If the love of Christ be in us, we shall never forget you, nor those who are dependent on you as we have been; but, through you, we shall reach those who are still needy, and thus pay back, in part or in full, what we have received, remembering, that whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, shall in no wise lose his reward; and that freely as we have received, freely we should give. We take our leave of you, not without mingled emotions of pleasure and pain. We thank you for what you have done for us. We bid you God speed in your work of love. May your hands be strengthened, and your hearts enlarged, and your treasury be abundantly replenished from year to year, for the work before you, till it can no longer be said, that there is much land to be possessed, but every wilderness and every solitary place in Maine shall be glad for you, and the desert everywhere shall rejoice and blossom as the rose!"

### Treasury.

The receipts of the year (exclusive of \$1,000, borrowed for four months) have been \$11,684 56, of which \$1,125 are the avails of legacies, and \$10,085 56 donations from various sources. To the American Home Missionary Society were paid, during the year, by several congregations and individuals in Maine, \$385 50; making the total of contributions in the State, to the cause of Home Missions, \$12,070 06. Of the legacies, \$100 were bequeathed to the Society by Mr. George Douglass, late of Conway, N. H., for the purpose of putting into the hands of our missionaries, for distribution, Payson's writings; and a sufficient number of copies of Dr. N. Adams' late volume of discourses upon "The Friends of Christ," to supply all the missionaries of the A. H. M. S. and of the American Board, having been procured by the kindness of certain gentlemen in Massachusetts, a hundred of them have been appropriated to missionaries in Maine.

More than \$2,000 have been contributed in Maine towards the fund of \$50,000, raised for the building of churches in the West.

### The Macedonian Cry.

In some places in the State they have never known by experience the benefits of a settled christian ministry. For years they have lived without a christian pastor, without stated instructions in things pertaining to God, without public worship. In others, where once religious privileges were enjoyed, "the lights have been removed from the golden candlestick, and but little ground of hope appears that they will be soon filled with any other than those wandering, wavering, waning lights, which serve rather to beguile and bewilder the indiscreet but anxious traveler, than to show him the safe way to the city of habitations."

It is encouraging to find, that in some instances after having been for a long season without the true God, and without a teaching priest, and without law, the people, becoming convinced of the evil of such a condition, are themselves disposed to seek a remedy. It is not, however, the dictate of christian wisdom and love, to wait until darkness enlightens itself, but rather to imitate the Good Shepherd in going after the wandering sheep.

The Trustees regret, that they have no more to report of aggressions upon the

moral wilderness—of new ground broken up by the spiritual husbandman—of new posts occupied by the soldiers of Christ. The reasons are three: the want of more men—the want of more money—and the slowness of churches, now assisted, in attaining a self-supporting condition.

### Interest of the East in Western Missions.

In efforts to fill the western portions of our widely extended country with christian institutions, and especially with that institution around which all good influences cluster, and from which most of them emanate, the christian ministry, we of the East may well feel a deep interest. For where in the West are not children of the East to be found? and while there they come in contact with the Campbellite, the Mormonite, the papist, the infidel, the atheist, how earnestly to be desired that they may find the devoted, faithful teacher of a pure Christianity, by whose instructions they may be fortified against those various forms of error and vice by which their religious faith and their moral principles will be assailed! How desirable, too, that before their departure they may be so well instructed in the great truths of the Gospel, and by the grace of God so imbued with its spirit, as not only to maintain their own integrity, but to spread around them a healthful influence, and to do their part in preserving and extending whatsoever things are true, and right, and conducive to the public welfare!

### The Present, No Time for Inactivity.

Do we not know the time—that now it is high time to awake out of sleep? Is this a time—is this a country—for the servants of the God of love, the followers of him, who would draw all men unto him, to seek their own things, and not the things which are Jesus Christ's? While so much of rapid, and successful movement is made for the promotion of secular interests, shall Christians content themselves, in their plans and efforts, with a snail-pace progress? The Church should know, in all its branches, in all its members, that in union with its adorable Head it has a mighty work to achieve, and with its prayers, and gifts, and labors, to the full extent of its ability, should come up to the doing of it.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of August, 1853.*

*Not in Commission last year.*

Rev. C. F. Goldammer, Germans, Newtown, Wis.  
 Rev. Robert Everdell, Taycheedah, Wis.  
 Rev. C. R. Clark, South Ottawa, Ill.  
 Rev. S. R. H. Wylie, Pinckneyville and Vergennes, Ill.  
 Rev. Asa Prescott, Shabany Grove, Ill.  
 Rev. A. D. Chapman, Kingston and Porter, O.  
 Rev. R. Tenney, Canaan, O.  
 Rev. W. H. Osborn, Watervliet, Mich.  
 Rev. Joseph Myers, Liverpool, N. Y.  
 Rev. Geo. Hall, Canton Falls, N. Y.  
 Rev. Wm. Johns, Livingstonville, N. Y.

*Re-appointed.*

Rev. James R. Mershon, Marion, Iowa.  
 Rev. A. L. Leonard, Wapello, Pilot Grove and vic., Iowa.  
 Rev. Geo. Lewis, Welch, Old Man's Creek, Iowa.  
 Rev. N. C. Robinson, Black Hawk Co. and vicinity, Iowa.  
 Rev. J. V. A. Woods, Oskaloosa, Iowa.  
 Rev. G. B. Hitchcock, Cold Spring and vicinity, Iowa.  
 Rev. C. Burnham, Knoxville and Pleasantville, Iowa.  
 Rev. E. D. Neill, Saint Paul, Minnesota.

Rev. James A. Darrah, Rock Hill, Mo.  
 Rev. Isaac B. Ricketts, Gasconade and vicinity, Mo.  
 Rev. C. H. Hekman, Germans, Weston, Westport, &c., Mo.  
 Rev. John Wetli, Germans, Boonville, Mo.  
 Rev. J. G. Kanouse, Cottage Grove, Wis.  
 Rev. Edward Brown, Wautoma and vicinity, Wis.  
 Rev. S. E. Miner, Wyocena, Wis.  
 Rev. A. D. Laughlin, Norah, White Oak Spring, &c., Ill.  
 Rev. H. D. Platt, Union and Brighton, Ill.  
 Rev. S. Jessup, Eagle Point, Ill.  
 Rev. Thos. Spencer, Laural, Ind.  
 Rev. James Brownlee, Connorsville, Ind.  
 Rev. Benj. Marvin, Unadilla, Mich.  
 Rev. D. M. Cooper, Saginaw City, Mich.  
 Rev. W. P. Esler, Eagle, Delta and Waconata, Mich.  
 Rev. J. Cochran, Palmyra, Mich.  
 Rev. Wm. P. Russell, Richmond and Riley, Mich.  
 Rev. O. M. Goodale, Owasso, Mich.  
 Rev. A. B. Dilley, Clinton, N. Y.  
 Rev. J. H. Prentiss, Onondaga, N. Y.  
 Rev. S. J. White, Tompkins, N. Y.  
 Rev. L. Johnson, Triangle, N. Y.  
 Rev. Samuel Young, Morristown, N. Y.  
 Rev. Andrew Phillips, Waddington, N. Y.  
 Rev. Chalon Burgess, Little Valley, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of August, 1853.*

**NEW HAMPSHIRE—**

Exeter, Ladies' H. M. S., by M. W. Mann, \$8 00  
 Hopkinton, First Cong. Ch. and Soc., to const. Dea. N. Evans, Dea. S. Farrington, and S. Sargent, L. M., 84 50  
 Jaffrey, Legacy of Betsey Cutter, by John Fox, 10 00  
 Temple, Ladies' Sew. Circle, by Rev. W. Follett, 8 00  
 Received, by Rev. B. P. Stone, Concord, First Ch., Robert Davis and wife, 6 00  
 Ossipee, L. D. Sawyer, 10 00  
 Troy, Dea. Abel Baker, L. M. in full, 15 00 81 00

**VERMONT—**

Barnet, on account of Legacy of W. E. Sutton, by A. Sutton, Ex'r, 4 00  
 Fairfax, Mrs. L. Sanford, 50  
 Swanton, Bequest of Mrs. Betsey Jennison, by C. F. Safford, to const. Wm. H. Jennison, Miss Harriet E. Jennison, and George H. Jennison, of Swanton, and Mrs. Arethusa A. Mason, of High Gate, L. M., 120 00  
 Thetford, in part of Legacy of Capt. William Kingman, by R. E. Hoeford, 1,000 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, 1,000 00  
 Amherst College, Faculty and Students, by R. N. Prentiss, 145 00  
 Chesterfield, S. W. Barnum, 5 00  
 Hardwick, Ladies' Char. Soc., by P. S. Tupper, 5 00  
 Nantucket, First Cong. Ch., by E. R. Folger, 70 99  
 North Brookfield, Ladies' Sew. Circle, to const. Mrs. Mary F. Cushing a L. M., by Miss Abbie F. Snell, 30 00

Southampton, Sab. Sch. Class, by Sophia Parsons, 4 00  
 South Reading, Sew. Circle, by E. A. Clayes, 4 00

**RHODE ISLAND—**

Providence, Fifth Cong. Ch., by W. H. Kingsbury, 6 75

**CONNECTICUT—**

Bridgeport, Tolman C. Perry, in full to const. Mrs. Sally C. Perry a L. D., by Rev. Dr. Hewitt, 50 00  
 Burlington, Cong. Soc. Ladies, by Mary E. Scranton, 1 50  
 Canaan, Cong. Ch. and Soc., to const. Rev. Elsieha and Mrs. Whittlesley L. M., 64 00  
 Colchester, First Cong. Ch. and Soc., by E. Carpenter, 38 74  
 Greenwich, First Cong. Ch. and Soc., by Rev. S. B. S. Bissell, to const. Mrs. Deborah Reynolds a L. M., 30 00  
 Haddam, First Cong. Ch. and Soc., by S. Brainerd, 34 00  
 Middletown, Henry S. Ward, Fem. H. M. S., by Miss Julia A. Russell, 50 00  
 New Haven, Legacy of Mrs. Anna Townsend, by Mrs. C. W. Jarman, to const. Rev. Joseph Fowler a L. M., \$50; Miss Elizabeth Robinson, to const. Edward Robinson, Jun., of New York, a L. M., \$30, 30 00  
 First Cong. Ch. and Soc., of which \$100 is from Charles Atwater, to const. Charles Atwater, 3d, Henry Atwater, and Wm. Charnley, L. M.; \$30 is from Mrs. Augustus B. Street, to const. Josephine C. Foote a L. M.; and \$30 from Dexter Alden, in full, to const. Mrs. Eliza G. Alden a L. M.; by John Ritter, 710 36



<i>Chapel St. Ch. and Soc., to const. Lewis Fitch and Charles Bostwick L. D., by George Hoadly,</i>	246 00
<i>College St. Ch. and Soc., by E. Benjamin,</i>	208 06
<i>New Milford, Ladies' Mite Soc., by Miss G. M. Merwin,</i>	43 00
<i>North Greenwich, Cong. Ch. and Soc., by Rev. F. Munson,</i>	40 00
<i>Bedding, Cong. Ch. and Soc., by Rev. D. D. Frost, in part to const. T. M. Abbot a L. M.,</i>	27 50
<i>Stonington, Aux. H. M. S., by Miss L. A. Sheffield,</i>	54 00
<i>Stratford, Lad. Sew. Soc., by Rev. W. B. Weed,</i>	8 00
<i>Tolland Co. Soc. for Home Evan., by J. E. Flynt, Treasurer,</i>	119 68
<i>Rockville, Cong. Ch.,</i>	25 00
<i>Union, Cong. Ch.,</i>	187 68
<i>Less expenses,</i>	6 68
<i>Wallingford, Cong. Ch. and Soc., by Rev. E. E. Gilbert,</i>	57 78
<i>Washington, First Cong. Ch. and Soc., by Rev. E. Lyman,</i>	73 00
<i>Westchester, Cong. Ch. and Soc., by Samuel Brown,</i>	86 00
<i>West Killingly, Cong. Ch. and Soc., by G. Danielson,</i>	46 75
<i>Wolcottville, Ladies' Benev. Soc., by Mrs. M. G. Seelye,</i>	8 00

## NEW YORK—

<i>Amber, S. C. Hemenway,</i>	5 00
<i>Barre Center, Horace Street, Brooklyn,</i>	10 00
<i>First Presb. Ch., Mrs. W. S. Packer, \$50; I. N. Judson, \$30; D. Pomeroy, \$5; Pew, \$57, \$10; E. J. Hutchinson, \$10,</i>	105 00
<i>Burke, Cong. Ch., by Rev. R. R. Demming,</i>	10 00
<i>Busti, Cong. Ch., by A. Hazeltine,</i>	6 40
<i>Cazenovia, First Presb. Ch. and Soc., by S. C. Hitchcock,</i>	85 00
<i>Champlain, First Cong. Ch. and Soc., by Joel Savage,</i>	85 94
<i>Cornwall, a Friend,</i>	5 00
<i>Covington, Nathan Merriam,</i>	80 00
<i>Delhi, Presb. Ch., by Rev. D. Torrey, to const. James H. Torrey a L. M.,</i>	58 00
<i>Hunter, Presb. Ch., by Rev. J. B. Fish,</i>	5 00
<i>Leyden, Legacy of Reuben Kimball, \$4;</i>	9 00
<i>Gurdon Lord, \$5, by R. Kimball,</i>	2 00
<i>New York City, Elizabeth,</i>	3 00
<i>Eastern Cong. Ch., Mon. Con. Coll., by L. Chiochster,</i>	125 00
<i>Mercer St. Ch., B. F. Butler, \$75; W. W. Chester, \$50,</i>	60 00
<i>North Presb. Ch., by A. Phelps,</i>	26 00
<i>Church of the Puritans, J. T. Gilbert, \$30; Mon. Con. Coll., \$6, by E. M. Kingsley,</i>	5 75
<i>Stark St. Ch., F. Duncan,</i>	50 00
<i>University Place Presb. Ch., J. K. Myers,</i>	14 50
<i>Redford, by Rev. J. S. Stone,</i>	1,097 28
<i>Riga, on account of Legacy of Samuel Baldwin,</i>	5 00
<i>Rochester, B. Hinsdale,</i>	1 00
<i>South Salem, Miss S. Rockwell,</i>	85 00
<i>Watertown, Second Presb. Ch., to const. Erwin Sackett a L. M., by R. E. Bacon,</i>	8 00
<i>Yorktown, Cong. Ch., by Rev. J. H. Thomas,</i>	

## NEW JERSEY—

<i>Caldwell, Presb. Ch. Coll., \$56; Mon. Con. Coll., \$43 50, by J. Provost,</i>	99 50
<i>Elizabethtown, Third Presb. Ch.,</i>	20 00

## PENNSYLVANIA—

<i>Randolph, Cong. Ch., \$11; Sab. Sch., \$12, by L. Reed,</i>	28 00
--	-------

## OHIO—

<i>Edinburgh, Cong. Ch., a Friend, by E. Pearson,</i>	2 00
<i>Jackson Co., Second Presb. Ch., by Rev. Warren Taylor,</i>	2 00
<i>Marietta, David Putnam,</i>	200 08
<i>Ridge and Newton, Presb. Ch., by Rev. Thomas Griffith,</i>	7 50
<i>Ridgeville, Coll., \$5; Rev. W. B. Stow, L. M. in full, \$10,</i>	15 00
<i>Rutland, Presb. Ch., \$16 50; William Parker, \$15, by Rev. R. Wilkinson,</i>	31 50
<i>Wakeman, by Rev. J. M. Van Wagner,</i>	30 00
<i>Amos Pierce, L. M.,</i>	

## INDIANA—

<i>Lagro, Presb. Ch. Coll., by Rev. A. Hawes,</i>	9 00
<i>Marion, Rev. Alfred Hawes,</i>	13 50
<i>Wabash, Prof. C. Mills and Lady,</i>	30 00

## ILLINOIS—

<i>Beardstown, Cong. Ch., by Rev. S. P. Lindley,</i>	40 00
<i>Lutheran Ch., by Rev. George Gran,</i>	5 00
<i>Calro, by Rev. E. B. Olmsted,</i>	14 50
<i>Elgin, Cong. Ch., Mon. Con. Coll., by Rev. W. H. Starr,</i>	20 84
<i>Galesburgh and Knoxville, Swedish Ch., by Rev. T. N. Hapesselquist,</i>	11 15
<i>Godfrey, Timothy Turner,</i>	5 00
<i>Lamolle, Cong. Ch., by Rev. G. B. Hubbard,</i>	6 75
<i>Payson, Cong. Ch., by Edward Seaman,</i>	13 00
<i>Port Byron, Cong. Ch., by Rev. W. P. Apthorpe,</i>	2 50

## MICHIGAN—

<i>Received, by Rev. James Nall,</i>	18 28
<i>Dearborn, Presb. Ch.,</i>	9 18
<i>Wayne, Cong. Ch.,</i>	23 46
<i>Oscoda, Cong. Ch., by Rev. E. T. Branch,</i>	3 50
<i>White Lake, Presb. Ch., by Rev. H. Hyde,</i>	15 51

## WISCONSIN—

<i>Appleton, Cong. Ch. and Soc., Mon. Con. Coll., by Rev. C. W. Munroe,</i>	8 29
<i>Shullsburgh, Presb. Ch., by Rev. J. Reynard,</i>	10 00

## IOWA—

<i>Crawfordsville, Cong. Ch., by Rev. W. A. Westervelt,</i>	5 18
<i>Davenport, Cong. Ch., by Rev. E. Adams,</i>	10 50
<i>Fort Des Moines, Presb. Ch., by Rev. T. Bird,</i>	6 65
<i>Sherold's Mound, Ger. Ch., by Rev. A. Frowein,</i>	5 10

## MINNESOTA—

<i>Falls of St. Anthony, Mon. Con. Coll., by Rev. C. Seccombe,</i>	7 54
--	------

## OREGON—

<i>Oregon City, Cong. Ch., Mon. Con. Coll., \$12; H. Hatch, \$3, by Rev. G. H. Atkinson,</i>	17 00
--	-------

\$7,128 52

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

<i>Burlington, Ct., Cong. Soc. Ladies, by Mary E. Scranton, a box,</i>	26 00
<i>Exeter, N. H., Ladies' H. M. S., by Mrs. M. U. Mann, a barrel,</i>	51 97
<i>Hardwich, Mass., Ladies' Char. Soc., by P. L. Tupper, a box,</i>	25 77

Henniker, N. H., Western H. M. S., by Rebecca Ramsdell, a box, 49 13  
 Morris Plains, N. J., Sew. Soc., a box,  
 New Haven, Ct., Chapel St. Ch., Ladies, by  
 Rev. W. T. Eastia, a barrel, 106 18  
 New York, Mrs. Wilcox, a trunk,  
 Oswego, N. Y., First Presb. Ch., Ladies, by  
 Miss M. B. Wheeler, a box,  
 South Reading, Mass., Ladies' Sew. Circle,  
 by E. A. Clays, a barrel,  
 Stratford, Ct., Cong. Ch. Sew. Soc., by Rev.  
 W. B. Weed, a box, 50 00  
 Temple, N. H., Ladies' Sew. Clr., by Rev.  
 Walter Follett, a box, 84 78  
 Wolcottville, Ct., Ladies' Benev. Soc., by  
 Mrs. M. G. Seelye, a box, 28 00

Rev. MARCUS HICKS acknowledges the receipt of  
 the following sums in Ohio.

Cincinnati,  
 Third Presb. Ch., 115 37  
 Eighth Presb. Ch., 21 54  
 Columbus, Third Presb. Ch., 15 50  
 Geneva, Presb. Ch., 11 79  
 Granville, Cong. Ch., 129 25  
 Sharon, Presb. Ch., in part, 8 50  
 A Friend, 50 00  
 \$366 95

Rev. CALVIN CLARK acknowledges the receipt of  
 the following sums in Michigan.

Buchanan, Presb. Ch., 2 00  
 Detroit, Cong. Ch., 53 56  
 Mrs. E. M. Sheldon, for H. M., 75  
 Marshall, Presb. Ch., 47 00  
 Mishawaka, Presb. Ch., 27 00  
 Niles, Presb. Ch., 44 25  
 Richland, Presb. Ch., 8 00  
 Romeo, Cong. Ch., 98 65  
 St. Clair, Cong. Ch., 56 00  
 Vermontville, Cong. Ch., 1 00  
 \$291 21

Receipts of the New Hampshire Missionary Society  
 from March 30 to Aug. 29, 1853. Rev. B. P.  
 STONE, Treasurer.

Auburn, Cong. Ch. and Soc., \$18; Miss Apphia Hoyt, \$5, 18 00  
 Bath, Cong. Ch. and Soc., to const. Rev. T. Boutelle L. M., 30 00  
 Bedford, Presb. Ch. and Soc., \$39 15; Blanchard Nichols L. M., \$30; John French to const. his son J. O. French a L. M., \$30, 143 15  
 Bennington, Cong. Ch. and Soc., 18 00  
 Bethlehem, Cong. Ch. and Soc., 17 00  
 Boscawen West, Mrs. Apphia C. Little L. M., 30 00  
 Bradford, Cong. Ch. and Soc., \$14 65; Rev. D. Goodhue, \$10, 24 65  
 Candia, Cong. Ch. and Soc., 54 00  
 Center Harbor, Cong. Ch. and Soc., 11 05  
 Charlestown, Cong. Ch. and Soc., 18 00  
 Chester Cong. Ch. and Soc., to const. Dea. T. J. Melvin a L. M., \$40; J. W. Noyes, \$10, 50 00  
 Claremont, Cong. Ch. and Soc., in part to const. Rev. R. F. Lawrence a L. M., 23 82  
 Concord,  
 First Cong. Ch. and Soc., Sub., \$107 41; Mon. Con. Coll., \$18; Coll., \$9 61, 135 02  
 South Ch., Rev. B. P. Stone and wife, \$10; S. Farrington, \$5; Rev. B. P. Stone, for supplying pulpit, \$5, 90 00  
 East Cong. Ch., \$5; Individuals, \$15, 20 00  
 Conway, Z. Cutter, 3 00  
 Croydon, Mrs. Abigail Metcalf, 1 80  
 Derry, Cong. Ch. and Soc., 21 50  
 Dover, Cong. Ch. and Soc., 124 75  
 Dublin, Cong. Ch. and Soc., 5 00  
 Epping, Cong. Ch. and Soc., 16 85  
 Flahersville, Mrs. Hawes, \$10; J. C. M., \$5, 15 00  
 Fitz William, Cong. Ch. and Soc., to const. Rev. A. Jenkins a L. M., 88 28

Francestown, Cong. Ch. and Soc., to const. Rev. L. Taylor a L. M., 58 00  
 Gilmanton, Rev. R. M. Sargent, 2 00  
 Gilesum, Cong. Ch. and Soc., 16 00  
 Greenland, Cong. Ch. and Soc., \$16 74; Legacy of Mrs. Bertha Reynolds, \$25, 41 74  
 Groton, Cong. Ch. and Soc., \$5; D. Cummings, \$5, 10 00  
 Hancock, Legacy of Miss Lucy Goodhue, 20 00  
 Hanover, Rev. D. Kimball, \$3; Mrs. F. Moody, \$1, 8 00  
 Harrisville, Cong. Ch. and Soc., 22 53  
 Hebron, Cong. Ch. and Soc., 5 00  
 Hill, Mrs. Mary Shaw, 18 90  
 Hillsboro Bridge, Cong. Ch. and Soc., in full to const. N. Taylor a L. M., 4 48  
 Hillsboro Center, Cong. Ch. and Soc., 9 70  
 Hinsdale, Cong. Ch. and Soc., 20 00  
 Hollis, Cong. Ch. and Soc., 67 00  
 Hookset, Cong. Ch. and Soc., 6 77  
 Hudson, Cong. Ch. and Soc., 5 75  
 Jaffrey, East Cong. Ch. and Soc., 10 00  
 Keene, Gent. Assoc., \$42 50; Mon. Con. Coll., \$26 05; Dr. D. Adams, \$15; others, \$15, 96 55  
 Langdon, Cong. Ch. and Soc., 20 00  
 Lebanon, Cong. Ch. and Soc., \$23; dying gift of Rev. S. M. Stone, \$5, 28 00  
 Lempest, First Cong. Ch. and Soc., 7 68  
 Littleton, Cong. Ch. and Soc., \$39; A. Allen and wife, \$4, 14 00  
 Lyme, Cong. Ch. and Soc., 95 00  
 Manchester, First Cong. Ch. and Soc., \$154; Dea. M. Noyes L. M., \$30, 184 00  
 Mason Center, Cong. Ch. and Soc., 14 20  
 Mason Village, Cong. Ch. and Soc., 16 75  
 Meredith Village, Cong. Ch. and Soc., \$18; a Friend, \$3; Mrs. E. H. Sanborn, \$2, 25 00  
 Meriden, Cong. Ch. and Soc., to const. Rev. Amos Blanchard a L. M., 69 81  
 Merrimack, Cong. Ch. and Soc., 48 00  
 Moultonboro, Mrs. Martha Dodge, 2 00  
 Mount Vernon, Cong. Ch. and Soc., to const. Mrs. A. Kendall a L. M., \$49; John Bruce, \$10; T. Kittridge, \$5, 64 00  
 Nashua, Legacy of Sarah Carleton, 500 00  
 New Alstead, Cong. Ch. and Soc., 15 16  
 Newport, Cong. Ch. and Soc., to const. Rev. H. Cummings a L. M., 38 00  
 North Wallingford, Rev. S. Merrill, 1 00  
 Ossipee, Cong. Ch. and Soc., 20 00  
 Paper Mill Village, Cong. Ch. and Soc., 10 30  
 Pelham, Cong. Ch. and Soc., 28 24  
 Pembroke, Cong. Ch. and Soc., 18 08  
 Plainfield, Cong. Ch. and Soc., 19 00  
 Plymouth, Cong. Ch. and Soc., in full to const. D. C. Webster a L. M., 18 75  
 Portsmouth, Ladies' and Gent. Coll., 156 00  
 Rindge, Ladies' H. M. Soc., \$38 46; J. B. Breed, \$10, 48 46  
 Salem, Cong. Ch. and Soc., 7 00  
 Salisbury, a Friend, 50  
 Sanbornton, Cong. Ch. and Soc., 19 35  
 Sullivan, Cong. Ch. and Soc., 21 44  
 Swanzey, Cong. Ch. and Soc., 14 20  
 Tamworth, Cong. Ch. and Soc., 5 57  
 Wakefield, Cong. Ch. and Soc., 13 00  
 Warren, Cong. Ch. and Soc., 28 56  
 Whitefield, a Friend, to const. Mrs. Mary C. Walker a L. M., 30 00  
 Wolfboro, Cong. Ch. and Soc., \$17; Rev. N. Barber, \$3, 19 00  
 General Association at Littleton, 30 32

#### Cent Societies.

Amherst, 18 20  
 Antrim, 52  
 Barrington, 19 00  
 Bedford, 43 48  
 Bethlehem, 8 00  
 Boscawen East, 21 48  
 Bradford, 11 75  
 Bridgewater, 2 08  
 Bristol, 9 50  
 Campton, 21 10  
 Candia, 11 00  
 Chester, 45 00  
 Claremont, 7 68  
 Center Harbor, 10 26

Concord,		Aashburnham, Rev. J. D. Crosby,	5 00
First Ch.,	25 55	Attleboro, Rev. Mr. Crane's Soc.,	20 79
East Ch.,	21 19	Bedford, Cong. Soc., Mon. Con. Coll.,	17 41
South Ch.,	53	Boston, P. B. Woodford to const. Mrs. Har-	
West Ch.,	15 19	riet H. Woodford a L. M., \$50; Rev. Dr.	
Deerfield,	7 00	Jenks, \$10; Samuel Coverley, \$10; Geo.	
Dover,	30 00	Smith, \$5,	75 00
Dublin,	4 25	Brantree,	
Dunbarton,	26 00	First Parish, Ladies' H. M. S. to const.	
Eppling,	9 88	Mrs. Laura Stetson and Miss Eunice	
Epsom,	9 19	Storrs, Life Members,	78 00
Exeter,	42 39	Rev. Dr. Storrs' Soc., Quarterly Coll.,	23 00
Fitz William,	18 18	Brookfield Assoc., S. M. Lane, Treas.,	
Francestown,	55 50	New Brantree,	78 18
Franconia,	4 04	Oakham,	46 00
Franklin,	15 56	Collection at Conference,	18 67
Goffstown,	18 00	Cambridge, Shepard Ch. Lad. Sew. Soc.,	132 85
Hancock,	21 25	Cambridgeport, Rev. Dr. Stearns' Soc.,	73 78
Haverhill,	31 00	E. D. Goodrich to const. Mrs. Sarah L.	184 87
Henniker,	9 89	Goodrich a L. M.,	30 00
Hillaboro Bridge,	25 53	Cohasset, Mrs. Daniel S. Sutton,	5 00
Hookset,	5 19	Conway, a Friend to const. Mrs. Mary B.	
Hopkinton,	18 26	Pratt L. M.,	30 00
Hudson,	16 94	Essex, North Aux. Soc., J. Caldwell, Treas.,	
Jaffrey,	6 35	Rowley, Rev. Mr. Pike's Soc.,	63 15
Keene,	30 00	Newburyport, Rev. Dr. Dimmick's	
Langdon,	7 00	Soc., Mon. Con. Coll. to const.	
Lebanon,	24 00	Mrs. Hannah M. Sumner a L. M.,	83 62
Lempeter,	10 63	Essex, South Cong. C. M. Richardson, Treas.,	94 77
Litchfield,	6 72	Ipswich, Rev. Mr. Fitz's Soc.,	46 00
Littleton,	8 88	Middleton, Ladies' H. M. circle, to	
Londonderry,	30 84	const. Mrs. Andrew P. Averill	
Longdon Village,	6 26	a L. M.,	80 00
Lyme,	6 60	General Association, meeting at Yarmouth,	76 00
Manchester,		Hadley, Third Ch. Benev. Soc.,	17 76
First Ch.,	52 40	Harmony Conference, W. C. Caprou, Treas.,	40 00
Franklin St. Ch.,	39 65	East Douglass,	
Marlboro,	8 00	Coll. at Semi-Annual Meeting,	83 11
Mendith Bridge,	44 05	Hatfield, Cong. Ch. and Soc.,	80 89
Meriden,	14 06	Haverhill, Legacy of Moses Gale, by Moses	118 00
Merrimack,	39 64	Howe, Ex'r,	165 39
Milton,	16 08	Holland, Mon. Con. Coll.,	900 00
Nelson,	10 57	Holliston, Rev. Mr. Tucker's Soc.,	5 00
New Lebanon,	19 50	Hopkinton, Ladies' H. M. S. to const. Mrs.	76 00
New London,	9 56	Betsey Gray and Mrs. Abel Underwood	
Newport,	32 50	Life Members,	73 01
North Wolfboro,	10 00	Lancaster, Cong. Ch. and Soc.,	22 00
Northwood,	6 00	Lowell, a Friend,	5 00
Ossipee,	16 00	Marblehead, Rev. Mr. Lawrence's Soc. to	
Pelham,	17 00	const. Benjamin F. Hooper, Henry Hoop-	
Pembroke,	11 45	er, Mrs. Sarah H. Pieros and Miss Catha-	
Pittsfield,	25 42	rine Fettyplace, Life Members,	154 00
Plainfield,	8 00	Middlesex, North Rel. Char. Soc.,	
Plymouth,	40 12	Pepperell, Evan. Ch. and Soc.,	83 16
Portsmouth,	40 00	Westfield, Cong. Ch. and Soc.,	19 66
Rochester,	16 78	Milton, a Friend to const. Mrs. Mary Reed a	
Salem,	15 56	L. M.,	80 00
Salisbury,	8 00	Newburyport, Rev. Dr. Dimmick's Soc. in	
Sanbornston,	7 70	full to const. G. Curtis, J. O. W. Brown,	
Sandwich,	7 00	S. S. Hodge, T. Goodhue, B. Cross, E.	
South Merrimack,	6 68	Rogers, L. Brown, J. H. Spring, S. F.	
South New Market,	15 00	Pike, Mrs. F. Coolidge, Miss S. Newman,	
Tamworth,	21 48	Miss C. Farnum, Miss M. A. Frothing-	
Tuftsboro,	4 00	ham, Miss C. W. Frothingham, Miss L.	
Wakefield,	12 00	Adams, Miss S. E. Tell and Miss M. Kit-	
Washington,	8 00	chell, Life Members,	128 68
West Boscawen,	19 87	Newton, First Cong. Ch. Coll., \$60 21;	
Wolfboro,	17 91	Mon. Con. Coll., \$56 18,	116 84
	\$4271 69	Palmer, bal. of Legacy of Dwight Foster, by	
		J. and J. S. Foster, Ex'rs,	141 64
		Rockport, Miss. Sew. Soc. to const. Mrs.	
		Hannah B. Gott a L. M.,	80 00
		Royalston, First Cong. Ch. and Soc.,	219 81
		Salem, Crombie St. Ch.,	100 00
		Sandwich, E. H., \$1; Seleg, \$10,	11 00
		Southboro, a Friend, \$1; Ladies' D. M. S.	
		to const. Mrs. Martha C. Thompson a	
		L. M., \$40,	41 00
		Tewksbury, Central Ch. and Soc. to const.	
		Mrs. Susan H. Nickerson a L. M.,	81 00
		Wareham, a Friend,	8 00
		Webster, Cong. Soc. Ladies, in full to const.	
		Mrs. Ruth H. May a L. M.,	11 00
		Weston, Mrs. M. A. T. Bigelow to const.	
		Mrs. Susan Roby a L. M.,	30 00
		Walthamville, Cong. Ch. and Soc. to const.	
		Isaac T. Pierce, Lewis Armsby and Mrs.	
		Ann Dudley Life Members,	150 00
		Winchendon, North Ch. and Soc.	46 00
			\$3,164 16

Donations and legacies paid into the Treasury of the New Hampshire Missionary Society, designed for the American Home Missionary Society, will always be found acknowledged in the Home Missionary, under the head of New Hampshire.

*Receipts of the Massachusetts Home Missionary Society in the months of June and July, 1853.*  
BENJAMIN PERKINS, Treasurer.

Andover,  
South Cong. Ch. and Soc., to const. Ed-  
ward Taylor, W. P. Foster, Dea. Albert  
Abbott, N. Abbott, Dea. Amos Abbott,  
S. T. Cooper and Dea. J. Cummings,  
Life Members,  
West Parish Cong. Ch. and Soc.,  
Theological Seminary,

230 22  
12 07  
75 00

# THE HOME MISSIONARY.

---

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

---

**Vol. XXVI.**

**NOVEMBER, 1853.**

**No. 7.**

---

## Lord, what wilt thou have me to do?

There are times in the life of every Christian, when this inquiry bursts forth from his heart with irrepressible earnestness. When he looks around him and contemplates the condition of a world lying in wickedness, a sense of dissatisfaction with his present comparative unproductiveness overwhelms him, and he longs to be something more than he is, and to accomplish more than he has ever done.

And why do these aspirations so often come to naught? How happens it, that amid the multitudes who ask "*What wilt thou have me to do?*" so few are found to do *anything*? We cannot believe it is always because the inquiry goes forth from hearts that are not sincere; we are more disposed to attribute the failure to the fact that the *answer is not understood*. The wretchedness and sin which draw out desire are so vast, that the heart assumes that the remedial effort must be on a scale of corresponding visible dimensions. The philanthropist would do some *great* thing; he would revolutionize a continent; he would, at one grand sacrifice, one single energetic movement, overthrow some giant evil or institute some great and pervading system of beneficence. But, while he is waiting and looking for such a grand occasion, time passes, and with it the freshness of feeling and the strength of zeal also pass away, and the individual sinks down to the level of his ordinary life. While he looks and longs for an opportunity to do some magnificent good, he oversteps the obvious occasions for usefulness which lie around and before him in his daily path.

On all sides the Christian can find work to be done for his Master; and it is in the doing of this that the human portion of the work of converting the world mainly consists. Our own church, our own neighborhood, our own country, are parts of "the world" which Christ bids us evangelize; and we are not permitted to overlook these because there are other larger fields beyond. Is it not possible

that the whole christian church fails of her grandest efficiency, because she is waiting for some vast providential movement, which is to save her the trouble of grappling with human wickedness in detail? Instead of descending to particulars, and looking into all the highways and hedges of society, seeking everywhere for the lost, is there not a secret feeling that this is too tedious a method of doing good, which is somehow to be superseded by an interposition of Heaven, in which the Gospel shall gain a rapid and triumphant prevalence throughout our own land, and abroad over the heathen world? It is true, the promises of God lead us to hope for displays of spiritual triumph beyond the *proportion* of human agency; but do they warrant us to expect the triumph *without* such agency? It requires but little consideration of the word of God, and the methods of the divine procedure, to see that pagan nations will be brought to the knowledge of the Lord only through the medium of influences emanating from *christian* nations; and that those influences will be numerous, efficient, and well-sustained only in proportion as those christian nations are vitalized by the pervading power of a living Gospel. Instead, therefore, of looking abroad, the primary duty of every man is to begin about himself, to get his own heart right, and thence to work outward upon others—other hearts, other communities, and other nations.

The true doctrine on this subject is well expressed by the "Home and Foreign Record of the Free Church of Scotland."\*

"As a general rule there is no 'royal road' to anything great. The merchant finds it so; the scholar finds it so; and the statesman finds it so. Skill, laboriously and patiently acquired, and then laboriously and patiently put forth, is the grand secret of success in every department. But least of all is there a 'royal road' to the conversion of the world. We must go about it just as we would go about any ordinary duty, first providing the means, and then working assiduously and patiently with these means. We must go about it as the philosopher who, when he would move the world, sought first a fixed point on which to rest his lever. We must seek a fixed point—a christian nation, exemplifying on a grand scale in the midst of the earth the righteous and sublime virtues of Christianity, and giving free scope to the proclamation of Heaven's message so far as its power extends. Or, if we cannot get this, we must at least have a church uncorrupted in doctrine, scriptural in form, full of knowledge, and, as a consequence, full of love and zeal, sincere and vigorous in working, and of such numbers and influence and means as in some sort to be proportioned to the difficulty and greatness of the work to be done. Every step we take towards the attainment of this object we are just so much the nearer to the conversion of the world. Every new member added to the Church at home is an additional contributor to the cause of missions abroad. A new item has been added thereby to the pecuniary and the spiritual agency by which the world is to be converted. We have one more who contributes, and one more who prays. And in proportion as we multiply contributors, so do we multiply Bibles and missionaries, and as we multiply Bibles and missionaries, so do we multiply that agency which God has commanded us to employ, and which He has promised to bless for the saving of mankind. All this infers labor, involves delay, and severely tries our patience; nevertheless it is not only the *easiest* and the *quickest* way of coming at our great end, but it is the *only* way. It is by working in this the appointed way, working laboriously and patiently, day after day, and year after year, that 'the ends of the earth' are at length to fear God. 'God be merciful unto us, and bless us; and cause his face to shine upon us. Selah. That thy way may

\* No. for July, 1853, p. 317.

be known upon earth, thy saving health among all nations.' So did the Spirit teach the Church to pray. 'All things,' observes Solomon, 'are full of labor;' but this most of all. It is the greatest of all works, and exceeds all others in labor, by how much it exceeds them in greatness. After Deucalion's flood, the heathen poets peopled the earth by sowing it with stones; but after the flood of Noah, the inspired writers peopled the world in the ordinary way from the little family in the ark. There is a not unsimilar difference betwixt the true religion and the false ones, as regards their mode of propagation over the earth. Mohammed carried his religion over immense continents in an incredibly short space of time, because he made use of the sword for this purpose. He peopled the earth with 'true believers,' after the same manner in which the pagan poets peopled it with men after the flood. But Christianity must be propagated, not imposed. The Church cannot, by an edict simply, annex provinces or tribes to her empire; she must deal with men individually. She must convince their understandings, change their hearts, and, having obtained their free consent, enrol their names among 'the living in Jerusalem.' But this implies that the Church look first of all to her own condition. 'If the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.' We can scarce be at too much pains in the cultivation of that field from which the world is to be sown.

"We may labor most effectually for the cause of missions without going out of our sphere, or leaving the post Providence has assigned to us. It is in the way of ordinary Christians doing their ordinary duties, and doing them with minute, continuous, and painstaking diligence, that the Gospel is at last to become triumphant. *The man who cultivates religion in his own soul, and who seeks to cultivate it in his family, and in his neighborhood, is a laborer for the conversion of the world.* His efforts tell with beneficial effect far beyond the sphere in which they are put forth. They are felt in heathen lands as well as at home, not so immediately, but, in the long run, not less really.

"There is not the slightest incompatibility between Home and Foreign Missions. Rivalship betwixt them there cannot possibly be,—unless the generous rivalry of which shall most excel. They are one and the same enterprise; and if they can be said to differ at all, they differ, not in respect of object, but of locality. Thoroughly identified in respect of character, they are not less completely identified in respect of success. To talk of divided fortunes here is out of the question. As it fares with the one, so must it fare with the other. If the Home Mission prosper, not less will the Foreign; if the former languish, the latter will soon decay. There is the same connection between the two as between the throbbings of the heart and the vigor of the extremities. They are like the twins of Hippocrates, they must flourish or fade together. The more Christianity and the more Christians there are at home, the more efficiently will the great work of christianization be urged forward in India, and in Africa, and in every other idolatrous land. And therefore it is that we would so earnestly urge the adoption of efforts on a larger and more comprehensive scale than has yet been attempted, for the thorough christianization of our own country. This would be a mighty step towards the christianization of the whole world. Indeed, the work might then be said to be half done."

## From the Missionary Fields.

### CALIFORNIA.

*From Rev. James Pierpont, Placerville.*

Mr. P. was one of the Missionary Company sent out by the Society to the Pacific a year ago. This report describes the commencement of his labors in March last.

After a few days spent in San Francisco, I came to this place, arriving on the evening of March 4th. A walk through the city, after tea, convinced me that the place was large, and that heavy business operations were carried on. The saloons were thronged, and the long line of stores on either side of the street; the many public houses; the Express Office, and the newspaper depot, gave the place an appearance much like inland cities in New York. I learned that the population of the place was six thousand, and was constantly increasing.

The next day I met the Rev. Mr. R., of the Methodist Episcopal Church, who was preaching in the only church edifice which had been erected. He gave me a cordial welcome, and invited me to preach in his desk the next Sabbath evening.

The Sabbath dawned. It was a lovely day. Nature seemed to praise; man, however, did not suspend his business. The voice of the auctioneer was heard. All the stores and business places were opened and doing more, I was told, than upon all the other days of the week beside. Placards announced a bull fight for the P. M. of that holy day!

At the hour of church service, Mrs. P. and myself with some difficulty pressed our way through the crowded street to the house of worship. The house would seat about 150, and was nearly filled with attentive hearers.

For two Sabbaths we worshiped with Brother R., after which time till the present, we have occupied a large room which will seat about 200 persons.

#### Efforts for the Sabbath.

It seemed as though our first effort must be for the rescue of the Sabbath; for how could people go to the sanctuary when the business of the week was done mainly on that day? All seemed anxious that it should be otherwise; but, how change the entire customs of the place? was the question. About the middle of

April, a movement was set on foot by which a number of prominent businessmen agreed, to close their stores on and after the first Sabbath of June. Eight stores have been closed from that time, now six Sabbaths. The sabbath business has greatly diminished, and we hopefully look forward to the time when it will be suspended entirely.

#### Erection of a Church.

A subscription was in due time circulated for funds to erect a church. We have agreed upon a plan, 44 by 32 feet, and have contracted for the building, which is now in process of erection, and will be completed in about six weeks. It will cost us \$3,000, and will, when erected, be nearly paid for. It shall be our first effort to procure a bell, whose solemn tones in this our mountain city shall speak to the conscience, perhaps more effectively than the voice of the preacher.

A Presbyterian church has been organized, and now, after our second communion, we number 15 members. We have two services each Sabbath, one in the morning and one in the evening. In the P. M. our Sabbath school convenes, numbering from 15 to 20 children. A donation of \$50 in books, from the Brick Church in Rochester, N. Y., adds greatly to the interest of our school. The gift is valuable, for, could such books be found here, at California prices \$200 would hardly purchase them. We have also a precious weekly prayer meeting.

The overland immigration is now pouring into our city; wagon after wagon, followed by droves of cattle, sheep, and horses, are daily arriving. Many pass through our place and seek the valleys below. And, as we are the first and largest mountain town, and as our mines are the richest in gold, a large proportion of immigrants are satisfied and glad to end their long journey here. This must soon make our place important. The two daily stages from Sacramento, which connect with the steamers from San Francisco, are always well filled. The immigration adds greatly to the business of the place, and all look forward to it with interest. We also cannot but hope that our circumstances may be improved by this immigration. We want families, and we want leading men who will take a personal interest in religious move-

ments. May God send us men full of the Holy Spirit and love for souls! is our daily prayer.

---

*From Rev. E. B. Walsworth, Marysville,  
Yuba Co.*

#### Condition and Prospects of the Place.

I have been in Marysville three months. It is a place of great importance. It must be what Albany and Buffalo are to New York. There is now a population of some 6,000. The number of buildings erected since the first of April amounts, I am told, to some 500. Some of these are the best kind of brick buildings for stores, hotels, and dwellings. We have two daily lines of steamboats, one from San Francisco and one from Sacramento. All the vast mining and agricultural regions which lie north of us in the Sacramento Valley and in the Sierra Mountains, center upon this place. Pack trains we see coming and going in all directions, and stages almost without number. Marysville must be the interior city of the State.

If, therefore, the Gospel can gain a controlling influence here, it must send its saving power into the multitude of towns and villages with which it is connected. I have met with much to encourage me since I have been here. Nothing can exceed the kindness which I receive from the members of my own congregation, and also from the citizens generally. My support has been entirely assumed by the congregation, and will, I have no doubt, be liberal and generous. Our house of worship is too small for our use, and we must soon have a new one of brick to answer the demands of this intensely hot climate.

The only thing in the way of my permanent usefulness here will be the heat of the summer. It exceeds anything that I have ever conceived of hot weather. We are having it now, (July,) at its maximum point. The thermometer has been above 120°. It has for eight hours of one day (from eleven in the morning to seven in the evening) stood at 104°, in my room. The heat continues day after day, without rain and without a cloud scarcely to cover the face of the sun. Mrs. Walsworth has stood it, till the last week, very well; but since this intense heat has set in, it was thought best that she should go down upon the coast, and remain till the hot weather is over. I have had three seasons of sickness during the three

months, but perhaps when the *seasoning* is over I shall have as good health here as anywhere. At least, I shall make the experiment.

I have nothing of peculiar interest to communicate in regard to our religious aspects. The brethren who were here before me did a good work. There are a few among us who are really the friends of God. The great want here and elsewhere in the cities of the State, is pious men. I wish that you would encourage good men to come. Let them come and make the money which the children of this world make here, so easily and plentifully, and at the same time help to lay the foundations of Zion. I used to think that a good man had no business in California, but I do not think so now. We have enough of terribly wicked men and women here now, without another addition. We do need a few to bring the Gospel to bear on the masses of the ungodly around us. All of the States have sent to this their worst characters. God speed the time when they shall atone for the injury they have already done us, by sending a multitude of their best sons and daughters, who shall make the waste places of Zion, which now mourn, to be glad!

---

*From Rev. S. S. Harmon, Sonora, Tuolumne Co.*

I arrived at Sonora with my family, March 24th. Not being able to find a room to worship in on the Sabbath, at the invitation of the Methodist brethren of this place, both North and South, I preached alternately on Sabbath afternoon in each of those churches, for one month—they, of course, using their own houses morning and night. This was working at great disadvantage. By the proffered assistance of an aged gentleman, I secured, finally, an upper room, used for lodgers and cotillion parties. The owner very kindly offered it to me for the present free of charge. Any other room of the same size could not be had for less than \$50 a month. Neither of these gentlemen is a professor of religion. One, of them being an excellent singer, renders us important service in that way. We have the best choir in town. With one exception, it is all of the New-England element.

On the 24th of April, I preached in that upper room, for the first time, and have continued to do so every Sabbath morning and evening since. There were about



thirty present the first Sabbath. Each succeeding Sabbath has shown a small increase; and now the room, though out of the way, difficult of access—and when reached, is very low and oppressively hot—is so well filled, that every seat is occupied. I never preached to more respectful or more attentive hearers.

The Sabbath in Sonora is awfully desecrated. It is the great day of business and pleasure. Every store and shop is open, and filled with purchasers and idlers. On my way to church I pass three large gambling saloons in full blast, each containing three times the number that are found in any church in town. Stages are constantly arriving, crowded with miners from adjacent camps, to spend the day in business, riot, or dissipation. Enormous trains of freight wagons are constantly arriving from Stockton. The teamsters make it a point to get here on the Sabbath, for they are then paid off, and they have a chance to revel with the excited multitude already congregated. The merchants are also interested in their arrival on this day, for unloading their goods in the sight of the crowd is a good and cheap way of advertising. All these things, together with dog, bear, and bull fights, are the order of the day on the Sabbath in Sonora.

#### Church Organized.

On Sabbath, May 8th, a Presbyterian church, of twenty-six members, was organized. Rev. J. W. Douglas was present, and assisted in the organization.

On Sabbath, June 5th, the sacrament of the Lord's Supper was administered. Two infants were baptized, and also two young men, who connected themselves with the church. Two other individuals presented letters from churches at home, and were also admitted. The church now numbers thirty members; but they are scattered over a large territory. One, an elder, and the leader of our choir, an excellent singer, and for many years a chorister in one of the largest churches in Connecticut, comes eight miles every Sabbath. It has required a great deal of labor to find these brethren and bring them up to even the duty of confessing Christ before men. There are, however, some worthy exceptions,—men whose lamp has shone steadily and brightly, and, when an opportunity was offered, promptly embraced it to connect themselves with God's people. One young man, hearing that at last a Presbyterian minister had found his way to Tuolumne

county, came sixteen miles to present his letter, most cheerfully performing what he conceived to be a duty and a privilege.

Another young man united with us on profession, (he was one of the two that were baptized,) who came from his home in Connecticut unconverted. In his own language, "So many were the temptations, and so great was the wickedness around me, that I became alarmed, immediately on entering the country, lest I should become like the multitude. I felt afraid to trust myself out of the fold of Christ. In my own strength, I saw nothing but ruin before me. I felt the need of shelter from the seductive but corrupting influences around me. At home, the strength of my resolution had kept me in the path of virtue; but now I dreaded to have the power of that resolution tested; I instinctively shrank from the thought, lest it could not stand the fiery ordeal. I therefore went to God and gave myself up to Him, and prayed Him to give me that moral power which I knew I had not of myself." This young man is now one of the most exemplary and useful members of this church.

Another young man, who has followed the sea since he was nine years of age—an Englishman by birth—was recently converted, under circumstances somewhat peculiar, such as to establish a visible proof of the wonderful workings of God's Spirit. Though an entire stranger, he came three miles to converse with me about the salvation of his soul, so great was his anxiety. Not finding me at home, he came again. The instrumentality in his awakening seems to have been simply the godly life and the morning and evening prayer of a pious young man, one of the occupants of his cabin. This excellent young man is a member of a church of your city. The convert is one of the number mentioned as having been baptized at our recent communion. He is now a member, and thus far a truly consistent one. It is a blessed privilege to be even a feeble instrument in gathering into the fold and watching over such lambs of the flock.

Hon. G— K—, of Michigan, I have good reason to hope, became a sincere and humble believer some six weeks ago. It was during his sickness, which last week resulted in his death. He was a very interesting man. He had, years ago, been an extensive contractor on the Erie canal in Western New York, recently on the Southern Michigan Railroad, and for the last three years he has been a large contractor in several enterprises in this

State. His death is deeply deplored, as being a great loss to the State, whose resources he has helped much to develop.

He gave most satisfactory evidence of having become a new creature in Christ. That fact seems to have left a very favorable impression of religion on the minds of a very worldly populace.

This is a place of great activity; a very large business is transacted here. It has long been regarded, and is, in fact, by far the most important place in the southern mines. Our Methodist brethren already have two churches in this city, North and South. The Catholics, also, have just erected a very large and elegant building, "cathedral," as they call it. The community has been very heavily taxed in that direction already; but we have resolved on building. The size of the edifice fixed on is 36 by 58.

I preach in this city twice every Sabbath day, once in the morning and once at night. I go out of town and preach every Sabbath afternoon at 2 o'clock; one Sabbath at Shaw's Flat, some two miles north of this; and the next at Jamestown, some four or five miles south-west. At *Shaw's Flat* there is a population of 1,000 or 1,200. We have there the free use of a log school-house, put up some two years ago for a meeting-house, by Mr. De Puy, an old gentleman, a member of my church. It will hold about one hundred—it is generally well filled.

*Jamestown* contains a population of about 1,500. The great difficulty there is to get a room. In this the Methodists have anticipated us, and have just completed a small church edifice. A few Presbyterian and Congregationalist families desire to have a small church of their own, especially for the benefit of the miners. A subscription-paper is now in circulation in that village, and they think they will succeed; if so, they will want preaching every Sabbath. If we had a man to put on the ground this very day, he could labor there most profitably—preaching there, for instance, every Sabbath morning; at *Campo Seco*, a mile and a half distant, in the afternoon; and at *Shaw's Flat*, or *Columbia*, at night. This last place is four miles north of Sonora, and contains a population of 1,500 or 2,000.

When the Methodist clergyman has finished the church which he is now building, I can have that room, and shall endeavor to preach there occasionally. I cannot do it on the Sabbath without losing ground either at Jamestown or Shaw's Flat. When you send us another man, I

can preach here in Sonora, as I now do, and once every Sabbath at *Columbia* or *Shaw's Flat*. But, until then, we will labor on and do what we can. You will recollect, however, that in all Tuolumne county—one of the largest and most populous in the State—a county in which new and populous camps are springing up almost monthly—there is not a Presbyterian or Congregational minister besides myself.

At *Murphy's*, some sixteen miles north-west of this, a man will be needed as soon as he can get here; it is in *Calaveras* county—it is a very rich mining town, increasing in population rapidly. In March last, there was no minister there. The Conference sent a man to look after the field, and in less than two months he had a little church built and furnished, and that, too, where the majority of his hearers are Presbyterians. I was there myself some six weeks ago. I found five or six Presbyterian families, (and families here in the mines are very scarce,) one of them consisting of thirteen members. They expressed much regret that a man from your Society had not been sent there six months previous.

#### Cost of Living.

Expenses in Sonora are really frightful. Rent of a small house containing three small rooms, \$60 to \$100 per month. Mechanical labor is very high—\$7 to \$12 per day. A common laborer gets from \$4 to \$6. The lowest price for washing is \$3 per dozen. A domestic cannot be had for less than \$60 per month. Every article of food commands an exorbitant price. Flour, that sells in San Francisco for \$12 or \$13, sells at Sonora for \$20 or \$22 per barrel—it has never been below \$18, and then only for a week or two. In the fall and winter it runs up from \$60 to \$100, and last winter it was \$200. Potatoes range from 16¢. to 50c. per pound; onions 63c.; turnips 12c. to 38c.; cabbages, 6 lbs. for \$1.00; beef 25c. to 50c.; mutton, never less than 50c. per pound; fresh butter \$1.00 per pound; milk 25c. to 50c. per quart—always 50c., except about eight weeks in the spring.

Horse hire here is also enormous. A saddle horse, \$10 per day, besides keeping. I have never hired one except when necessity demanded. When on the Sabbath it is very hot, and I have four or five

miles to walk, as to Jamestown and the walk back again, and preach in the evening for the third time, I have ventured to hire a horse; once or twice on other days. While Judge K. was sick he gave me the use of his mule, when not in use by his men.

The people, during this quarter, have done nothing for my support.

The friends of missions are requested to note the items of expense mentioned above. Similar testimony as to the cost of living has been received from Oregon. One correspondent says, "We pay 50 cents per pound for butter; 25 cents for beef; \$24 per barrel for flour; wages \$3 to \$6 per day out of doors, and \$3 to \$6 per week within doors; fare from Portland to Oregon City, (12 miles), \$3." In such circumstances, and with congregations made up of fluctuating persons who feel the power of local ties in but very slight degree, it is not strange if the call for assistance from abroad is loud and earnest. The American Home Missionary Society is necessarily put to heavy expense in sustaining missions on the Pacific; but, of the propriety and even necessity of doing it, there cannot be any reasonable doubt. It is an encouraging fact, that the average length of time in which those missions will need foreign assistance, is likely to be much less than is required by churches on this side of the mountains.

---

## MINNESOTA.

*From Rev. G. H. Pond, Oak Grove.*

The place of meeting of the Oak Grove church has been removed from the agency (Indian agency) near Fort Snelling, to Little Falls, two miles west, which is outside of the present military reserve. The congregation on the Sabbath is increasing, and six heads of families have lately been added to the church by letter. A degree of christian liberality exists in this church which tends greatly to encourage a minister. They are now erecting a building, which is intended to answer the double purpose of a school-house and chapel for the present, of a size sufficient to accommodate probably one hundred and fifty persons.

At Bloomington, where I commenced to preach a year ago to half-a-dozen, we now have an exceedingly interesting congregation of from twenty to thirty, besides children. Two years ago, not a white man was living in the vicinity of this place; and here the blind Indian, in his savage wildness, was accustomed to bow down in worship to "beasts, creeping things, and fowls of the air." It is now with a peculiar feeling of pain and pleasure, and with tender interest, that I meet once in two weeks with this little assembly, and address them on the great and affecting things of eternity; and when at times I watch the fixed attention and moistened cheeks of some of the little audience, I feel disposed to bless God that he has put me into ministry and opened to me a door.

---

## IOWA.

*From Rev. J. H. Shields, Centerville, Appanoose Co.*

### An Open Door.

Since my last report nothing strange has occurred in my missionary field. My labors have been as usual in this county. I have spent a week in the county of Decatur, some fifty miles west of this, where we have a little church which was organized about one year ago. Here I spent a most interesting week. The people were *anxious* to hear the Gospel, and never in this State have I seen a more deeply affected assembly than I preached to on this occasion. I hope God will send soon to this people a minister who shall break to them the bread of life. Emigration is pouring into this region of country, this season, from almost all points of the compass, while others are preparing to start, by the coming spring, for Oregon or California. This perpetually changing state of things has a very unhappy influence on religion; still we hope and look for a better state of things.

Our Sabbath schools in this county are doing well this season. The cause of Temperance is also on the advance. People are becoming more and more disgusted with intemperance, and more solicitous to have something like the Maine Law to protect them from its evils. May God in his providence, hasten the day!

No other single form of evil presents more hindrances to the success of the Gospel here than intemperance.

*From Rev. B. A. Spaulding, Ottumwa,  
Wapello Co.*

#### **Encouraging.**

I am happy to say that the religious interest existing at the close of the quarter, though, perhaps, somewhat abated, has by no means entirely subsided. One hopeful conversion and one addition to the church have taken place during the last quarter. The prayer meeting has been observed twice instead of once each week, and the attendance has been large, chiefly of young people. Our congregations also on the Sabbath have been large and attentive, and there are unusual indications of good in the vicinity of this place, where I have expended a portion of my labors. Sabbath schools are much better sustained, both on the part of teachers and scholars; and prospects of permanent good effected in connection with my labors were never more promising than at present.

#### **Romanism.**

A few Sabbaths ago, at the Romish church in this place, two young girls, who were approaching the communion, were pointed out by the priest and set aside. What was the reason for this? They had not been engaged in keeping dirty shops where ardent spirits were sold, to corrupt and brutalize their fellow beings. They had not been seen mingling in riots or street brawls, or been guilty of drunkenness or other immoral conduct. Oh, no! They had only been to a school where the teachings of Christ and his apostles were studied instead of the dogmas of Papacy. Such a result from such a cause can only do good, where men have the Word of God in their hands, and are capable of reading it.

#### **Secular Prosperity and Enterprise.**

Thus far this season, there has been not much sickness except in case of children. The prospect of good crops and other things of a similar character are calculated to cheer and encourage our citizens. They are at present considerably elated with the hope that a railroad will be completed from the Mississippi to this point, in about two years. Recently, this county, in connection with three others lying east of it, voted, by a very large majority, probably of not less than two or three to one, to take stock in the proposed road to

the amount of \$450,000. Private subscriptions will, perhaps, swell the amount to \$600,000. This, applied to a distance of eighty miles, will give about \$7,500 to the mile. What effect such an enterprise may have in a country so new as this, may be imagined. Farms have been selling, in this county, during the past year, I suppose, on an average of not more than six dollars to the acre, whose natural fertility is, I presume, not inferior to those in the valleys of the Connecticut, Hudson, or Mohawk. What a population shall we, then, have, when we are brought within three days of New York? If distance is to be measured by time, the West is soon to be blotted out, as far as its magnificent distances are concerned.

---

*From Rev. A. L. Leonard.*

#### **Revival in Louisa Co.**

W. is an interesting village, of 600 inhabitants, the county seat of Louisa county, one of the oldest counties in the State, bordering on the Mississippi river, on the main road between Burlington and Muscatine. Meetings were commenced early in the spring: the interest gradually advanced; and, though a deluge almost of rain oftentimes fell, not only did the meetings continue without interruption, but religion became the theme of general thought and conversation everywhere throughout the village. In the course of near three weeks, over twenty became deeply interested personally, and most of them, it is hoped, gave themselves as lost sinners, into the hands of the blessed Saviour. As the result, in part at least, a church has been organized with thirteen members, ten by profession, six of whom were baptized at the time of the organization. The converts commenced a weekly prayer meeting immediately after the organization, which has been continued since that time until the present. There have been several applicants for admission since. Some, as was to be expected, had sympathy with other denominations.

---

*From Rev. H. W. Cobb, Tipton, Cedar  
Co., Iowa.*

#### **Assistance Earnestly Desired.**

My field is more than a whole county, and I have occupied it as best I could. I have had regular appointments at nine

different places, most of which occur once in four weeks. I preach three times every Sabbath, save once in four weeks, when I preach twice only. These places are from three to seven miles apart. Here, at the center, I preach once on every Sabbath but one in the month, and then I go out.

My congregations are generally very good all around, and good attention is paid. Often do I see the word spoken seemingly taking effect for the time, and I have to grieve over the fact that my next appointment is so far distant—four weeks. Ere that time comes around, the good impression seems dissipated, and perhaps some forget the appointment. It is trying. Still I trust good is done. I try to sow good seed, and trust in God for the result.

O, how much I do need more help in this field! One part of my field, where I spend a fourth of my time, I feel that I must give up after this year, for my time must be more employed here at the center. Who will come into and cultivate this portion of my field? Enough church members are there already to form a church, and more are coming. The country around is fast filling up. They want a minister, and in that neighborhood they promise to help a man all they can. They know I must leave them, and they anxiously inquire for some minister. Who will come and build up a church there from the foundation, in that promising field? Who?—who? Shall that field, white for the harvest, go to decay?

Here, at the center, we keep up a weekly prayer meeting, monthly concert and Sabbath school.

During this quarter the Lord has seen fit to remove by death one of our most prominent church members.

---

*From Rev. T. Bird, Fort Des Moines,  
Polk Co.*

No sooner had the excitement of our annual exodus to Oregon and California passed away, and we were hoping the people would become sober and in their right minds, when, lo! the railroad mania came rolling over this distant frontier region. An inspection of the map will show this place nearly in a direct line from Chicago to Council Bluffs. This line, within the limits of this State, is now visited by the agents of two rival companies, soliciting the people to take stock. It is now wholly absorbing the public mind. In the street, the store, the shop,

the field, by the way side—it is alike the topic of conversation. When will the church be as much awake to preparing the way of the Lord in filling up the valleys and cutting down the hills, morally and spiritually, as these men are, physically?

During the quarter now reported, the presence of the Lord has been with us. At our last communion there was an addition of six—three by letter and three on profession of faith. The father and mother of a large family, and another whose wife was received a year ago, were those on profession. These tokens of the divine presence encourage us to go on, praying the Lord to add unto the number of such as shall be saved.

---

## MISSOURI.

*From Rev. G. S. Woodward, Parkville.*

### Progress.

The last quarter I consider one of marked progress in the church. Our prayer meetings have been much better attended than they have ever been in the summer before; and there seems to be a good degree of ardent devotion. Our audiences on the Sabbath, I may say, are large, when we take into consideration that we have two congregations in town, where previous to six months ago, we never had but one; and they are very attentive. At our last communion, we had four admissions to the church—three by profession, one by letter. We have an organized choir, and received the present of a melodeon, which adds very much to our music. In a secular as well as in a religious point of view, affairs are assuming more of an air of permanence and age than they have ever worn before. There has been a paper started here this quarter, which begins well: it is far above the papers of the West in its moral tone. It is edited by one of our elders.

We have this season six boats traversing our river, which make regular trips to and from St. Louis, going above us as far as Weston and St. Joseph: so we may always know the day and almost the very hour to expect a boat.

### Nebraska Territory.

There is a great interest now felt in the Nebraska Territory—hundreds and thousands have their eyes on it, waiting impatiently the time for it to open for settlers. Our proximity to it—it lying right across

the river—makes us feel every pulse that throbs in regard to it. In July, they had a meeting of all the Indian tribes residing in the Territory, together with the whites who may be among them, for the purpose of eliciting the feeling in regard to its becoming open to settlement, and in relation to the great Pacific Railroad. They nominated a delegate to Congress, a provisional governor and secretary to sign and properly attest the papers of delegates, &c. &c. That Territory is rich in farming lands; though it is not well timbered, it is beautifully picturesque. There is, I think, some of the finest scenery there that the West can afford.

## WISCONSIN.

### Value of the Home Missionary Society.

The efforts which have been made by those interested in our church-building enterprise have diverted some portion of the amount which would otherwise have been raised here towards my salary; so that thus far I have received very little indeed besides what has come from you. Truly the Home Missionary Society will deserve the title "Alma Mater" of the West; for were it not for her fostering care of the feeble churches, scattered over this wide section of our land, many would die in their infancy; many a missionary tree would be rudely torn up and prostrated before time was given for the soil to settle about its roots and fasten them to the earth, were it not for the strengthening bands and supporting stakes put around them by your Society.

### Rejoicing in a Sanctuary.

We have been occupying our new church, though in an unfinished state, as "summer quarters" since the last Sabbath in May. Our ministerial brethren on the Atlantic coast can hardly sympathize with me, or our lay brethren there with our little church, in this change in our situation.

We are not at all reluctant, I can assure you, to leave the log school-house, 16 feet square, or the larger room in the framed house, but still small, low, crowded and of course badly ventilated, for the comparatively large and commodious meeting-house. The minister now feels that he is a Gospel minister. Before, however carefully he had prepared his sermons, however serious and attentive his audience, the feeling would remain, that

he and they were out of place. It was hard to call that a *sanctuary* which all the week had been used for secular purposes. Early associations and reminiscences would continually force upon preacher and hearer the incongruity between the worship and the place of worship. Yet, I would not attach undue importance to the place where the public worship of Jehovah is held; I would not forget that the "Most High dwelleth not in temples made with hands;" neither would I forget that the acknowledgement, "The heaven of heavens cannot contain thee; how much less this house which I have built!" occurred in the dedicatory prayer of the most magnificent temple ever consecrated to the worship of the Lord of Hosts.

Since our occupancy of the new house, the audience has nearly if not quite doubled, and there is good prospect that when the inside is completed and comfortably fitted up a still larger increase will be seen.

### Fruit of the Spirit.

We see yet the good fruits of our little revival at R., in full and attentive audiences on the Sabbath. Hot as it has been, our log school-house has been literally jammed full. And nothing would render it bearable but the hope of a new meeting-house, and the deep interest felt on the subject of divine worship. A very marked change has been wrought of God in this church since I commenced my labors among them. They had well nigh been rent in twain; and there were some that would not then subscribe a dollar for a meeting-house, who are now active and efficient; and the whole church are harmoniously prosecuting that good work, as well as building up the spiritual wastes of Zion here. We now have a united church.

### Grateful Appreciation of the Home Missionary Society.

I do not know what your Missionaries would do, if it were not for these refreshing draughts that come always so timely. Whenever I meet my brethren at our conventions, and look around upon your Missionaries and upon the delegates of your missionary churches in Wisconsin, I am constrained to exclaim, What hath God wrought through the single instrumentality of your noble Society! What would have been the present condition of Wisconsin, and of all this great Western Valley, had not God raised up that agent

so mighty through God, to the pulling down of the strong holds of Satan's kingdom?

#### Varieties of Experience.

We are favored with some evidences that our labors here are not in vain. A few Sabbaths since, three young persons were examined and propounded for admission to this church. Two of them are the subjects of the religious interest in one of the school districts in my congregation, where I preached several evenings in succession last spring. The other was at that time awakened anew to a sense of her duty, which she had for a long time neglected.

Our new church moves along so slowly, that at times I am almost discouraged. It might and ought to have been finished before this time, but for several weeks the work ceased, partly for want of funds. Its progress depends so much upon my efforts, that I am almost tired out with this in addition to all my other burdens. Those who build churches at the East, know little of the difficulties connected with building them at the West. I hope I shall never have to aid in building another. They are now painting ours on the inside, which is the completion of it. Still, our meetings on the Sabbath are well attended, though under very unpleasant circumstances; and our sabbath school is rapidly filling up. It has not been as full for years. Most of the scholars are learning the Shorter Catechism.

#### Rejoicing in the Work.

I can sincerely say, that I rejoice that my steps have been turned to this field. True, we have our privations in regard to the conveniences of life, but these are small sacrifices for Him, who gave his life a ransom for his people. Though no refreshing shower has descended upon us, still there has constantly been an increased interest, both in the attendance on the Sabbath, and in hearing the word. Our meeting-house now, in the forepart of the day, is too small for us; and we begin to talk of enlargement. This is certainly one of the encouraging features in this place. Our Sabbath school and Bible classes are increasing in interest; and but one more blessing, the descent of the Holy Spirit, and our joy would be full. For this, I think, some of our people pray devoutly.

Another encouragement is taken by

me, in that the church are laboring to raise more for my support than they did last year, that your Board may be relieved in part this year. The people are not accustomed to pay for preaching. Indeed, among the ———, within six miles of the place where I now sit, there are fourteen or fifteen local preachers, who preach in turn every Sabbath, as I have been informed, for the express purpose of saving the support of a minister among them. Add to this, the people are poor. Every thing is to be made here, with the exception of the soil and its natural productions.

#### Foreign Missions at Home.

Another encouragement is a good degree of unity, not only in the church, but among the different denominations of Christians. I have in my congregations two kinds of Methodists, Baptists and Lutherans, and not unfrequently Romanists. The latter are among my most attentive hearers. Thus, you will readily see, that so far as tenets are concerned, we are a mixed multitude, yet no more so than we are by birth. My hearers are Americans, English, Irish, Scotch, Dutch and Norwegians. Some of the latter class understand but a little of the English language, and others perhaps not a word. Still, for some reason, they meet us in the sanctuary; and we rejoice to have them here, though we cannot do much to benefit them. It is to me an interesting thought that, on the Sabbath, so many of different denominations and races of men are inclined to sit under the sound of the Gospel. The Gospel alone can subdue the nations of the earth, and bring the wandering sons of men to Heaven. It is pleasant in many respects, to labor in such a field. I shall count it all joy if I may be the instrument in the hands of God, of bringing a single representative of these nations into the fold of the Redeemer.

Here we have an exemplification of the general truth contained in the remark in our last Annual Report, that "in the wonderful arrangements of Heaven, our Home Missions become Missions to the dwellers on the banks of the Danube and the Rhone; we set up our schools, our presses, and build our churches, for Savoyards and Austrians; and distribute God's Holy Word and preach without fear of chains and prisons, to the subjects of the King of the Sicilies, and even of the Great Duke of Tuscany."

*From Rev. C. Warner, Elk Grove, Lafayette Co.*

It is a matter of gratitude that we have enjoyed a season of general prosperity. Our congregations, as is usual in the summer season, have been increased. In the "Boner Branch" neighborhood, we have been obliged to resort to the grove to worship, in order to accommodate the people who come to hear. Means are being taken there to erect a house of worship as soon as practicable. It is not probable, however, that it can be completed before another season.

#### **Influence of Grog-Shops on Foreigners.**

There is now an unusual interest taken in the Temperance enterprise, owing to the fact that our Legislature at its recent sitting, passed an act submitting the Maine Law to the vote of the people. The friends of the law and order are moving in concert to secure a favorable result, and are quite sanguine of success. The tug of war will be in our part of the State, for the reason that we have so much of the foreign element in our population. Indeed, this is a serious hindrance to promoting any benevolent or philanthropic enterprise in this section. It is one great reason also why the labors of your missionaries are no more effective. It requires time and much patient toil to remove the prejudices of foreigners, and bring the truth to bear upon their minds so as to influence them to a right course of action. I am most thoroughly satisfied that grog-shops are the most serious obstacles in the way of their improvement and salvation. If we can sweep these out of existence, large numbers will be accessible to Gospel truth. One individual of this class said to the writer last evening, in the most decided manner, "We must have the Maine Law." A year since, he thought his harvest could not be gathered without the aid of intoxicating drinks. He now finds that he can succeed much better without them. He is a man of influence with his class, and will do great good among them. Such facts are fitted to encourage and strengthen the hands of those who have hitherto stood alone against this *mighty* foe. While we are encouraged by such developments, we are satisfied that a great work remains to be done, in order to secure the full benefit of such temperance legislation as we seek. It is a work of faith and love, to be wrought in dependence upon an Almighty arm.

#### **ILLINOIS.**

*From a German Missionary.*

The majestic development of the kingdom of God is hastening, according to the counsels of Eternal Love, towards the destined end. We see in our days how, on the one hand, reckless infidelity endeavors to hinder its course by entangling it in its snares; while on the other hand, blind zeal is attempting to lay its iron claws upon it, and thus retard its progress. But the Gospel of Christ cannot be bound; with Divine power its victories over the hearts of men reach one nation after another; and the Lord permits us, his feeble servants, to experience this from time to time.

The last half year has been one richly blest to my congregation and to myself. The Lord stood faithfully at our side and has supported the preaching of his word by his power. A young man came, with his family, to this place some years ago, from Germany. Like many others who trust in their own strength and wisdom, and never inquire after God and his word, he ridiculed the church and all other divine institutions. His marriage was a most unhappy one; he ill-treated his wife and was addicted to idleness. This unhappy man was struck by lightning one evening in the midst of his family in his own room, while the others—five in number—remained unhurt. This extraordinary occurrence caused a salutary terror all over the town, in spite of all the attempts of some people who tried to explain it as a mere natural incident. Although the family do not belong to my church, I was requested to attend his funeral. The company was uncommonly large, and the church crowded full. I spoke on Luke xii. 40: "Be ye also ready," &c. The Spirit of God was among the company, and his word was listened to with marked attention. Several who do not belong to my church were touched thereby and roused from their sleep of sin, and made seriously to inquire, "What must I do to be saved?"

Our meetings are regularly attended even by such as were not in the habit of frequently going to church. Half a year ago, we averaged about 70 or 75 attendants; at present we number 150 or 160. The Sabbath school is also better attended by children and adults. As we were without a Sabbath school library, and too poor to purchase one, we got \$8 worth of books from the American Tract Society and distributed them. We collected for Home Missions during the past six months, \$29; for the Bible Society, \$34.



### A Missionary on a Thoroughfare.

I am confirmed in the conviction that the Spirit of the invisible God alone is potent to change the hearts of men here. So long as I do labor, I labor with a trust in God. I believe that I am in a modern Sodom. I have seen more of wickedness in the shape of profanity, Sabbath-breaking, card-playing, fighting, debauchery and intemperance, since I have been here, than I ever saw in my whole previous life. Justice in our courts before corrupted and politic jurymen, or before our foreign magistrates, is a complete burlesque. The ordinary rules of decency in the street are wholly suspended by a portion of our population; and a woman lying dead drunk on the side-walk is an occasional object of observation. It does seem sometimes, that a foreign police or a chain gang would be the best of all accompaniments for a church. It was the remark of a young man last Sabbath, "I have done pretty well to-day; I attended church this morning, and this afternoon sold a fine bill of goods." I mention this as an index of the general spirit of the place.

There are in the church some devoted men. Others are neither remarkable for sharply-defined christian character, nor even much of an appearance of piety.

### Trials of Dependence.

It is certainly trying to one's constitution, feelings, and faith to labor through a whole year, with barely a perceptible advance. I suppose it is likewise trying to the Committee, to make appropriations year after year, to churches that make so slow progress. I have been strongly tempted to say, I never will receive another dollar from any Missionary Society. I have full confidence, that with the ordinary blessing of Providence I can provide a comfortable subsistence for my family; but, to do it I must in a great measure relinquish the ministry. Ought I to do that? is the question. Or ought I to struggle on the remnant of my days, with half a support, and, as almost a necessary consequence, be but half a minister? I do not say these things because we have not succeeded as well as I anticipated. Our people have done as well as we expected them to do. I think we have made as much progress as we could reasonably have looked for. And yet I never understood so fully the kindness and wisdom of those repeated exhortations: "Let not your heart faint"—"Lest your hearts

faint"—"Ought always to pray, and not to faint"—"Faint not in well-doing"—"Shall reap if we faint not"—"Lest ye be weary and faint in your minds," &c.

### A brighter side to the picture.

Our Sabbath congregations have been, we think, larger during the summer, than they have been for the last six years. This we can say emphatically of our Sabbath school which has increased to 120 scholars. It is cheering and encouraging to meet so many children and youth from Sabbath to Sabbath and impart to them the instructions of the Gospel. We expect several additions to the church on the next Sabbath.

### From a Husbandman on the Prairie.

#### Seed sown by the wayside.

There is a species of labor which Home Missionaries engage in more or less, that is to them most pleasant, and often, no doubt, productive of good to others.

It is, going into the highways and hedges, and preaching the Gospel to men, wherever and whenever they are or can be congregated. Such an opportunity I improved yesterday afternoon. About five miles from this village is a public watering place, where, of late, hundreds of people resort almost every Sabbath. The proprietor of the place and a few invalid friends who were seeking benefit from certain springs, had earnestly besought me to come and preach to them. There were from two to three hundred persons on and about the grounds. Many were quaffing at the bubbling fountain, and many more lounging in the shade of the overhanging oaks, while others were rambling here and there wherever the most earnest conversation or loudest laughing called them. They were, indeed, without form and void, as a worshiping congregation. A few temporary seats, occupied by the female portion of the assemblage, beneath two large forest trees, indicated where I was to stand, but how the scattered multitude were to be collected and approached was not apparent. At the appointed time, however, I rose, and after alluding to the difficulty of securing general attention under such circumstances, requested that all would place themselves as conveniently as possible for hearing what I had to say to them. They at once came forward, and, taking the most convenient positions they could find,—some perched upon the

top of a long line of fence, some beneath them at its base, some standing erect, some reclining upon the grass in the valley, and others upon the hill side, gave for more than an hour (with a few exceptions) the closest, and seemingly most solemn attention.

My theme was, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation!" I knew that in that motley mixture of minds, I had almost every shade of thought and feeling, in regard to the great subject of religion and the Scriptures; and it filled my heart with anxious solicitude, to show to all that this Gospel was the redeeming power which they needed, and which the world needed and must, have in order to become just what all mankind demand in the characters and life of all others. I endeavored to show that the Gospel was fully adequate to all the exigencies of man's moral nature. The gushing fountains around which we were assembled, supposing them to possess a healing virtue for all diseases, furnished me a most forcible illustration of the powers of Christ's Gospel to renovate man's entire moral nature, and fill our world with the beauty and blessedness of order, harmony and love.

And there, beneath the open heavens and the waving forest—rich in its mid-summer robes of mingled foliage, fruits, and flowers—all nature seemed to assist me in proclaiming the greatness of the gospel scheme of mercy. Reminding them, in conclusion, that as speaker and hearers of this great salvation, we had met but once, and would probably meet no more until at the Judgment we should stand face to face, and account for the improvement of that hour, they were commended to the grace of God in strong hope that all had not heard in vain: for there was seen the anxious countenance, the suppressed emotions struggling within, the moistened eye, and tears of joy, if not of grief.

---

## INDIANA.

"Out of Weakness were made Strong."

My enterprise, since my last report, has not only been moving steadily along, but I feel that through God's assistance I have gained a few points of vantage ground, which not only make my work incomparably more interesting, after removing many oppressive burdens, but give two-fold energy to all my opera-

tions. The Lord has truly been with us, and wrought changes in the midst of us.

We had, about two months ago, a series of very impressive meetings. Souls, as I trust, were converted, and in numbers were added to the church. As you have been informed, our church at first consisted of four female and one male member. We now number thirteen, and several others have already expressed a desire to enter, which will swell our number to twenty; and they will all be, I think, valuable members.

Our prayer meeting, which formerly circulated from house to house, and was sustained with difficulty, is now held in the church, and is uniformly well attended. There are more present, as a general thing, than used to attend my preaching; and nothing but good feeling has attended all our meetings.

### A Governor in the Sabbath School.

When I came here to live, there was no Sabbath school, excepting an apology for one, which soon fell through. Every attempt, heretofore, to sustain a Sabbath school has failed, partly from a want of harmony in measures; and partly from the lack of efficient teachers. I talked with the people, and found that they wanted to have a Union school, and they wished me to go forward and organize it. But, after all, I observed a lack of harmony of views between different denominations. But the day being appointed to organize the school, Governor Wright was providentially with us over the Sabbath. Knowing him to be an advocate of Sabbath schools, I asked him to be present and make an address. At the time appointed, in the afternoon, the house was well filled with parents and children. The school was organized, the Governor made an eloquent address, and all passed off with the best feeling. The next day, I went around and raised \$17 for books for the library; and the school is doing well and promises fair.

---

### Trust in God not disappointed.

God has greatly blessed me in my family. I have seven to feed and clothe; I cannot see from year to year how we are to be sustained; but I have ever seen the truth of the declaration, "I will provide." Our lives and health have been very precious in the sight of our Heavenly Father, and we have every reason for gratitude.

**Changes consequent on Secular Enterprise.**

Hitherto our county seat has been separated from any outlet by twenty miles;—but our village promises now to be quite a railroad center. Already, where two years ago the forest was unbroken, the car-whistle causes the woodman's axe to move more briskly, and a new energy is infused into those who felt contented in their cabin homes, because located upon land of their own. Schemes of speculation are bringing all this region into notice. I cannot foresee the result; but I feel that the Christian should bestir himself. The Germans, Jews, and Catholics are flocking in, and we need more men of principle and integrity, to sustain our free institutions and save our Sabbaths. As I look over the church at large, I can see an advance in the kingdom of Christ; but when I confine my attentions to the sphere of my personal exertions, I should despond did I not believe in the declarations of a faithful God. I could speak of attentive congregations, pleasant Sabbath schools, profitable pastoral visits, and of general education; but all these things are quite common in the experience of pastors. I think that I can see that the almost nine years of persevering effort has done away much prejudice, and given me influence. In this time, I have been bereft, by changes, of one whole church and congregation, and I often feel their loss, for some of them were excellent members. But the Lord provides, in developing the energy of the remainder. The removal of a single member often changes the apparent aspect of the prosperity of a church; and we see the necessity of trusting the Great Head, consoled with the idea that, amid all changes, God is the same.

*From Rev. P. Anderson, Blackford Co.*

**Church formed.**

I organized a church, a few weeks since, at Montpelier, under very favorable circumstances. It consists of eleven members—five husbands with their wives, and a mother of one of them. They were formerly of different communions, yet they all unite heartily in the belief, government, and discipline of our branch of the church. They are persons of intelligence and active piety, containing much of the New England element, and present a band of Christians of much promise, in whom I am much interested. Another couple, of the Lu-

theran church, are now waiting to unite with us. This church, I am encouraged to think, will act promptly in the matter of the support of the Gospel, although they are all in moderate circumstances, and as yet few in number.

Our Sabbath school is doing well. The number, twenty, reported for last summer, is now increased to sixty. Arrangements are now made to keep up the monthly concert the year round.

**MICHIGAN.**

*From Rev. W. W. Atterbury, Lansing.*

The last winter was one of peculiar interest to the church here, inasmuch as it has witnessed the completion of our house of worship, and the establishment of the church on its own basis, distinct and separate from other religious societies with whom, in common, it has hitherto had an undivided share of the sympathies and support of the community.

Early in the spring, there seemed to be some indication of the special presence of the Holy Spirit. The fact of revivals occurring in neighboring churches enkindled afresh the desire of God's people to see like influences among us. There was an increased interest in the prayer meetings, and in the Sabbath services. But while a few of the church have been, as I trust, permanently revived, the desired blessing is as yet withheld.

We have been much interested in efforts made to establish a church in the neighboring village of Williamston. The period of four months in the spring produced a marked change in the character of that community; and the establishment of a church and the speedy erection, as we hope, of a house of worship, will, with God's blessing, render the change permanent.

A more particular account of the change here referred to, will be found in the next article.

This part of the State is now being very rapidly settled, and will need increased assistance from the Society, in the way both of men and means. Lyons, Ionia, and other important points on the Grand River, are unsupplied with ministers. They are growing villages, important in themselves and as centers of influence and labor for adjacent districts.

*From Rev. H. E. Waring, Williamston, Ingham Co.*

#### Renovated Community.

Williamston is situated on the plank road between Lansing and Detroit, being fifteen miles east of Lansing, the capital. It is the place alluded to in the preceding article. Almost all kinds of vice have abounded in this place. Immense quantities of liquor have been drunk in the year past; and as a natural consequence, profanity, Sabbath desecration, and the most abject poverty in many cases, have made their appearance. As to religious privileges, we may say they have had none, and apparently desired none, for some four years past. Once they had a Baptist church formed in the place, and enjoyed regular preaching; but the church ran out, and for four years they have had no regular preaching, and not so much as a prayer meeting in the place. So abandoned had the place become, that, only a few months since, when the Methodists tried to hold a quarterly meeting in the place, they were so disturbed that they thought it best to abandon the place. Hence, it was ground wholly given up.

Providentially, my attention was directed to this place in the spring. In preaching a few times, and in visiting the people, it seemed to me that good might be done. I therefore made up my mind to spend a short season in special labor among them, hoping that with the divine blessing, we might see a change among the people. My labors were continued through the day principally in family visitations, distributing tracts, talking and praying with the people. Wherever I could find the people by the wayside, in their shops, or houses, I endeavored to preach Christ unto them. In the evening, however, we met together for regular preaching.

I had continued thus to labor for some eight or ten days before there were any manifest signs of the workings of the Spirit, although the attention and attendance were unusually good. It was soon manifest, however, that the Lord was working among the people. One backslider after another was reclaimed, and one sinner after another awakened, until more than a score of precious souls were hoping and rejoicing in Christ. The work continued steadily to progress for several weeks.

We formed a church, of eleven members; and, I think, about as many more stand ready to unite at another communion. The Baptist church was also

revived, and received a number of members; and so, also, has the Methodist. All have participated in the divine blessing. In visiting through the community around about Williamston, I find quite a number who were once members of the Presbyterian church, and have only been waiting for an opportunity to connect themselves with such a church when it might be formed.

We have also elected trustees of the society, who are now making arrangements to build a church edifice. We have raised on the subscription, between seven and eight hundred dollars, and with three or four hundred expected from other sources, we hope to have a church to worship in, in the course of the year. Since the plank road has been completed through this country, there is a manifest improvement in many respects, calling in many respectable inhabitants. The people, however, generally are in rather poor circumstances, just beginning to get out of debt, and have something wherewith to help themselves.

We have commenced a Sabbath school under very favorable and interesting circumstances. We have a good library of books for the children. We hope the foundation is being laid for future generations. The children of this place, hitherto, have been left to run at large, with no Sabbath or Sabbath school instruction. Such has been the state of things in this community that many of the sober and respectable part of the people have been anxious to sell out and leave; but now they feel contented to remain, under the present encouraging state of things. Those who have formerly been acquainted with the place say that it does not seem like the same place, there is such a change in the conduct and appearance of the people. Now, when the Sabbath comes, all is quiet and peaceful; formerly, there was drinking and carousing, fishing, shooting, gambling, and all kinds of work going on, as if there were no Sabbath. The wicked are compelled to acknowledge that there is a great change.

I could mention a number of interesting cases of individuals reclaimed, illustrating the sovereignty and power of divine grace,—one case, in particular, of a man who had become very abandoned and vicious. He had a praying wife, who, at times, told me she almost despaired of ever seeing her husband what he should be, or seeing a revival in Williamston. She had come to the determination, however, about the time our meetings commenced, that, as for herself,

she would serve the Lord, even if she had to do so all alone. Hearing of the meetings at Williamston, she came, walking through the mud, some three miles, and carrying her child. She expressed her anxiety for her family, and especially for her backslidden husband, who had for several years past cast down the family altar and departed far from God—had formed habits of drinking, Sabbath breaking, and profanity. It pleased the Lord, in a wonderful manner, to arrest the man a few days after this, on a day of special prayer. On town-meeting day, while at the bar, calling for brandy to drink, "God met him," as he said, and found out his sin. It was late in the evening, and so powerful were his convictions, that he was obliged to fall upon his knees and call for mercy, in the midst of his bar-room companions. He came to the place where I was staying that night, and called up the man of the house to pray for him. So terrible were his convictions, that he thought hell must be his portion, and that God would not pardon such a rebel. He could neither sleep nor rest for several days, until at last he found peace in Christ. He has reared up the family altar, and I hope will ever adorn the doctrine of God his Saviour.

---

*From Rev. E. T. Branch, Hartland,  
Livingston Co.*

**Revival at Osceola.**

Another quarter of my missionary year has closed, and I hasten to report to you the result of my labors. When I wrote last spring I was engaged in a series of meetings at Osceola, one of my preaching places. The Lord was with us, and blessed our labors there in the conversion of some precious souls. The hearts of God's people were cheered and encouraged, and the little church which has struggled on for many years with scarcely life and activity enough to be called a church, was greatly strengthened. Some have already united with it by profession, and others expect to do so at the next communion. The church will be more than doubled in numbers. Yet there were those there who did not come up to the work. They turned away, and put off till a more convenient season the great business of salvation.

The work at Osceola was a precious one; and though not as extensive as I had hoped, yet I trust great good was

done. My own soul was strengthened and encouraged. Our congregations on the Sabbath are increasing, and seem interested in the truths dispensed.

---

*From Rev. O. W. Mather, Paw Paw,  
Van Buren Co.*

The prospect for permanent good and improvement in the society and church is truly encouraging to those who love Zion, and who have been personal witnesses of the scenes in the past.

The success that has thus far attended our efforts in connection with the Sabbath school, has surpassed the most flattering anticipations of its best friends. And yet we have by no means realized the good we ardently desire, nor what, in a state of society differently and more religiously constituted, we should have realized. Everything here in relation to Sabbath schools is an up-hill business. Too often we have to overcome not only the prevailing indifference and even aversion in the young, but also the apathy and want of interest of the parents. The children realize at home very little of that example and influence that should enlist their own affections and sympathies for the Sabbath school lesson, and the various exercises. Hence, very often, in small places at the West, the experiment of organizing and sustaining a Sabbath school is restricted only to a few weeks, when, the excitement of novelty having passed, there remains neither principle nor interest enough to keep the thing in operation. A weekly teacher's meeting I regard an invaluable auxiliary in sustaining and promoting the efficiency and interest of the school; and this we have uniformly observed so far as the state of the weather would allow. The attendance upon this exercise has been tolerably uniform and quite interesting.

The "Monthly Concert for Prayer" has been regularly observed, and with an apparent advance of interest, during the past quarter. Some in the congregation seem scarcely to have known the design of this concert, so little have they been in the practice of attending it. The collections on such occasions are indeed small, yet I do not on this account deem it either advisable or expedient to withhold the opportunity from such as would cast in their offering. We have now from twenty to twenty four copies of the "Day Spring" circulating monthly in our Sabbath school.

### Departure of an Afflicted One.

This lady had been called, for several years, to drink deeply of the bitter waters of affliction; but in the strength of divine grace she was enabled to meet them all in the spirit of christian meekness, rejoicing that she was counted worthy to suffer. Through the entire course of a long-protracted sickness she manifested, in a very remarkable degree, the spirit of entire resignation to the will of her Heavenly Father. She greatly longed for the assembly of the saints, even after her own weakness rendered it impossible for her to enjoy this privilege. Being at a remove of four miles from the village, her religious advantages were limited, nor was it possible for me to see her so frequently as I desired. Under the wasting power of disease she became a very great sufferer, yet the voice of impatience and discontent was never heard from her, nor any expression of her own will, unless it was that, like the Apostle, she "had a desire to depart and to be with Christ," for this was better than to abide in the flesh. God answered her prayer in the bestowment of his grace, so that at the last she could say that she had "no fear," nay, not a lingering doubt of heaven remained to cloud her spiritual vision. In the exercise of unimpaired consciousness, she took her leave of friends, earth, and the things of sense, to enter into her rest.

We feel that our loss is indeed great. She was one of those Christians whose influence is not a mere *negation*, but the power of whose life was felt and confessed even by the ungodly.

---

*From Rev. G. M. Boardman, Vernon, Shiawassee Co.*

### Courage in view of Progress.

In entering upon this field of labor, and in reference to the churches to which I preach, we all have reason to thank God and take courage. This quarter is one which will long be remembered by us. God has been with us, has blessed us, and caused the light of his countenance to shine upon us. Four have been received and added to our number during this quarter, two by letter and two by profession of faith—heads of families, and valuable additions, we think. These united with the Byron Church.

Christianity is making its way in this country through the enemy's ranks. The

doctrines of the Bible, as taught by your missionaries, are more readily received than formerly; in consequence of which the tone of principle in the public mind is becoming elevated. Michigan may be now, since the vote on the temperance law, considered as one of the model States of our country on that subject. The victory is complete, and we say to you and all our eastern friends, "Rejoice with us, and pray for us that we may hold out to the end."

---

*From Rev. G. Magee, Chesterfield, Macomb Co.*

My field of labor is extensive and arduous, partly new and partly old, and full of all sorts of so-called religious teachers and teaching—Universalists, Restorationists, Spirit-Rappers, Enthusiasts, Papists, etc.—the tares thick and luxuriant, the wheat very sparse and green. Chesterfield church and congregation, from want of a regular ministry among them, were discouraged and weak. The want of a house of worship which they might call their own, and in which they could enjoy all their regular and peculiar means of grace, was felt to be a serious want. During the last quarter, a subscription has been commenced toward the erection of a church; and some \$600 or \$700 was subscribed, with the hope of more, so that, with aid from the "fund for building churches in the West," they fully expect to have the house erected and finished in twelve months.

### Spiritual Advancement.

The Lord has blessed us during the quarter with times of refreshing. The church is considerably quickened, and hopeful of greater things. The providence of God has been remarkably impressive to many in this church and congregation, in the calling away of many young persons by death. Some who, at the commencement of the quarter, were not decided for God's service and people, are now fully so. More are under serious impressions. We hope to have some additions to this church at our next communion service.

At — I preach to a small congregation in the evening. This is a new place; the people are almost wild. They whisper, laugh, look out and around at the least thing passing, while I am preaching to them the word of life. They walk out and in at pleasure, caring, or perhaps

thinking not of the disturbance they create, and of the very serious hindrances to the efficient preaching of the Gospel among them. Yet even here God is working; and most gladdening it is to see the grace of God in this community. Some two or three are under very serious impressions, and afford hope that even here God will raise a seed to serve him. There are many other new and some older settlements around C., where, if time and strength allowed, I might preach the blessed Gospel. I try to visit them, and to leave some religious tracts among them to read. "The harvest truly is great, but the laborers are few!"

The Ray and Lenox church and congregations are very much scattered through two townships, and cannot often, from bad roads and sickness, come together. The people of L. are accustomed to be alone, and live lonely in the midst of the wild forests and wilder people coming in and settling around them. Long without the regular ministry of their choice, they find not the way to begin to speak and act for religion. The congregation at Lenox is frequently disturbed by persons coming in, whispering, and then going out, &c. This church requires exceedingly the quickening and establishing grace of God. O that it may be granted

soon for Christ's sake! At another place I preach, on the evening of the same day that I preach at Ray and Lenox, to a large and attentive congregation. At the commencement of this quarter this congregation was very irregular, inattentive, and indevout; but God has blessed his word among them, and there is hope of a future harvest of good. Three miles east of Lenox I have another small congregation, in the very midst of the woods, to which I preach occasionally on a week evening. Here is Sabbath breaking to a very fearful extent—hunting in the woods, and doing any and all kinds of work.

The word of life could not by any means be regularly preached throughout this wide, lamentable, yet interesting and encouraging field of labor, without the aid of the American Home Missionary Society. The people in general are poor, and are divided in their religious sentiments, poisoned by Universalism and Scepticism. There is the greatest possible need in this field for patient perseverance in well-doing and sowing beside all waters. Already a great many feel grateful to God for the existence and the aid of so benevolent an institution as the American Home Missionary Society.

---

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of September, 1853.*

*Not in Commission last year.*

Rev. E. C. A. Woods, to go to Iowa.  
 Rev. T. H. Canfield, do.  
 Rev. Matthew Smith, do.  
 Rev. Joseph Lowry, Toolsboro', Iowa.  
 Rev. Theo. Dressel, Germans, Burlington, Iowa.  
 Rev. Erasmus Chester, to go to Ohio.  
 Rev. J. L. Seymour, Weymouth, O.  
 Rev. A. R. Clark, Rawsonville, O.  
 Rev. F. Maginnis, Nelson, O.  
 Rev. Warren Mayo, Stamford, N. Y.  
 Rev. Armon Spencer, Reed's Corners, N. Y.

*Re-appointed.*

Rev. G. H. Atkinson, Oregon City, Or.  
 Rev. S. Waters, Mount Pleasant and Glasgow, Iowa.  
 Rev. W. A. Westervelt, Crawfordsville, Iowa.  
 Rev. W. L. Coleman, Bellevue and Cottonville, Io.  
 Rev. Timothy Hill, Bremen, Mo.  
 Rev. A. G. Taylor, Hermon and Red Hill, Mo.  
 Rev. S. D. Darling, Oakfield, Wis.  
 Rev. C. R. French, Newark, Cedar Lake and vicinity, Wis.

Rev. E. Morris, Delafield and vic., Wis.  
 Rev. G. Grau, Germans, Beardstown, Ill.  
 Rev. Joseph Butler, S. Illinois.  
 Rev. G. C. Clark, Winchester, Ill.  
 Rev. James Boggs, New Corydon, Ind.  
 Rev. F. E. Sheldon, Pleasant Ridge, Ind.  
 Rev. Wm. B. Brown, Spring Place, Ga.  
 Rev. J. N. Blackburn, Benton, &c., Ten.  
 Rev. W. E. Caldwell, Cleveland, Ten.  
 Rev. Ward Childs, Mesopotamia, O.  
 Rev. B. F. Sharp, Independence, O.  
 Rev. J. E. Vance, Sandy Spring and Rome, O.  
 Rev. L. C. Ford, Jackson, O.  
 Rev. Warren Taylor, 3d Presbyterian Church, Jackson Co., O.  
 Rev. E. R. Tucker, Defiance, O.  
 Rev. J. McLaurin, Birmingham, Mich.  
 Rev. C. Becker, Germans, Detroit, Mich.  
 Rev. W. P. Wastell, Manchester, Mich.  
 Rev. L. S. Morgan, Gowanda, N. Y.  
 Rev. G. T. Everest, Cameron, N. Y.  
 Rev. H. Kittredge, Red Creek, N. Y.  
 Rev. Charles Crocker, Glenwood, N. Y.  
 Rev. H. Biefield, Germans, Buffalo, N. Y.  
 Rev. P. Field, Litchfield, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of September, 1853.*

## NEW HAMPSHIRE—

A friend,	10 00
Missionary Society, by Rev. B. P. Stone,	
Treas.,	1,000 00
Campton, Cong. Soc., by Rev. Charles Shedd,	2 00
Canterbury, Lad. Benev. Soc., by Martha M. Moody,	4 00
Hopkinton, Lad. Sew. Soc., by Miss Sophia W. Bailey,	3 00
Jaffrey, First Cong. Ch., by Rev. R. Tenney,	5 00
Mason Center, Lad. Benev. Soc., by Rev. J. S. Arms,	3 00
Mason Village, Lad. Char. Soc., by Rev. E. M. Kellogg,	1 00
Nashua, Olive St. Ch., of which \$30 is from Dea. James Hartshorn, L. M., by J. A. Wheat,	105 00
North Conway, Mrs. Betsey Douglass, L. M.,	30 00

## VERMONT—

Bennington, Miss Elizabeth Robinson, L. M., in part,	20 00
Burlington, L. E. Herrick,	5 00
Newbury, First Cong. Ch., by Rev. A. Dean, Treas.,	29 78
St. Johnsbury, Lad. Benev. Soc., by M. E. Fairbanks,	3 00

## MASSACHUSETTS—

Home Miss. Soc., by B. Perkins, Treas.,	1,000 00
Conway, Dying gift of Miss P. C. W., by Rev. G. M. Adams,	3 00
Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, in part to const. Mrs. Gardner Dickinson a L. M.,	28 00
Cummington, Village Ch., Lad. Benev. Soc., by Mrs. Julia P. Clark,	27 25
Hawley, East Parish Ladies, by H. Seymour,	3 00
Hopkinton, First Cong. Ch., by J. C. Adams,	24 00
Middleboro', First Cong. Ch., Ladies, by Rev. L. W. Pitman,	40
North Brookfield, Ladies' Sew. Circle, by Miss Abbie T. Snell,	4 00
School Dist. No. 8, Ladies' Sew. Soc., by Miss Lucy Gilbert,	3 00
Pittsfield, South Cong. Ch. and Soc., by Calvin Martin,	116 89
Rowley, Ladies' Benev. Soc., by Mary E. Lambert,	4 00
South Deerfield, First Cong. Ch. Ladies' Benev. Soc., by Mrs. M. C. Tilton,	4 00
Monument Ch. Sew. Soc., by D. A. Strong,	5 00
South Weymouth, Fem. Char. Soc., by Lydia Pratt,	3 00
West Hampton, Young People's Benev. Assoc., by Miss Mary E. Chapman,	10 00
West Roxbury, Spring St. Ladies' Benev. Soc., by Abigail Proctor,	4 00

## CONNECTICUT—

Bristol, Ladies' Benev. Assoc., by Emily A. Treadway,	5 00
Centerbrook, Sab. Sch., by Rev. J. W. Sessions,	15 00
Central Village, Cong. Ch., of which \$30 is to const. Charles Hinckley a L. M., by Rev. John Bates,	52 00
Cromwell, Cong. Ch. and Soc., by John Stevens,	105 85
Durham, Rev. David Smith, D. D.,	3 00

Greenwich, Second Cong. Ch. and Soc., by F. Mead,	94 41
Goshen, Sew. Soc., by Mrs. A. E. Perrine,	2 00
Griswold, Mrs. Lucy Avery L. M., in full,	7 00
Gulford, First Cong. Ch. and Soc., by Rev. E. E. Hall, Mrs. Sarah Griffing L. M., \$30; others, \$47,	97 00
Hobron, Cong. Ch. and Soc., by J. A. Flynn,	47 96
New Haven, West Cons., by A. Townsend, Treas.,	
Milford, Second Cong. Ch. and Soc., \$42 55; Sab. Sch., \$9 65,	52 20
Orange,	45 23
Oxford,	26 00
West Haven,	29 18
Wolcott,	15 00
New Haven, in part of legacy of Wm. Canedy, \$350; in part of legacy of Euamah Canedy, \$100, by Hawley Olmsted, Ex'r; Mrs. E. E. Salisbury, \$100,	550 00
First Cong. Ch., by John Ritter,	30 00
Church of the United Society, by John Durrie,	400 00
New London, Second Cong. Ch., by Robert Colt,	311 62
New Milford, Ladies' Sew. Soc., by Mrs. David Murdoch,	5 00
Plainfield, Cong. Soc., by Rev. H. Robinson,	50 00
Saybrook, First Cong. Ch., Ladies' H. M. S., by C. C. Spencer,	5 00
Southington, 10th Dist., Ladies' Benev. Soc., by Mrs. T. Clark,	4 00
Rev. E. C. Jones' Parish Sew. Soc., by Mrs. Jane R. Jones,	3 00
Stonington, Second Cong. Ch., by Rev. W. Clift,	84 00
Fem. Aux. Soc., by Miss L. A. Sheffield,	4 00
Torrington, Ladies, by Mrs. Mary E. McKinsley,	2 00
Vernon, Ladies, by Mrs. Julia S. Kellogg,	2 00
Watertown, Children of Maternal Assoc., by J. DeForest,	5 00
West Cornwall, Ladies' Benev. Soc., by Mrs. Roxana Barnum,	5 00
West Hartford, Ladies' Benev. Assoc., by Mrs. Julia Ann Flagg,	4 00
Young Ladies' Sew. Soc., by Miss H. S. Storer,	5 00

## NEW YORK—

Brooklyn,	
First Presb. Ch., Mon. Con. Coll., by E. J. Thorne,	6 60
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	39 40
Carroll, Cong. Ch., by A. Hazeltine,	11 87
Flatbush, Rev. J. M. Woodward and wife,	5 00
Fredonia, Presb. Ch., by A. F. Taylor,	18 85
Greenfield, Cong. Ch., by Rev. J. B. Eastman,	25 00
Hartfield, Presb. Ch. and Soc., by Rev. J. H. Henry,	6 00
New York, a friend, to const. Mrs. Mary Clark a L. M., \$30; a friend, \$5; C. M. B., \$1 50,	36 50
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher,	4 15
Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester,	3 75
Mercer St. Ch., Mon. Con. Coll., by R. Lockwood,	44 27
Church of the Puritans, J. A. McGaw,	25 00
Spring St. Ch., Youths' Miss. Soc., by James Carlisle, Treas.,	150 00
River Head, Cong. Ch., by Rev. C. Lockwood,	25 00



Salisbury Mills, Presb. Ch.,		35 89	<i>Donations of Clothing, &amp;c.</i>	
Somers, Presb. Ch., by Rev. D. D. T. McLaughlin,	6 03		Ashoutneyville, Vt., Benev. Soc., by M. Kimball, a box,	16 47
West Durham, Ladies' Mite Soc., by Miss Marinda Moss,	8 00		Bristol, Ct., Ladies' Benev. Assoc., by Emily A. Treadway, a barrel,	49 39
<b>NEW JERSEY—</b>			Campton, N. H., Cong. Soc., by Rev. Charles Shedd, a box,	47 66
Morris Plains, Lad. Benev. Soc., by A. H. Condict,	8 00		Canterbury, N. H., Ladies' Benev. Soc., by Martha M. Moody, a barrel,	36 08
<b>PENNSYLVANIA—</b>			Conway, Mass. Married Ladies' Benev. Soc., by Mrs. Maria H. Avery, a barrel,	36 98
Corydon, Rev. Asher Bliss,	5 50		East Brookfield, Mass., Ladies, by Elizabeth C. Flagg, a barrel,	
South Valley, Rev. W. Hall, by Rev. Asher Bliss,	19 50		Farmington, Ct., Ladies, by Mrs. Mary E. McKinstry, a box,	40 39
Wattsburg, Presb. Ch., by Horace Wood,	8 00		East Cummington, Mass., Ladies' Benev. Assoc., by Mrs. Julia P. Clark, a barrel,	37 50
West Chester, a Friend of Missions, by Rev. W. E. Moore,	500 00		Goshen, Ct., Ladies' Sew. Soc., by Mrs. A. E. Perrin, a box,	77 73
<b>OHIO—</b>			Hawley East Parish, Mass., Ladies, by H. Seymour, a box,	23 70
Defiance, Presb. Ch., by Rev. E. W. Tucker,	1 87		Hopkinton, N. H., Ladies' Sew. Soc., by Miss Sophia W. Bailey, a box,	40 00
<b>INDIANA—</b>			Mason Center, N. H., Ladies' Benev. Soc., by Rev. J. L. Arms, a cask,	33 10
Lawrenceport and Livonia, Presb. Chs., by Rev. J. A. Tiffany,	8 65		Mason Village, Ladies' Char. Circle, by Rev. E. M. Kellogg, a barrel,	29 16
<b>ILLINOIS—</b>			Middleboro', Mass., First Cong. Ch. and Soc. Ladies, by Rev. I. W. Putnam, a barrel,	37 17
Andover, Luth. Ch., by Rev. L. P. Eab-jorn,	14 00		Morris Plains, N. J., Ladies' Benev. Soc., by A. H. Condict, a box,	47 56
Big Rock, Cong. Ch., by Rev. John Daniel,	5 00		New Milford, Ct., Ladies' Sew. Soc., by Mrs. David Murdoch, a box,	73 01
Elda and Otter Creek, Cong. Ch., by Rev. James Hodges,	7 00		Newport, R. I., Spring St. Ch., Ladies, by Miss Eliza E. Hammett, a barrel,	61 00
Elk Grove, Con. Ch., by Rev. B. B. Drake,	1 50		Norwich, Ct., Ladies' Sew. Soc., by Miss Mary C. Stedman, a box,	125 00
Freeport, Rev. E. Whitney,	2 00		Prospect, Ct., Cong. Ch. and Soc., Sabbath School Books, by G. H. Hotchkiss,	
Griggsville, First Cong. Ch., by J. D. Philbrick,	25 00		Bowley, Mass., Ladies' Benev. Soc., by Mary G. Lambert, a box,	50 25
Naperville, Cong. Ch., Coll., \$15 26; Sab. Sch., \$3 74, by Rev. Hope Brown,	19 00		Saybrook, Ct., First Cong. Ch., Ladies' H. M. S., by C. C. Spencer, a box,	43 00
Springfield, Second Presb. Ch., by Rev. A. Hale, Joseph Thayer, \$30; R. P. Abel, \$10; C. R. Wells, in part to const. Mrs. Frances N. Wells a L. M., \$20,	50 00		South Deerfield, Mass., First Cong. Ch., Ladies' Benev. Soc., by Mrs. M. C. Tilton, a barrel,	23 86
Wethersfield, Cong. Ch., by Rev. D. Gore,	8 00		Monument Ch. Sew Soc., by Rev. D. A. Strong, a barrel,	53 60
<b>MICHIGAN—</b>			Southington, Ct., Rev. E. C. Jones, a box,	45 00
Jonesville, Presb. Ch., Mon. Con. Coll., by Rev. H. L. Stanley,	1 44		Sew. Soc., by Mrs. Jane E. Jones, a box,	40 00
Manchester, Presb. Ch., by Rev. W. P. Wastell,	18 25		Tenth Dist., Ladies' Benev. Assoc., by Mrs. T. Clark, a box,	43 39
<b>MISSOURI—</b>			South Weymouth, Mass., Fem. Char. Soc., by Lydia Pratt, a box,	
Warsaw, Presb. Ch., by Rev. J. V. Barka,	19 00		Stonington, Ct., Aux. Miss. Soc., by Miss L. A. Sheffield, a box,	35 25
<b>WISCONSIN—</b>			West Cornwall, Ct., Ladies' Benev. Soc., by Mrs. Roxana Barnum, a box,	26 64
Dodgeville, Welsh Cong. Ch., by Rev. E. Evans,	11 00		West Durham, N. Y., Ladies' Mite Soc., by Miss Marinda Moss, a box,	61 59
Dowagiac and Summerville, Cong. Ch., \$10; Rev. E. F. Waldo, \$3 50,	12 50		West Hartford, Ct., Ladies' Benev. Assoc., by Mrs. Julia Ann Flagg, a barrel,	
Hartford, Presb. Ch., by Rev. I. G. Holmes,	15 25		Young Ladies' Sew Soc., by Miss H. S. Storer, a barrel,	32 37
Newark, Presb. Ch., by Rev. C. E. French,	5 00		West Roxbury, Mass., Lad. Benev. Soc., by Abigail Proctor, a box,	50 00
<b>IOWA—</b>			Yonkers, N. Y., Presb. Ch., Ladies' Benev. Soc., by E. Anna Forshay, a barrel,	
Bellevue, Cong. Ch., Mon. Con. Coll., by Rev. W. L. Coleman,	1 00		<i>Receipts of the Central Agency at Utica, N. Y. for the quarter ending Sept., 1853, Rev. E. F. CLEVELAND, Secretary.</i>	
Benton, Presb. Ch., by Rev. John Summers,	1 00		Amboy, Presb. Ch.,	17 00
Bloomfield, Presb. Ch., by Rev. A. Martin,	10 00		Baldwinsville, Presb. Ch., Ladies, to const. Rev. J. R. Young a L. M., \$50; Coll., \$10,	40 00
Charlestown, a friend,	5 06		Champion, Cong. Ch.,	13 00
Ottoville, Cong. Ch., by Rev. S. D. Helms,	2 50		Constantia, Presb. Ch.,	25 00
Le Clair, Cong. Ch., by Rev. L. E. White,	2 75		Fayetteville, Presb. Ch.,	50 50
Maquoketa, Rev. J. B. Windsor,	1 00		Gilbertsville, Presb. Ch.,	42 00
Muscotina, Ger. Ch., by Rev. O. F. Vietz,	5 00		Guilford Center, bequest of Miss Rebecca Hughson, by Mrs. Jones,	6 00
Yankee Settlement, Cong. Ch., by Rev. C. H. Gates,	5 00		Homer, Cong. Ch., J. Barber, \$5; J. M. Schermerhorn, \$50, of which \$30 is to const. Mrs. Sarah M. Barber a L. M.; Amos Rice, \$10; Rev. J. K. Fessenden, to const. Miss Editha Babcock a L. M.,	
		\$5,791 86		
<b>JASPER CORNING, Treasurer.</b>				

\$80; Rev. T. K. and Mrs. N. C. Fessenden, in part to const. Miss Jane B. S. Fessenden L. M., \$20; Ladies' Soc. to const. Mrs. Hilpah Kingsbury and Mrs. Asubah Hitchcock, L. M., \$78; Coll., \$77, Kingsborough, bal. of legacy of Mrs. Laura-nia Giles, \$10; Amos Beach, \$10; Mrs. Amelia Potter, \$1 21,	270 00
La Fayette, Cong. Ch.,	31 21
Madison, Cong. Ch.,	26 00
Manlius, Trinity Presb. Ch.,	22 50
Middlefield, Center Presb. Ch.,	34 08
Morrisville, Rev. M. Harrington, \$3; Cong. Ch., \$1 62	60 58
New Berlin, Cong. Ch.	10 52
New Haven, Dea. Job Doud, to const. Thomas S. Doud a L. M.,	50
Otisco, Fem. H. M. S., to const. Mrs. Rachel Searle a L. M., \$32 75; Cong. Coll., \$21 62,	30 00
Paris Hill, Cong. Ch. Coll.,	54 27
Sacketts Harbor, Presb. Ch. Coll.,	45 23
Springfield, David Cotes and family, to const. Mrs. Polly Dene a L. M., \$30; Presb. Ch. Coll., \$53 28,	29 50
Stockbridge, Cong. Ch.,	58 98
Syracuse,	9 15
First Presb. Ch.,	119 45
First Ward Presb. Ch., by Rev. Mr. Newell,	59 00
German Evan. Luth. Ch., by Rev. Mr. Rechenberg,	22 00
Triangle, Presb. Ch.,	25 00
Truxton, Presb. Ch.,	17 35
Vernon, Presb. Ch.,	40 00
Volney, Presb. Ch.,	25 00
Watertown, First Presb. Ch.,	164 74
Winfield, Cong. Ch.,	15 00
	\$1,875 95
Lowville, Presb. Ch., Ladies' Miss. Soc., a box,	56 00

*Receipts of the Western Agency, Geneva, N. Y., from May 15 to Sept. 3, 1853, Rev. J. A. MURRAY, Secretary.*

Albion, Alexis Ward, \$25; W. P. Collins, \$35,	50 00
Andover, by Rev. Charles Kenmore,	6 25
Arkport, by Rev. B. Wallace,	10 14
Attica, to const. Rev. G. P. Folsom a L. M.,	30 00
Batavia, P. Tracy, \$10; Presb. Ch., \$25,	35 00
Buffalo,	153 78
First Presb. Ch.,	
North CA., G. B. Rich, \$100; Charles E. Clark L. M., \$30; Dennis Bowen, \$25;	
Benjamin Dodge, \$25; J. R. Lee, \$20;	
A. J. Rich, \$15; B. C. Rumsey, \$15;	
H. C. Walker, \$10; G. C. Oolt, \$10; E. P. Beala, \$10; others, \$102 86; by Dr. Chester,	362 26
Burdette, to const. Mrs. Angelina B. Townsend a L. M.,	41 00
Canandaigua, William Antis,	20 00
Castleton, in full to const. Mrs. Phila Hart a L. M.,	14 12
Danby, by Mr. Jennings,	18 70
Dryden, Edward P. Healy, \$5; Freeman Stebbins, \$5; others, \$10,	20 00
Fredonia, Dr. Charles E. Washburn L. M., in part, \$30; others, in full to const. Rev. Daniel Clark, Jun., a L. M., \$45 83,	65 88
Gosport, Stedman Spencer,	5 00
Gowanda, by Rev. L. S. Morgan,	20 00
Groton, Village Cong. Ch., by S. De Lano, A Barrows,	5 00
Havana, to const. David Tracy a L. M.,	30 30
Hector, a friend,	5 00
Holland, by Rev. N. C. Robinson,	4 00
Ithaca, George D. Beers, to const. Sarah Louisa Beers a L. M.,	30 00
Presb. Ch., C. Hardy, \$10; J. B. Williams, \$40; others, \$30 19; Mon. Con., \$11 94,	92 18
Jasper Village, by Rev. G. T. Everest,	10 00
Lancaster, George Clapp, to const. Mrs. Mary B. Clark, a L. M., \$30; E. S. Ely, to const. Rev. Samuel L. Merrill, of Alder Creek, a L. M., \$30; J. P. Sears, \$10; others, \$48,	113 00

Livonia, G. Clark, in full to const. Miss Amy T. Clark a L. M., \$20; Adna S. Gibbs, \$10; others, \$36; by Rev. B. G. Riley,	66 00
Lyons, Jesse Smith, to const. Miss Margaret Smith a L. M., \$30; others, \$101; Ladies' H. M. S., \$29 52; by Mr. Dwight, Middleport, by Rev. Joel Kennedy,	160 52
Niagara Falls, Augustus S. Porter, L. D., \$100; Mrs. Sarah G. Porter, L. D., \$100; Mrs. Jane S. Townsend, L. D., \$100; others, \$62 53,	8 32
North Bergen, Presb. Ch.,	369 58
North Chili, by Joshua Wells,	13 00
Penn Yan, Cong. Ch., Charles Shepard,	90 00
Prattsburgh, from the late Wm. G. Downs, by Rev. B. C. Smith,	15 00
Rika, in full of legacy of the late Samuel Baldwin, by E. Terry,	200 00
Rushville, by Rev. Mr. McGlashan,	1,697 28
Scottsville, by Rev. J. B. Richardson,	7 00
South Wales, by Rev. N. C. Robinson,	90 00
Springville, by C. Cochran,	3 00
Westfield, to const. Mrs. Mary T. Tinker and Rev. E. Colman L. M., and in full to const. Rev. Reuben Tinker a L. M.,	11 00
Williamson, Mrs. R. Bennett, to const. John P. Bennett a L. M.,	124 75
	30 00
	\$3,277 43

*Receipts of the Western Reserve Agency at Hudson, O., from April 1 to Sept. 16, 1853. Rev. M. R. TRACY, Secretary.*

Aahtabula, Mrs. Russell Clark,	5 00
Atwater, Cong. Ch.,	31 54
Aurora,	21 00
Bainbridge,	5 77
Bazetta,	5 10
Burton, bal. of Coll.,	3 00
Charleston, by E. Johnson,	10 00
Chester,	10 18
Claridon,	9 32
Cleveland, in part of legacy of P. M. Weddell,	700 54
First Presb. Ch.,	24 00
Second Presb. Ch., T. P. Handy, \$50; James Root, \$75; W. A. Otis, \$30; Dr. Seely, \$10; Coll., \$131 02,	286 02
Conneaut,	15 00
Cuyahoga Falls, by Dea. J. Hamlin,	60 00
Eaton, Cong. Ch.,	6 31
Edinburgh, Legacy of Samuel Coe,	25 00
Euclid, Mrs. B.,	50
Fowler,	11 13
Franklin Mills,	18 50
Freedom, Rev. F. A. Dunning, L. M., in part, \$17 60; Cong. Ch., \$18 16,	35 76
Fremont,	36 00
Garrettsville, Mrs. F.,	2 00
Grafton,	7 27
Gustavus, First Cong. Ch.,	11 00
Hamden,	17 13
Hartford, Seth Hayes,	5 00
Hudson,	
First Calvinistic Soc., J. W. Smith, \$35; Coll., \$51,	56 00
West Res. College Ch., Rev. B. Warren, \$5; Rev. H. N. Day, \$10; Cash, \$10; Coll., \$6,	81 00
Independence,	11 50
Johnson, D. Hine, \$5; Coll., \$10,	15 00
Kingsville,	8 88
Lyme, C. Nash, \$6; Legacy of C. Nash, by L. Nash, \$30,	36 00
Nelson, D. Everest in full to const. D. Everest, Rev. C. B. Everest, Rev. A. G. Martin, Rev. A. Cone, T. Davis, B. E. Hopkins, and Cordelia F. Sackett, Life Members, \$30; Cong. Ch., \$6 31,	56 31
Orville,	9 78
Randolph, by Rev. J. Merriam,	5 28
Ravenna, Rev. W. Sanders' Cong.,	27 00
Richfield, Interest on notes donated by H. Oviatt, by J. W. Weld, \$48; M. and N. Hammond, \$10,	58 00
Ripley,	2 00
Rome,	5 00

Rootstown,	15 26
Sheffield,	25 00
Streetsboro,	8 25
Tallmadge, Cong. Ch.,	65 14
Troy,	2 46
Twinsburgh,	15 11
Vienna, Rev. X. Betts,	5 00
Wellington, a balance,	1 50
Willoughby, Miss R. B. Tenney,	10 00
Windham, Mrs. H., \$8 30; J. Angel, \$5;	
Rev. H. Bingham, \$10; Eber Earle, \$10;	
Coll., \$73 37,	100 67
Youngstown, Rev. Mr. Boardman's Cong.,	28 50
Home Missionary,	5 00
	<hr/>
	\$1,996 16

Rev. HENRY LITTLE acknowledges the receipt of the following sums up to Aug. 1, 1858.

## OHIO—

Bloomington,	15 25
Cincinnati, Second Ch.,	10 00
Dayton,	168 70
Hanging Rock,	60 00
Oxford,	1 00
Faddy's Run,	1 25
Troy,	82 00

## INDIANA—

Amity,	15 00
Bloomington, in full to const. Rev. John M. Bishop & L. M.,	21 00
Franklin,	10 25
Mispah,	5 60
Monroe,	15 00
Rushville, Mrs. Foote to const. Rev. W. M. Cheever, of Terre Haute, a L. M.,	20 00
Sand Creek,	26 50
	<hr/>
	\$461 55

Rev. CALVIN CLARK acknowledges the receipt of the following sums in Michigan.

Birmingham, Presb. Ch.,	40 31
Brighton and vicinity, \$5; Rev. C. Osborn, \$10,	15 00
Commerce, Cong. Ch.,	1 60
Flint, Presb. Ch.,	61 27
Lapeer, Presb. and Cong. Ch.,	8 50
Milford, Presb. and Cong. Ch.,	15 78
	<hr/>
	\$162 51

Rev. DEXTER CLARY acknowledges the receipt of the following sums in Wisconsin.

Beloit, Cong. Ch.,	58 00
Platteville, Cong. Ch.,	43 65
	<hr/>
	\$96 65

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of August, 1858. BENJAMIN PERKINS, Treasurer.

Abington, Legacy of Edward Cobb in part,	175 00
Amesbury and Salisbury, Cong. Soc. D. Bachelder, Treas.,	20 00
Andover, Phillips' Academy Society of Inquiry to const. Addison Van Name, William Greenough Harding, and Thomas Bond Reynolds, Life Members,	90 00
Bedford, Fem. Char. Soc.,	7 00
Berkshire and Columbia, Miss. Soc., L. Church, Treas., \$80 to const. Samuel Russell & L. M.,	300 00
Boston, Miss Blodgett,	1 00
Dedham, Rev. Dr. Burgess' Soc.,	74 23
Fall River, Central Ch. and Soc., \$168 25; Dr. N. Durfee to const. his son, Holden B. Durfee, a L. M., \$90,	198 25

Gloucester, Ladies' H. M. S. for the West, to const. Mrs. Mary L. Lowe & L. M.,	30 60
Halifax, Cong. Ch. and Soc.,	12 06
Medford, Second Cong. Ch. and Soc. to const. Rev. E. P. Marvin & L. M.,	41 60
Natick, First Cong. Ch. and Soc.,	74 37
New Bedford, Mrs. Fanny Montague,	3 00
New Braintree, Lorenzo Converse,	100 00
Newburyport, Fem. Soc. for promoting Christian Knowledge,	10 00
Fourth Ch. Ladies' Assoc. to const. H. Spiller & L. M.,	41 78
North Bridgewater, Porter Society,	177 00
Reading, Legacy of Ephraim Weston by Luther Weston, Exr.,	50 00
Saxonville, Cong. Ch. and Soc. to const. B. G. Northrop, Jr. & L. M.,	89 15
Templeton, Rev. Mr. Sabin's Soc.,	63 41
Tewksbury, balance of Coll.,	2 00
	<hr/>
	\$1,559 68

Receipts of the Philadelphia Home Missionary Society from June 1st to Sept. 1, 1858. Rev. ROBERT ADAIR, Secretary.

## NEW JERSEY—

Augusta, by Rev. A. Ketcham,	23 00
Boonton, by Rev. D. K. Magee, \$38; Miss A. E. Scott, \$10,	48 00
South Camden, by Rev. John W. Mears,	17 00
South Orange, by Rev. D. G. Sprague,	59 00

## PENNSYLVANIA—

Athens, by Rev. N. Elmer,	25 00
Beecher's Island,	6 50
Birmingham, by Rev. T. T. Bradford,	4 00
Cambridge, by Rev. G. W. Hamson,	5 00
Catsaqua, by Rev. O. Earle,	11 18
Darby, by James Knowles, \$29; Rev. M. E. Cross, \$2,	31 00
Dauphin, by Rev. G. R. Moore,	12 50
East Whiteland, by John Todd,	12 50
Farmington, by Rev. H. E. Woodcock,	5 50
Harriaburgh, James W. Weir, \$30; Miss Isabella Todd, \$30; John Weir, \$10;	
Others, \$101 50; Mon. Con. Coll., \$30;	188 00
Female Prayer Meeting, \$5 50,	
Hawley, by Rev. E. W. Stoddard,	25 00
Marple, by A. C. Eckfeldt,	43 29
Montrose, by Rev. B. Baldwin,	27 00
Presbytery, by S. D. Ward, Jr.,	
Franklin,	22 37
Liberty,	5 81
Pike,	10 00
	<hr/>
	38 18

Philadelphia,	
First Presb. Ch., J. B. Lapeley, \$100;	
Thomas P. Sparhawk, \$25; A. Eastlack, \$5,	130 00
Third Presb. Ch.,	26 00
Clinton St. Ch., A. McElroy,	5 00
First Independent Ch., by W. Smyth, Treas.,	30 00
Western Ch., Robert Jordan, \$30; E. F. Wayne, \$3,	25 00
Kensington First Presb. Ch., Coll., \$59 50; Miss Soc., \$10 50,	70 00
Central Ch., N. L.,	23 00
Smithport, Rev. S. Porter,	7 50
Springville, by Rev. N. Pinne,	15 00
Wells, by Rev. J. L. Riggs,	7 50
Williamsport, by Rev. Wm. Sterling,	125 00
Interest on Alleghany bonds,	57 00

## DELAWARE—

Milford and Misspillon, by Rev. G. W. Kennedy,	12 50
St. Georges, Coll. by Rev. John Patton, \$41 61; others, \$10,	56 61

## MARYLAND—

Harmony Ch., by Rev. M. Jewel,	1 46
	<hr/>
	\$1,174 27

# THE HOME MISSIONARY.

---

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT! . . . *Rom. x. 15.*

---

---

Vol. XXVI.

DECEMBER, 1853.

No. 8.

---

---

## The great American Problem.

HERE is a vast country, spreading through all climates, capable of yielding nearly all the productions of the earth, rich in mineral resources, and, with its commodious harbors, its innumerable lakes and rivers, furnishing facilities for commerce, the like of which, on so vast a scale, is nowhere else to be found on the globe. In due time, this land is to be filled. Ah! what shall be its destiny then? Shall the republic be preserved? Shall our posterity have freedom to worship God? Shall this land be a land of Gospel light, when it shall number its three hundred or five hundred millions? These are questions of fearful import, not only to our children, and our children's children, but to the whole world. The battle of the great day—for pure religion and for the freedom of mankind—is, I am persuaded, to be fought in that great valley. "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision;" not, we may trust, with confused noise of warriors, and with garments rolled in blood, but with the weapons of light and truth, against the powers of error and darkness; and whoever wins that valley will, in one hundred years hence, rule the world. If evangelical truth, how auspicious the day! If Romanism, or Romanism combined with infidelity and socialism and agrarianism—for Rome will league with anything on earth or in hell to crush the rising power of freedom and truth—then how dismal the cloud that shall shut out even the light of hope from all mankind! If our great experiment of freedom and of self-government fails, what further continent remains; what other wilderness, whither freedom and truth may flee for shelter? If this land, with its advancing millions, shall be lost to true religion, can the world supply the missionaries who are once more to conquer it for Christ? Believe it, we stand at a point of more momentous interest to our country than that occupied by the Pilgrims at Plymouth, or by our fathers at the time of the Revolution. Other men have

Vol. XXVI. 16

labored, and we are entered into their labors. The Reformers, the early Puritans, the Pilgrims—they who saved this land from the designs of France and the Pope, they who established the constitution under which we became a nation, rather than a neighborhood of feeble and disjointed States—all these, each in their day, labored for our good. How rich the harvest for which our hands have not labored! But if we have entered into harvests prepared by the toils of others, we have also entered into their labors. By the toils of others this land was prepared, freedom achieved, and the institutions of government, of learning and religion established; by our labors, under God, all these blessings are to be preserved. The Lord seems to have ordained that such blessings shall not be preserved without labor.

Since we cannot send missionaries to papal lands, God is bringing the subjects of papal despotism to our doors, and planting them in the midst of our Bibles, churches, and schools, and under the protection of our civil institutions and laws. Since we have felt it a trouble to send missionaries in adequate numbers to the heathen, God is bringing the heathen hither. And remember that the single nation from which they come, numbers its four hundred millions. She can spare a hundred millions for us in fifty years, and grow all the stronger and the richer. Now God will make the Christians of this land labor for life. They shall hold forth the light of truth, they shall plant and sustain the institutions of learning and religion in this land, or they shall be overwhelmed! O my people, blessed with such light and freedom and prosperity, preserve this land! O my people, now on the stage of action, gird yourselves for the contest! No future generations can do your work. No amount of effort and liberality on the part of your children and your children's children, can remedy the want of effort and liberality now! Now the character of your country is forming; now it is plastic, and may be molded. The next generation may see it fixed, either for good or for evil, for a thousand years! So speaks the voice of Divine Providence to us; and never was a more momentous trust given to any people, or to any generation, than that which the Lord has devolved upon us—to save this land for freedom and for Christ.

#### The work to be done.

1. There is ample room for the most active exertions of Christians of every name. Let none envy the prosperity of others, but rejoice that by any means the Gospel is preached in that widely-extended field. May the Lord of the Harvest send forth laborers into his harvest; and send whom he will. The only fear is, that with the intensest activity of all, the fields may spread beyond the reach of all the reapers.

2. No means of doing good which God has appointed, or which has been tested by experience, should be neglected. Send teachers. Encourage the emigration of pious families; if in colonies, their concentrated light will shine the brighter; if singly, they will still be the salt of the land. Employ the press. Raise up Baxter, Flavel, Edwards, Legh Richmond, Andrew Fuller, Payson, and Nevins; multiply them, and send them out to preach the Gospel by every fireside, with their best digested discourses, and in their holiest frames. Send the colporteur, to distribute books and tracts, to converse with people by the wayside, and in the remotest cabins where the minister of the Gospel has not yet reached. Better than this, send the Bible. If you send Baxter and Flavel, it is surely better to send Moses and the Prophets, and the Apostles and Evangelists, with the words of our Lord and Saviour Jesus Christ. Send the Sabbath school agent. Let him gather the children and establish a school wherever he can, and wait not for the gathering of a Church.

But, 3. While we give all due importance to these methods of doing good, surely no enlightened friend of Christianity would advise us to rely exclusively on these, or to regard them in any other light than as auxiliary to the instrumentalities which God has ordained, the ministry and the Church. If some hundreds of individual men were sent to scatter seed-wheat, broadcast, over the untilled forests and prairies of the West, here and there a stalk would, beyond question, spring up and bring forth fruit, sixty or an hundredfold. Here and there a few continuous rods of ground would flourish with a most exuberant harvest. But if one should then draw the conclusion that the means peculiarly adapted to that western fields—the cheapest and the most efficient means—is not to clear the forests, and till the prairies, and fence the fields, and plant the husbandman to cultivate and nourish, and gather by a steady and uniform labor, but to send itinerants to scatter the seed-wheat and pass hastily onward, and then to write back and publish glowing accounts of how much seed-wheat they have scattered, and how, here and there, a mighty stalk has sprung up and flourished, no conclusion could be more erroneous, no husbandry could be more mistaken and thriftless than that which should concentrate the main energies of the country on such a system of efforts as these. So in cultivating the spiritual field. The regular, permanent, indispensable agencies are, the ministry and the Church. No agencies are so economical, none are so efficient, as these. These are the agencies which God ordained. The isolated fire, kindled up by the flying agent, dies without the fostering care of the ministry and the Church. The broad woodlands and prairies of the West abound in scattered Christians, who, on removing from the sanctuaries of the East, sought out some well-watered and fertile plain where they could grow rich, rather than some neighborhood of christian institutions where their souls might be fed, and where their children might be trained up for God. The too frequent result of such a choice has been backsliding or open apostasy. It was not without reason that Christ gave ascension gifts for the edifying of the Church. Even in the midst of a christian community, the Christian who forsakes the assembling of himself with the Church, as the manner of some is, becomes soon a withered branch. The communities who try to dispense with the sanctuary, the ministry, and the Church, always find religion decaying among them, and vice and crime progressing. Let the process go on, and they become as heathen. The christian Churches, who conclude to dispense with pastors, and to employ casual and transient laborers, ever grow weaker and weaker; their policy of saving expense always resulting like the policy of the farmer who starves his land through parsimony, and loses his farm. We can by no means dispense with the Divine ordinances, the sanctuary, the ministry, and the Church. All other societies and agencies for the propagation of Christianity, for the maintenance of truth, or for reformation in morals, depend upon the Church. All become powerless and die whenever the Church decays. The Church dies without the ministry; the ministry dies without the Church. God has appointed the one for the “edifying of the body of Christ,” and he made the other “the pillar and ground of the truth.” Whatever other agencies we may employ, we can by no means dispense with these as first and foremost. If, therefore, we would evangelize the West, we must by no means make the Church and the ministry a secondary concern. Let flying agents wake up here and there a soul as they shall be able; but to till the field, to gather in and to preserve the harvest, to train Christians up to the stature of perfect men, to establish fountains which shall send forth streams of living water, and help to swell the river that shall make glad the city of our God, plant the Church, and nourish it till it shall be able to live without your care. This is the cheapest, the most efficient, the most permanent of all agencies for planting

and perpetuating the Gospel in that vacant field. I hesitate not to declare my full conviction that the work of Home Missions is the great cause of all causes, to be sustained for the evangelization of this land.—*Rev. E. Hall, D. D.*

## Anniversaries of Auxiliaries.

### NEW HAMPSHIRE MISSIONARY SOCIETY.

THE Fifty second Annual Meeting of the New Hampshire Missionary Society was held at Littleton, August 25, 1853, the President, Rev. Nathaniel Bouton, D. D., in the Chair. Extracts from the Annual Report were read by the Secretary, Rev. B. P. Stone, and addresses were delivered by Rev. E. S. Wright, of Acworth, and Rev. Milton Badger, D. D., one of the Secretaries of the Parent Society.

We make the following extracts from the Annual Report.

There have been in commission, during a part or the whole of the year, 47 missionaries, of whom 10 were pastors, 30 stated supplies, and 7 who performed short missions of from four to twelve weeks each. Two pastors have been dismissed; six stated supplies have been employed who were not in commission last year; four have changed their fields of labor, but are still in commission, and three have left the State. Three missionaries have labored in two different towns, administering to two congregations each; two have administered to three congregations each in the towns where they are located, and forty two have confined their labors to the benefit of one congregation each. The whole number of missionary churches and congregations that have enjoyed the benefactions of the Society during a part or the whole of the year is *forty nine*.

#### Additions, Removals, &c.

The whole number added to the churches aided, is 116, viz.: 47 by profession, and 69 by letter. The whole number of removals by deaths, letter, and exclusion, is 82; net gain, 34. The whole number of communicants connected with 45 churches is 1,900. There have been contributed by 27 churches, \$527 88 to Home Missions, and \$674 27 to other objects, in all \$1,202 15. Sab-

bath schools are connected with nearly all the congregations aided, and are reported to be highly prosperous. They number 3,588 pupils.

#### State of Morals and Religion.

Except in a few instances, there has been a decided improvement during the year, both in the temporal and spiritual condition of our feeble churches. In five or six congregations there has been more or less religious interest, the most remarkable of which was enjoyed by the church in Gilsuam. The whole number of hopeful conversions reported is 60. The cause of temperance has remained nearly stationary. No decided decline or reaction is spoken of. While we should be humbled in view of the fact that there has been no general display of divine grace in the conversion of sinners and the enlargement of the churches on our field during the year, yet we rejoice that so much good seed has been sown for a future harvest. God only can mature the crop. He waits for the trial of our faith and our fidelity, and our confidence in his word of promise will secure us its glorious fulfillment.

#### The Treasury.

There have been received during the year, \$9,302 94, which exceeds the receipts of last year by \$3,144 69. The balance on hand at the close of the account last year, was \$1,599 87; making the available resources of the Society for the year \$10,902 81. Of this sum, \$2,798 30, viz.: \$1,208 92 in donations, and \$1,989 38 in legacies, were received for the American Home Missionary Society, leaving \$6,504 64, for the use of this Auxiliary. A surplus of \$500 was paid to the Parent Society near the commencement of the year. In addition to this, \$1,158 27, of which \$415 were legacies, have been paid to the A. H. M. S., which did not pass through our treasury; making in all for the West, \$4,456 57; and swelling the whole amount raised in the State during the year, for Home Missions, to \$10,461 21; which is an advance

on the sum raised the preceding year of \$2,564 71. The whole amount of legacies received during the year is 3,079 38; viz. \$700 for the New Hampshire Missionary Society, and \$2,379 38 for the American Home Missionary Society. By comparing the receipts from donations only, we find that for the New Hampshire Missionary Society, they are \$686 40 more than they were last year, and \$1,289 95 more for the general cause than they were last year.

The disbursements of the Society during the year have been \$8,314 27; leaving a balance on hand, at the close of the year, of \$2,583 44. Of this balance \$1,000 have been appropriated at this meeting to the American Home Missionary Society.

#### **New Hampshire not to be Neglected for the Sake of the West.**

The Home Missionary field is divided into two grand divisions, the East and the West, each possessing its own importance, and presenting its own peculiar claims. With respect to the moral and religious interest of these two divisions, they both stand related to each other, mutually and reciprocally, and they are bound to each other by many ties of common interest. To bestow all our sympathies and our benevolence either upon the East or the West, from the conviction that we are under no obligations to the division we discard, can find no justification in the plea of higher and more important claims. New Hampshire, as a Home Missionary field, has its own domestic and internal importance, and yet it is not with respect to the West a foreign or an isolated land. The day of New-England's commanding influence in the political affairs of this nation has passed, and yet her moral power upon its character and destiny continues unabated, and will continue so long as our Republic shall stand. Of that power, New Hampshire will wield no inconsiderable part. From whom will it emanate? If it shall be for good, will it not be the moral power of its christian people? and will it not have its source among our hills and valleys, in the silent influence of a preached Gospel, and of religious institutions? The truth is, however important it may be to plant the institutions of a pure Christianity in the wide regions of the West, and in the rising empire of the Pacific coast, (and no tongue can exaggerate that importance,) it can never justify the suspension of Home Missionary operations in the East, no, not in one

solitary instance, where there is a church and people able to enjoy them with a reasonable amount of aid. Such a procedure would be anti-christian, and a most certain sacrifice of all the dearest welfare of our fathers' legacy.

Let our motto be, The East, yea, New Hampshire, for the sake of the West,—the West and the East together for the sake of the Nation, and the Nation for the sake of the World, and the glory of God.

#### **Conclusion.**

The circumstances of birth, education, and of social and civil position, make the men of this age and of this nation, as in no other land men are, necessarily responsible for the character and destiny of generations to come. They cannot divest themselves of influence if they would, whether for good or for evil, upon the great body politic. Influence is as much a part of their being as the breath they breathe. This, though a commonplace truth, we too little feel. We cannot be human only—our humanity must be expansive, passing over and entering into the humanity of a multitude of others. Millions that shall live after us will be affected by what we now are. O, that we could be men of God, and for God; then would our words be nails of principle in our national fabric, and our example its ornament. The only character that will secure to us and to the nation any valuable end is that modeled after the pattern of Christ. This will make us a light that cannot be hid—the salt that will not lose its savor—a diamond that will glitter in the crown of our national glory. But let us turn to thoughts more particular. While we are moved by a natural affection for kindred and friends, together with a stronger love than that of father or mother, brother or sister, to build up the desolations of New Hampshire, let the same noble principles impel us forward in the more enlarged work of laying new foundations for our American Zion all over the land. Let not our Home Missionary action be so local as to overlook the great common good, thus failing by its own limitations to reach all the high purposes to which it should ever be directed. Nor let it be so general as to exhaust its energies at the expense of the local. A Home Missionary benevolence that, having first made provision for the necessities which are nearer, and then diverges abroad to those more remote, is the only benevolence that is not contracted nor limited, but liberal, apostolic and christian.



With such a benevolence, the feebleness and moral wastes in the midst of which we are now assembled, the triumph of its influence as it glowed in the breasts of those good men who have gone before us, and the stirring developments of this youthful nation, should inspire us. The work it will fit us to do, though short, is yet enduring and glorious, long after we have entered the "joys of our Lord."

### VERMONT DOMESTIC MISSIONARY SOCIETY.

The Vermont Domestic Missionary Society held its Thirty fifth Anniversary at Windsor, June 22d, 1853, Hon. ERASTUS FAIRBANKS, President of the Society, in the Chair. The Report of the Directors was read by the Secretary, Rev. J. F. Stone, and addresses were made by Rev. A. Bullard, Rev. Wm. H. Lord, and Rev. Worthington Smith, D. D.

From the Annual Report we gather the following particulars, which exhibit the condition of the missionary cause in this State.

#### The Treasury.

When the account was closed at the last Annual Meeting, there remained in the treasury \$177 95. But there were outstanding claims, which had not been presented for payment, amounting to \$275 42. So that there was then a deficiency of \$97 47 of means to meet all the liabilities of the Society.

During the year that now closes, there has been received by the Treasurer of this Society, \$6,151 77—and \$4,753 12 has been forwarded to the Parent Society without passing through the treasury of this Society, making the entire receipts from Vermont, this year, for Home Missionary purposes, \$10,904 89—which exceeds the receipts of last year by more than \$4,400. This increase, however, is mainly from legacies.

There are claims, which have not yet been presented for payment, amounting to about \$600, so that the balance in the Treasury, over the liabilities, is but about \$400.

#### Summary.

Ministerial labor, amounting to forty four years and six months, has been performed, by sixty nine ministers, in sixty

four fields, in all but four of which are churches. Of these ministers thirty five have labored all the year, and the remainder different portions of it, varying from nine months to only a few weeks.

Of only forty seven of the aided churches have the statistics been reported. These, according to the reports, contain 1,749 resident members, of which 545 are males;—and 202 non-resident members. If the churches whose statistics have not been reported average an equal number of members, as they probably do, there are in all the aided churches about 2,220 resident and 260 non-resident members.

The reports from 19 missionary fields give us 46 hopeful conversions; and 12 of these, but one conversion in each field. One missionary reports 20, and another six.

The number added to the aided churches, during the year, is, by profession 26, by letter 55, while the removals have been, by death 38, and by dismission 56, so that there has been a decrease of 13.

The usual number in attendance, in forty eight congregations, has been about 5,430. And if the attendance in those congregations whose statistics have not been reported has averaged the same, as it probably has, the attendance in all the aided congregations has been about 7,120, or 111 upon an average to each congregation.

Connected with 45 congregations are Sabbath schools, in which, according to the reports, are embraced about 2500 members. If the Sabbath schools whose statistics are not reported have an equal average attendance, which is probably the case, the whole number in the Sabbath schools connected with the aided congregations is 3,490.

Thirty four churches have reported as having collected for Domestic Missions, \$526 48,—and 40 churches, for other objects of benevolence, \$1,326 39. Total, \$1,852 87, which exceeds the collections of the aided churches, for last year, by more than \$600, and by nearly \$800 those of the previous year.

Two meeting houses have been repaired, and four are in process of erection. Four parsonages have been provided and one repaired.

During the year eight fields have been added to the list, some of which, however, had been aided till within two years past, and have been destitute most of the time since they disappeared from the list.

Of those that were aided last year, there are five that have not applied for

aid during the year that now terminates and three of these are known to have been destitute during the whole year. Of the fields which have been occupied by the Society, more or less, within the last five years, twenty have been destitute this year, and most of them for several years. And of those that have been supplied during the whole or some portion of this year, seven are now destitute or about to be destitute of ministers.

Not far from forty Congregational churches in Vermont are now without ministers. Most of these are already reduced to a state of extreme feebleness. Very few of them, there is reason to believe, will ever obtain a minister, or make any attempt to do so, unless they are taken by the hand, and encouraged and aided. Within a few years the names of several churches have disappeared from our ecclesiastical calendar, and such must be the result of a few years more of neglect and destitution in the case of many others. Many of them are more feeble by far than the statistics in the Minutes of Convention would seem to indicate, those statistics having been carried forward from year to year, while the churches have been diminishing.

More than 70 fields, including those in which these feeble churches are situated, are without Congregational preaching, and many of them without preaching by any denomination.

#### What shall be done?

While we are cheered by the steady though gradual growth and progress of many of the aided churches, and while we are slow, upon the whole, to regret that so many of the pious, who have been trained for christian service in the churches of this State, have gone to other parts, where, in many cases, we doubt not, they are more needed, and will render more important service to the cause of Christ at large; still, if we would not have such removals result in so great a

disaster as the extinction of many of our churches, and the perpetual desolation of the fields they have occupied, we must understand how our duty is modified in consequence of these changes; and the necessity of increasing the means of home evangelization, at least in proportion as the work to be done has been increased.

To leave these feeble churches—churches that have been rendered feeble by their members being transferred to other parts—to die, will be to convert fields hitherto fruitful in contributions for benevolence, and in christian missionaries, and teachers and church members for the West and for other parts, into worse than barren wastes.

Hitherto a goodly proportion of those that have gone out from Vermont, especially those that have gone from those towns where the churches have been so reduced by emigration, have been such as might be expected to prove a blessing to any community in which they may take up their abode. But let these churches die, let the influence of the living ministry, of the preached Gospel, of the praying and exemplary churches cease to be felt, and though the tide of emigration shall still continue, it will not bear upon its bosom those who shall prove the salt of the earth and the light of the world. Far different will be the influence going out from Vermont upon other States and other lands, when the light of her own sanctuaries shall have ceased to shine, and a generation shall have grown up without the molding, the purifying and elevating influences of the Gospel of Christ.

If, then, Vermont is to be a blessing to this and other lands, and if she is to be herself blessed with the intelligence and virtue, and good order and saving piety which are the fruits of the true Gospel alone, it is clear, perfectly clear, that more must be done, and done without delay, in the work of Domestic Missions within her bounds.

### Items of Intelligence.

#### MINNESOTA.

*From Rev. J. C. Whitney, Stillwater.*

#### Changes in four Years.

LOOKING back upon the nearly four years of labor amid all the discouragements of the place, I exclaim, "What

hath God wrought?" Here we now see a temple erected to his praise; a church, organized with seven members, now numbers nineteen, one of whom is now studying for the ministry. A Sabbath school and Bible class are taught, and thus the leaven of Christianity is diffusing itself among the young. The greatest result is the unobserved change

which has been wrought in the general features of society. Some have profaned the name of God less; some have violated his holy day less; some have attended church more; more respect has been paid to the burial of the dead. When I first came to this Territory, it was no uncommon thing to see the dead treated like dead swine, a hole being dug and rough boards, or even barrels, used as coffins; but now, almost every person, whether he be a citizen or a stranger, is buried with christian services and in a decent manner. These, and other unthought-of things, are changes which God has accomplished, in part, at least, by the agency of your noble Society. What a work, will the day of revelation discover to us, has been accomplished by the instrumentality of the A. H. M. S.

## IOWA.

*From Rev. C. H. Gates, Fairfield, Monroe Co.*

### A Contrast.

Another quarter of missionary labor has been performed; how well, or with what success, can only be known fully when all the little streams of influence, which make up so great a part of a missionary's life, shall have finished their windings and emptied into the common ocean—Eternity.

When I contrast my present circumstances with those which existed when I came here, less than two years since, I feel greatly encouraged, and am led to exclaim, "Hitherto hath the Lord helped us!" I remember the old leaky house of worship where, on a rainy day, I was compelled to move my old Bible lest it should be still more defaced by the rain; I call to mind the almost insufferable heat in summer, and cold through the floor in the winter, we then experienced.

I remember, as a consequence of these things, how few came to the solemn feasts of the sanctuary, and how nearly these discouragements drove us from our field, to seek another where the probabilities of success would be greater. But now how changed! That New England spire, the finger-board, I trust, of our faith; that comely structure, beautiful, attractive and comfortable, both in summer and winter; that new Bible and becoming pulpit; those easy and well-filled seats; that choir, increased in numbers

and in the richness of its music, too, by the soft tones of a melodeon—all these things, with an audience increased by half truly awake my wonder and my gratitude to God, while hope brightens in the future.

*From a Missionary in Central Iowa.*

### Bells.—A Hint.

We were kindly and liberally assisted by some Boston merchants, in August, to procure a bell, which I presume is now on the way and will be hung this fall. The use of a bell will be a great convenience in regulating our hours of worship, and inducing punctuality of attendance. The sound of the "church going bell" gives animation to an assembly, and prompts many individuals to go to church who otherwise would not be aroused. I wonder that so many churches are content to grope along without any sort of effort to procure a bell. The grants of our church-building fund ought to have been on condition that each house, built by the aid of that charity, should be provided with a bell. And when the A. H. M. S. sends out a missionary to destitute settlements, if it would send a bell with him to ring the people to meeting, he would gather twice as large an audience.

Bells ought to be procured by private charity. But Eastern Christians, desirous of propagating their faith in the West, ought to set more value upon them as a means for aiding the cause of Christ. The procuring of a bell is generally left to the church itself, whereas it is often more difficult for a congregation here to get a bell than to build a house. For building materials exist among us, but a bell has to be bought in the East and only with cash.

### Another Gospel.

Systems of belief the most absurd and monstrous, which, in an old community, would be received only with ridicule, in an unsettled state of society find ready and eager advocates. The facility with which the public mind becomes agitated with such heresies, constitutes one of the most serious hindrances to the work of the Western missionary. The character of

these obstacles is indicated in the two following communications:—

During the last quarter, my labors at some points have been a good deal impeded by the propagandists of a singular system of doctrines—if it can be called a system—which, while it professes to stand on the Bible, directly contradicts some of its first principles. There recently fell into my hands a small book containing the substance of this system, and entitled "*The Contrast between Protestantism and the Gospel.*" It denies human depravity, the divinity of Christ, and future punishment, and teaches that no man can be a Christian without being baptised, and, virtually, that baptism is regeneration. It affirms that good men will be happy beyond the grave, and the wicked will be annihilated at death. The views of this writer on the immortality of the soul are essentially the same as those reviewed in the August number of the *New Englander*. These propagandists teach a kind of eclectic system of religion—or, rather, of infidelity—embracing some features of Campbellism, Universalism, and Deism, tinctured not a little, perhaps, with Mormonism; and their instructions have been listened to with interest by skeptics and infidels. In the mouth of these men the Bible is made to deny its most obvious teachings. May the Lord deliver them from their delusions, and save his heritage from their ravages!

#### "Ironside."

The "Ironside Baptists," as they are termed, have just held their annual Association, in a grove about two miles from this place. The meeting commenced on Friday, and closed on the following Tuesday. Thirteen ministers were present, and a large congregation assembled to hear them preach, which is commonly the case on such occasions. The main object of this Association, seemed to be, to lift up their testimony against Missionaries, Bible Societies, Sunday Schools, and educated Ministers. One man preached a sermon (?) four hours in length, in which he informed the audience that he never learned the alphabet until after his third child was born; that he had never read the Old Testament any, and not more than one-half of the *New*. They labored very hard to bring into ridicule the practice of ministers using notes, and being paid for

their services; giving as their belief, that ministers ought to be 'called' to preach and not *educated* to preach, and should support themselves by their own labor. Taking it altogether, it was a most deplorable exhibition of presumption, bigotry and ignorance. It shows that here, in Iowa, there are places where gross darkness covers the people. I am told that some in this neighborhood will not allow their children to read Sunday school books. When I look upon the different elements of which the society around me is composed, the inquiry will sometimes arise: when shall these moral wastes be reclaimed, and the glorious light of the Gospel dispel the darkness which now blinds the understandings of many, and the intelligence and courtesy of christian society be enjoyed?

---

### WISCONSIN.

*From Rev. C. R. French, Newark,  
Washington Co.*

#### Sowing among Thorns.

The state of religion at Newark, as in all this region, is low, very low. Though the congregations on the Sabbath are generally good, and the attention given to the word spoken, respectful, there seems comparatively little stable, vital piety, and consistent, christian walk, among us. The ungodly are bold and reckless in sin. Iniquity abounds, and the love of many waxes cold. Our eyes are often pained by seeing men and women performing their daily labor on the Sabbath, or our ears by hearing the report of their guns, or by hearing their blasphemies and drunken songs and revels. By a large portion of the community, the Sabbath is observed as a day of mere recreation and amusement. Last Sabbath, as I am informed, not far from this place, our German friends had a regular shooting match. On Monday, the prize, in the shape of a harmless sheep, decorated with gay ribbons, was conveyed in triumph through our streets. Many a time in the course of the summer, while on my way to and from my appointments, have I had occasion to stop and converse with Sabbath-breakers in regard to their sin. I could refer to numerous examples of the evils of Sabbath-breaking which have occurred in this vicinity within the last year, resulting in some cases in the

loss of limb or of life. Yet many do not heed the admonitions of God's providence, or the instructions of his word.

Intemperance, profanity and infidelity prevail to an alarming extent. The dealer in intoxicating liquor laughs at the idea of abandoning the nefarious traffic. Some are ready to threaten to gibbet the advocates of the Maine Law. Nevertheless, we are doing what we can to secure the passage of such a law. Probably most of our American and some of our foreign population will vote for it.

---

*From Rev. J. C. Sherwin, La Crosse,  
La Crosse Co.*

The region to which the following communication relates, is assuming importance as a field of missionary labor. It lies along the Mississippi and its tributaries, from 100 to 200 miles above Galena. It was the theater of some of the bloodiest scenes of the Black Hawk war, and has but recently been vacated by the Winnebago Indians. During the last two or three years, immigration into this part of Wisconsin has been very rapid, and the demand for missionary labor has become loud and urgent. We commend to those whom it concerns, the following appeal:—

I have now closed the second year of my ministry in this new and yet interesting field of labor. Although I came into this region with health much impaired, I have not failed to fill my Sabbath appointments, on account of sickness, in more than one or two instances. The change of climate, and the demand for much exercise in the open air have done much to give me back youthful vigor. It is only when greatly fatigued with a long walk, say a circuit of from one to two hundred miles, that I think of labor in a wild country in any other than a pleasant light. Crossing cold, swollen streams, an occasional fall through treacherous ice, camping out at night with the howl of the wolf for company, and now and then a streak of ill success in keeping the points of the compass, are not regarded as hardships. I meet them with pleasure, ever having my heart warmed with the thought of meeting an attentive and affectionate audience in some rough board shanty, private log dwelling, or school house.

**Sheep having no shepherd.**

The country is rapidly filling up with a vigorous and enterprising farming population. It makes my heart ache when I think of the hundreds, and even thousands, that are now without the preaching of the Gospel, except as occasional visits are made them by the ministers who live in this village. We need a good man at Viroqua, the county seat of Bad-axe County, and another at the Falls of Black River, the county seat of Jackson County. Another still is needed at the Falls of Chippeway; to say nothing of several other points of about equal importance. At some of the points above named, from one to two hundred dollars would be readily raised towards the support of an acceptable minister. Are there no brethren in the ministry who need the change in climate and labor which a situation here will afford them, to make them young again; or are there none already young who would think it a luxury to lay foundations in a field full of future promise? Do send help, if possible. I find the people everywhere ready to hear the Gospel; not only once or twice, as a new thing, but with a steadiness that indicates a more correct appreciation of its untold value.

---

## ILLINOIS.

*From Rev. J. N. Powell, Winslow,  
Stephenson Co.*

### Missions and Railroads.

Owing to the revolutionary influence of a railroad through our region, we have now but one direct mail out during the week. This results from the fact that the R. R. has disarranged the old routes and the new ones are not yet established. It will be difficult for you to appreciate the influence of this mode of travel and transportation in this new country. Everything and everybody is eager to be put in direct communication with these iron nerves that are being projected into the wild wastes of a prairie wilderness; and the sensation of quickened activity is everywhere manifest. But with myself, few things have been more difficult to realize, than the idea of a railroad in actual operation over that wide and houseless and treeless prairie, where we spent the first five years of our missionary life; yet so it is; the grading is al-

ready completed, and in three weeks the iron horse will be regularly traversing that region which was so lately a scene of unvaried loneliness.

As a natural consequence, immigrants of a new class are making their appearance on each side of the line of the road—men of character and influence, with means to pay well the original pioneers for their toils and hardships. Landed property has rapidly advanced within the past year, so that lots, which two years ago were eagerly seeking purchasers at almost any price, are now eagerly bought up at from five to ten dollars per acre. I do not say these things because I have any pecuniary interest in them, but it shows what influences are at work to develop the resources of this country and fill it with people. And these influences, you will observe, are all, or nearly all imbued with the spirit of Mammon. The multitudes who throng through all the land, are those who are allured by the promises of the god of this world. They will not bring the Gospel with them, and the majority of them will be slow to call it after them. Yet there are those, who, while they seek to better their worldly circumstances, are also attracted to those points where they can enjoy the privileges of christian fellowship and christian institutions. Such a case has occurred here within a few weeks, and it illustrates the desirableness of having the standard of the Gospel erected and the banner of the cross unfurled.

---

*From Rev. Joseph E. McMurray, Calhoun Co.*

#### Manifold Labors.

For the first time, I am constrained to send you a quarterly report made in a time of great affliction. I was taken ill in July, and lost three Sabbaths by being sick with the fever. In addition to this, every member of my family has been sick, and our only babe is now on the verge of the spirit-land. Sickness has diminished the size of our congregations; but God in great mercy is now removing from us all the hand of affliction.

A Sabbath school has recently been organized at Gilead. This settlement had been for a number of years quite destitute of the means of grace. There was but little reading matter to be found, except those "two-bit novels" in paper covers, which are so very abundant in all

our cities. The citizens furnished the Agent with a respectable sum of money to procure books from the American S. S. Union. A very good selection was made, and the school has been using the books for some six weeks. The children are delighted with "the new books." Every book drawn from the library is carefully read, and quite an interest is manifested in the school by the entire settlement. The school numbers about thirty scholars and five or six teachers. We were fortunate enough to find a very pious and devoted man to fill the office of Superintendent. He enjoys the confidence of the neighborhood, and makes the general complexion of the school a decidedly religious one. This school is in a very promising state, and bids fair to exert a very good influence upon the rising generation.

Last spring I commenced, in my visiting of the families in the bounds of my field, the work of ascertaining, as far as possible, the extent of Bible destitutions. While I was prosecuting the work, an agent of the American Bible Society providentially came here, and under his auspices an Auxiliary Society was formed. One hundred dollars' worth of Bibles and Testaments was ordered. The Society will engage in exploring the county as soon as a suitable man can be found to do the work. We expect considerable difficulty in the prosecution of this undertaking. There is a considerable papal population here, and I am sorry to say that, in some instances, they have put themselves to some trouble to get possession of the Bibles which the kindness of the benevolent had put into the hands of the poor, and wherever they have succeeded, the Bibles have been consigned to the flames.

But the friends of Christ are not discouraged at this, but will prosecute their work to the very extent of their ability, until every family, that can be prevailed on to receive a copy of the Scriptures, has been supplied.

The principal difficulties that lie in the way of the speedy evangelization of this country are, a general tendency to intemperance, profane swearing, Sabbath-breaking, &c. These are so nearly universal, that the reverse is the exception. Then the literature: novels are found in nearly every house, and are read by nearly all classes of persons, old as well as young. This I endeavor to counteract as much as possible, by introducing the publications of the Tract Society and other publications of a like character. And then we have among us a certain

species of infidelity—not, indeed, a rejection of Christianity—but a disbelief of some of its most important doctrines, such as the divinity of Christ, the necessity and reality of repentance and sanctification in order to a christian life—the eternal punishment of the wicked after judgment.

There is; however, an increased and continually increasing attendance upon preaching, a greater regard for the Bible, and a growing desire to know more of its teachings and doctrines. These I regard as favorable omens.

---

*From Rev. S. Peel, Batavia, Kane Co.*

#### A fruitful Year.

The feebleness of many churches lies mainly in their ignorance of their own resources, and to develop and render them available is an important duty of the missionary. He combines the diverse and scattered elements, proposes schemes of improvement, awakens hope, stimulates effort, and thus puts in operation agencies of good which had till then been unknown. By forming the habit of self-reliance, they soon reach the condition of self-support. Such is the process commenced, and such will doubtless soon be the result attained, under the labors of the writer of the following paragraph.

Something has been accomplished during the year, though far less than what might have been done. When I came here the church was weak and discouraged. The congregation was small, the house of worship small, cold, and uninviting. There had been alienations and divisions, though hostilities had ceased, and there was a disposition for peace, or, rather, a dread of division. The house of worship has been enlarged, re-seated, painted and furnished, and rendered convenient and pleasant. The congregation is much enlarged, and remains uniform. Ten have been added to the church, of whom two are young men who were converted among us during the year. One of them is now a member of Beloit College. Entire harmony exists in the church as far as I know.

The people are astonished at their own doings during the year, in pecuniary matters. They paid up an old debt (ar-

rearages on the salary of a former minister), about \$40; contributed to A. B. C. F. M., \$30; Am. Bible Society, \$30; Cong. Church Building Fund, \$54; A. H. M. S., \$30; for the enlargement of their church, \$316; for salary (being \$100 more than ever before), \$350; subscribed in my congregation for the Institute, over \$5,000, of which about \$2,000 has been paid and spent on the building.

The church contains only twenty male members, five of whom are absent or under age, and contribute nothing.

The "*Batavia Institute*," designed as an institution of learning of the highest order (not a college), for males and females, with permanent professors, &c., was begun in connection with my coming here. A charter has been obtained, a subscription of \$8,500 raised in the place, a site of forty acres purchased, the grounds laid out, and the building is now up and ready to receive the roof.

This Institution is the result, chiefly, of thoughts and plans which have been on my mind for some time, and is being carried out, in part, by means of a member of this church who was once a missionary among the Choctaws.

I suppose you have no objection to your missionaries doing good in such ways, when it does not interfere with their usual duties and labors.

---

*From a Missionary in Northern Illinois.*

#### Falling among Thieves.

Afflictions in my family, in themselves not joyous but grievous, have been made light by supplies of divine grace. Notwithstanding the unusual demands upon my time at home, I have been able to discharge the ordinary duties of the Sabbath, attend weekly appointments, and visit among the people to some extent. In this last, however, I have not been able to "abound" as I would, and as the circumstances of the people seem to demand. On our recovery from sickness, I was planning a more general visitation in the distant parts of my field, when some "wicked hands" were suffered to take from me my faithful horse, thus literally "setting me upon my feet again," though in circumstances of great embarrassment. He was stolen about two months ago, and our physician's horse with him. The loss to me is not less than \$100, but the embarrassment is greater, as I have no means at present to procure a successor.

Only two weeks previous to this event my watch was also stolen, on the Sabbath, from the pulpit, where I had accidentally left it after religious worship. And the perpetrator of this wicked deed has thus far escaped suspicion.

I pray that the blessing of sanctified losses may be mine, and that I may go on, even with increasing faith and boldness, to preach the Gospel to those walking in the ways of sin.

#### Struggling to build a Sanctuary.

Our congregation is gradually increasing, so that already the Court House has become too strait for us. This, together with the fact that it is a very unpleasant place for public worship, because of its uncleanness consequent upon the great amount of public business transacted there, the want of good seats, &c., has stirred our people to an effort to build a house of worship. At a church meeting about a week ago, and with only seven male members in the church, the question was put, "How much can we raise in the church for this object?" One deacon answered, "We ought to raise \$1,000." Startling as this reply was to the others, after a moment's reflection they cheerfully responded. That I might be "an example to the flock," I pledged my name for one tenth of the sum. The others immediately followed and pledged their proportion. A paper was at once drawn up, and the \$1,000 secured in the church. Considering the pecuniary circumstances of the brethren here, *this is liberality indeed*. The enterprise also meets with favor beyond the church. There is now a flattering prospect that we shall reach the mark of \$1,600, which, with the aid we hope to get from the "Fund," will build a comfortable house. Our prayer is that the Lord may direct in all this matter, and that we may be led to such means and efforts as he will bless; for "except the Lord build the house, they labor in vain that build it."

---

### INDIANA.

#### This one thing I do.

When we consider the privations to which the ministry in our new settlements are exposed, and the many opportunities presented to obtain speedy relief by turn-

VOL. XXVI.

ing aside from the appropriate duties of the ministry, we ought not to wonder that some are persuaded to divide their time between professional labor and secular pursuits. Yet we submit whether the views presented in the following communication are not correct, and the example of the writer worthy of imitation.

It fills my heart with gratitude to feel that there is a source to which I can look for my daily bread. I do not think that I could feel much more grateful if I should receive manna from heaven, or if the ravens should bring me bread and flesh morning and evening.

The thought often flits through my mind, "What should I do were it not for distant christian friends to care for a toiling missionary?" My time I must have, and my whole time. My work requires it. My Bible I must study; my mind and heart must be improved; my sermons must be dug out. I remember well what our good Professor told us in the Seminary about "getting up sermons." Says he, "don't scratch around on the surface, but drill down thirty feet and *blow up a hundred tons*." If there is a minister on earth that needs to be steeped in the Gospel of Jesus Christ, and to have all the great doctrines of the Bible before his mind as clear as a sunbeam, it is he who has the molding of the religious character of the great growing West. The reason is obvious. My time, *my time*—I must have it all; my work demands it, and I have resolved again and again that I never would, knowingly, step aside from it, not even for a cup of cold water, although the temptation has several times been pretty strong, considering that I am in debt.

I feel these things more sensibly, from the fact that I see preachers in other denominations undergoing so much for the lack of support, and, perhaps, dropping from the ranks because they cannot gain a living, and some laboring six days in the week and trying to preach on the seventh. It would most assuredly be so in my field were it not for your Society. Here is a great moral desert, where truth should be presented in all its power and primitive simplicity, in season and out of season. The love of Christ must burn in the soul, the Bible must be at the tongue's end, and, what is equally important to success, human nature, not in general but in particular, must be understood.

Now God, as I trust, has placed me here; and I feel that he requires of me all



those qualifications and even more; and this, "brethren, I count not myself to have apprehended, but this one thing I do (*or try to do*), forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark."

Now, in this field my people cannot support me; it is out of the question. The members of my church, a mere handful in number including both churches, give me perhaps \$30 a year, and \$20 of this comes from one individual; and although they might, perhaps, do somewhat better than this, yet I do not feel like complaining, for they are few, and young, and, most of them poor. God hath not called many wise men after the flesh, not many mighty, not many noble, into my churches; I have not even a single officer in either of my churches, excepting a *sexton*. I seem to stand alone and work alone, except, as I trust, my great Master is with me. You can hardly conceive of my loneliness at times. Yet I never was happier, nor was my faith ever stronger, and my greatest trial is that I fall so far short of my duty. Now, what I wish to say is, that if my mission should succeed, and flourishing churches be built up, as I trust there will, and souls saved and brought home to glory, it will be in a great measure through the instrumentality of your Society.

---

*From Rev. J. Boggs, New Corydon, Jay Co.*

#### Deplorable Destitution.

The following statistics indicate a state of spiritual destitution which no Christian can contemplate without sadness. And yet the region here described is not on the frontier, but has been settled for more than a generation, and has a comparatively dense population. The 13 counties named contain not less than 145,000 inhabitants. It is presumed that the statements which follow would apply, with slight variations, to most of the neighboring counties.

Were I to draw a circle, with a radius of thirty miles, having this place for its center, I should pass over a region where there is neither N. S. Presbyterian nor Congregational church, besides these two in which I labor, except one which is

nearly extinct, with only three or four members. Few within all this immense region have any other Gospel than one of selfishness.

East of this is Mercer Co., O., with neither N. S. nor O. S. Presbyterian minister, and not a dozen members of both denominations. North of Mercer Co. is Vanwert Co., in which there is neither N. S. Presbyterian nor Congregationalist minister. East of Mercer Co. is Anglaize Co., in which there is no N. S. or Congregationalist minister, and only about half a dozen members. South of Mercer Co. is Darke Co., with one N. S. Presbyterian minister and two small churches. South of this Co. is Randolph Co., in which are two N. S. Presbyterian ministers, one of them an agent, and two small churches, and a Congregationalist minister who teaches a colored school. South of Randolph is Wayne Co., having no N. S. Presbyterian minister. The contiguous counties, Henry and Delaware, are equally destitute. West of this Co. is Blackford, in which are only one N. S. minister and two small churches. Adjoining this Co., on the north, are Adams and Wells Cos., neither of them having a N. S. Presbyterian or Congregationalist minister. West of these is Huntington Co., in which are only one infirm N. S. minister, without charge, and a small N. S. church. The same might be said of other counties of this State, and of Ohio. Within the distance of one hundred miles from this place, in this State, I do not know of a single county that has two N. S. ministers laboring in it. From what I have seen, heard, and read, I fully believe that in two thirds or more of the counties in this State, all the Presbyterians, O. S. and N. S., and Congregationalists, are not able to sustain more than one man to each county. One of our Presbyteries complains that it has but six men for sixteen counties, and there are other sections of the State in no better condition.

---

#### MICHIGAN.

*From Rev. Wm. P. Esler, Eagle, Clinton Co.*

Our little church is gradually increasing in number, and several have been brought to repentance during the quarter. One lady lost a son in the early part of last summer. In preaching the funeral sermon, I reminded the parents

that a good shepherd who wished, during cold weather, to entice an old sheep into the fold, was induced to take up her lamb and carry it in first. The mother saw that God, in order to induce her to give her heart to him, had, in love, taken her little beloved one into his heavenly fold. She became serious and prayed much in private. She kept the state of her mind to herself until the struggle was over, and then she could refrain no longer.

### Spurious Revivals.

There is great spiritual destitution in this part of the country. I often hear the Macedonian cry, and feel deeply afflicted in not being able to render the much needed assistance. O that God may raise up and thrust laborers into his harvest! Still there is a good deal of preaching wherever I have formed an acquaintance, but it is often superficial and worthless. A great deal of error is thus spread under the pretence of preaching the Gospel. These men depend mostly for success upon excitements, which they term revivals of religion, but which, in a short time, prove themselves to be only animal excitements. Such converts, alas, are soon as bad or worse than they were before. Many were thus induced to profess religion, in this and the town south of us, about a year ago, and scarcely held out for three months. In this way the steady habits of society are very much disturbed. People are taught that when they *feel so and so* they are Christians, fit to join the church. Sound principle is overlooked, feeling is everything. After such a time the people are allowed to go to sleep, and it would seem that they must need it. No good is expected, and little effort is made until some powerful preacher gets up another excitement. The regular ministrations of the word are often neglected. Ministers who do not come in a thunder-storm are thought good for nothing. Thus the missionary looks out over this new country, and sighs for "the land of steady habits," and prays and labors for a better state of things. He longs to see the people serve God from a loving principle of duty and right. He would have them regular in attending to religious matters, and deeply serious and consistent in their endeavors to propagate and perpetuate the Gospel.

Eternity only can fully disclose how deeply the West is indebted to your Society. By your aid a portion of this great field is blessed with a ministry of a different stamp. Around your missiona-

ries the more stable and intelligent part of the people gather. By them the heaven is laid which, we trust, will yet leaven the whole lump. We are steadfast in our trust in God. May he teach our hands to war and our fingers to fight.

From Rev. J. Scofield, De Witt, Clinton Co.

### "Faint, yet Pursuing."

I entered this field deeply impressed with its need of evangelical labor, to check the tide of error and worldliness, and to educate the minds of the people in gospel truth. The moral soil had been left so long to the husbandry of the Prince of Darkness, that soul-destroying errors had grown to a prominent height, and were exerting a fearful influence for ill. Hence, to uproot them, or to neutralize their influence by presenting a better faith, is not the work of a moment. I have desired to see the fruit of my ministry in the speedy conversion of many sinners to God; but in this I have not been gratified to the extent of my wishes. Some few have professed faith in Christ under my ministry, since I have been here, but in a great degree I have been obliged to walk by faith and not by sight,—to labor and leave the result to God. I have thus been laboring for more than two years on this field, amid alternate scenes of encouragement and discouragement; and, but for the word of promise, "Lo, I am with you," my courage would fail. But as the natural husbandman hath long patience till he receive the early and latter rain, so the moral husbandman must "bide God's time," assured that, "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

From Rev. D. M. Cooper, Saginaw City, Saginaw Co.

### Delight in the Ordinances.

Nothing of particular interest has occurred worthy of note since my last report, save the administration of the Sacrament of the Lord's Supper. Several circumstances contributed to make the exercises peculiarly interesting. The ordinance had been observed but once be-

fore, during a space of four years; and then the officiating minister was a stranger. Now, for the first time, they received the elements from the hands of their Pastor, the brethren who have labored from time to time with this people, having been only stated supplies. It was also the first time the Pastor himself had been enabled to distribute the bread and wine. We were no longer in a small, inconvenient school house, but in Jehovah's newly dedicated temple.

The communion service employed, was one recently presented us by some kind christian friends in Newark, Wayne Co., N. Y., who are now, it pains us to hear, mourning the loss of their own beautiful sanctuary.

But especially have our hearts rejoiced to welcome to our communion some who had long been awaiting this opportunity to unite with us. Six individuals entered into covenant with us; all, however, had previously been in connection with sister churches. Others purposed uniting, but circumstances rendered it expedient to postpone the matter until some future time.

#### A New and Promising Field.

Some six weeks since I commenced regular afternoon services at East Saginaw, a village some two miles distant, and situated on the opposite side of the river. My intention is to organize a church there soon. Several preliminary meetings have already been held, and we are now anxiously inquiring for a minister. East Saginaw, in the short space of three years, from absolutely *nothing*, has grown to be a rival of this city. It is the terminus of a plank road, and possesses a population equal to our own. Religious meetings are at present held in the school house, but not a school house of the *inferior* sort. A more commodious or neatly finished school edifice can hardly be found in the State.

---

### KENTUCKY.

#### Disastrous Effects of Political Excitement.

We certainly need something to arouse us at present to a sense of the responsibility that rests upon us as professed followers of the Saviour, for, in the ten years of my ministry, I have never seen a time of such declension as the past quarter has been. There has been apparently

more worldly-mindedness, more carelessness, and more restlessness in our little church, since my return last spring, than I have ever witnessed since its formation. Some of our brethren managed to get up an excitement on the subject of slavery. This continued to divert the attention of the people during the larger portion of July. Then succeeded a most exciting congressional election in which the emancipation question was introduced in this district, and added much to the *furor* the politician had already kindled. I never saw, and hope never again to see, any evil passion of our poor fallen nature excited to such an extent. All the flood-gates of intemperance were again opened in defiance of the law, and almost everything gained previously by the prohibitory law movement was lost.

Imprudently, political questions were introduced into ours, as well as two or three neighboring churches. Our two flourishing Sabbath schools were entirely broken up, and our prayer meeting forsaken. Disputes violent and unmanageable arose amongst our members, and we were compelled to discipline quite a number. Two, who were reformed drunkards, we were forced to excommunicate, after the first and second admonition. Notwithstanding the law, highly penal against gambling, the sum of \$100,000 was wagered on the election in this and two or three surrounding counties. Even professors of religion forgot themselves, and indulged in the pernicious practice of selling their property for two or three prices, the payments being conditional on the election of their favorite candidate. Indeed, if every politician became a pious man, and labored assiduously for the next twelve months, it would not repair the damage that has been done. Awful beyond description has been the widespread desolation, moral and spiritual, that has pervaded this whole region. At times it seemed as though Satan himself was making a special effort for the destruction of the church. In the midst of this I have endeavored to be faithful, looking to God for assistance. I trust we have weathered the storm. Quiet is beginning to be restored, and I trust the cases of judicious discipline we have been compelled to resort to have not been without their appropriate result.

We earnestly continue to pray without ceasing, that God may speedily visit us in his infinite mercy, and pour out his Spirit upon us. As the trial of our faith has been severe and long continued, so may the blessing that shall succeed it be rich and abundant.

## NEW YORK.

*From Rev. C. Spooner, Wadham's Mills,  
Essex Co.*

We are in a cold, rough, iron region, and iniquity abounds. There have been no revivals, and but few additions to the churches. We deeply feel our need of divine aid. In this whole county we have but six ordained ministers and one licentiate. More than half of our churches are destitute, and struggling for life. Death has released many of the old, tried pioneers; emigration has removed much of the intelligence, enterprise and wealth; but there are a few left who love Zion, and many souls to be enlightened and saved. Our wants are as many, and our necessities as great, as those of almost any other field of the same size; yet we are scarcely known to the friends of missions out of the Missionary Rooms. We are kindly remembered there, but the

public attention is turned to the West. Nothing is said of the poor churches of Essex County. Nothing is known of the twenty five or thirty thousand human beings living up there—many of them in the foundries, on the coal jobs, and in the bowels of the earth digging ore. We do not complain of this, but we feel our condition. There are more productive fields, and we toil on in silence, not unfrequently meeting with privations that would astonish the public, were they known. Truly, this is a missionary field; it is an outpost that I hope will yet be manned. There is some progress—light, as well as darkness. Religion, in my own parish, is very low, but there are some favorable indications; prayer meetings are reviving, and people seem to be attentive to the truth, in some districts. The Sabbath school is interesting, and the cause of benevolence not wholly forgotten. Still, the people are poor and worldly; the present, and not the future, engrosses their attention.

---



---

### Miscellaneous.

#### The Prairie Missionary.

This is the title of a little book of 180 pages, recently issued by the American Sunday School Union. It purports to have been written by the wife of a Home Missionary, whose station, as the title imports, was assigned him in one of the prairie States of the West. The form is that of a journal, in which the first experiences of missionary life are set down from time to time as they occurred, in a pleasing, simple style, without any attempt at fine writing; and all the more on that account, do the records find their way to the reader's heart. The preface gives occasion to infer that the sketches are a narrative of actual occurrences, and not a well-contrived fiction; and from what we have occasion to know of the toils and privations of Home Missionaries in certain localities and stages of Western society, we are prepared to believe this a true history. The tone of feeling is good, and calculated to point out and correct errors rather than to awaken and foster indignation. The trials to

which this missionary family were subjected, through poverty and sickness, and the want of due consideration and sympathy on the part of their people, seem to have been borne without their contracting any sourness of spirit which the consciousness of injustice and neglect is too apt to engender.

The reader can hardly fail to have his heart made better by the perusal of this book, while he will better understand how it comes to pass that the circumstances and ministry of our gospel laborers in the West, are often more trying even than those of the missionaries to the heathen. Meanwhile, in justice to the cause, he should bear in mind that such sad experiences as are here portrayed, though truthful, are not often found together in the history of the same family, nor are they confined to the new States, and therefore, they afford no good reason why the youthful herald of the Cross should shrink from going forth to sound his message amid the prairies and forests of the West.

“Shall a Nation be born at once?”

This is the text of a Sermon preached by Rev. J. A. Benton, Pastor of the First Church of Christ, in Sacramento, Cal., on Sabbath evening, July 17th, 1853, that being the fourth anniversary of his arrival in California. We give a few extracts, presenting a summary view of the changes that have taken place on that coast during this period.

**Population.**

I should estimate the number four years ago at 35,000. There are now not less than 275,000, more likely 300,000. But taking the former, there has been an increase of 240,000, or 60,000 a year on an average.

Supposing the original 35,000, four years ago, to have been nearly equally divided between the sexes, there were then here 17,000 females. The whole number now here cannot be less than 35,000. The increase is, therefore, 18,000, being an average of 4,500 a year, or of 375 a month. This, probably, is below the reality.

Of the whole population not less than 20,000 are children under 15. Taking from the number of females one half the number of children as female, we have left, as the whole number of white females, who are not children, only 25,000.

Females, . . . . .	35,000
Children, . . . . .	20,000
Males, . . . . .	220,000

Total, . . . . .	275,000
Sea Shore, . . . . .	80,000
Valleys and Mountains, . . . . .	195,000

**Schools.**

Public schools—reported number 20—in attendance 3,300—average 160. The number of private schools it is impossible to arrive at. But in this city there are five, and at the same average for a year, of 160, the whole number would be 800, which is about up to the number of school-goers in the place. But such statistics as we have prove that the children are about one half of them in school, when there ought to be nine tenths.

**Churches.**

For the present I shall allude only to those which are Protestant, of which there were almost none four years ago.

Take them by denominations. There are in the State, at San Francisco, Benicia, Stockton, and Santa Clara, one each; four churches and seven or eight ministers, and two Presbyteries, under the Presbyterian General Assembly, commonly styled Old School.

There are at San Francisco, San Jose, Union City, Marysville, Placerville, Sonora, and Oakland, one each; seven churches, eleven ministers, and one Presbytery, under the Presbyterian General Assembly, commonly styled New School.

There are at San Francisco three, at Santa Cruz, Sacramento, Nevada, Grass Valley, Mokelumne Hill, one each; eight congregations, eleven ministers, and one Association of Congregationalists. These are all, of course, essentially one in doctrine and spirit, and differ only in forms of church relation and government; and in all, there are, commonly classed as Presbyterian, nineteen churches and congregations, thirty ministers, four Ecclesiastical bodies, and about six hundred members.

There are at San Francisco two, San Jose, Santa Clara, Sonora, Santa Rosa, Sacramento, Stockton, and Placerville, one each—nine Baptist churches, ten ministers, one Association, with several hundred members in the State.

There are at San Francisco two, at Stockton, Sacramento, Marysville, and Oakland, one each—six Episcopal Societies and four ministers, so far as I am informed.

There are not far from thirty Methodist Episcopal congregations and forty ministers in the State, with several hundred members, but my statistics of returns are not at hand. Side by side with these, in most instances, there are some twenty congregations and thirty ministers of the M. E. Church South; but the number of members I have no means of knowing at present. At San Francisco there is a Unitarian church, with a pastor and a large congregation, who have just finished the finest edifice but one in the State. There have been attempts also, at San Francisco, to establish a Reformed Dutch, a Welsh Presbyterian, and some other churches, which have been scarcely successful, though they may be still in existence. The aggregate of Protestant churches is, therefore, about eighty six; of Protestant ministers, 115; I have no means of knowing the Roman Catholic strength prior to the new era here, but since then there have been planted at San Francisco two; at Benicia, Sacramento, Stockton, Sonora, Placerville, Nevada, Shasta, Marysville, one each—ten

Roman Catholic churches. The number of priests and members I cannot come at.

In church edifices the State is poor. Most of them are of an inferior sort. In San Francisco they have begun to build in a manner worthy of the city and State.

#### Civil Government.

At the time of the speaker's arrival, this region was neither a State nor a Territory, as indicated by its civil magistracies. It was under a mongrel dominion of military rule and Mexican laws and usages. The towns and communities made *alcaldes*, prefects, and so on, as they liked. General Riley was the military commander, invested with some civil powers which nobody could exactly define. It was a state of things which the American mind could not endure. The bent and genius of the people were to their old methods, which were early understood. A movement was made for a new order of things. A Territorial government first, and then a State government, seemed too slow a process for those who were so far from Washington and so likely to be soon a vast multitude. Gen. Riley himself entered into these views, and issued in July a proclamation for an election, in August, of members of a Convention to frame a State Constitution. That election took place on the first of August. We were then on the Mokelumne, and there voted for delegates. One of those voted for was afterwards a good State Senator, and one became a United States District Judge in California. The Convention met in September, at Monterey. In November the Constitution was adopted, and the officers and Legislature chosen. On the first of January, 1850, Gen. Riley gave up his power and prerogatives to the new Governor, chosen by the people. The Legislature met and chose Senators. Senators and Representatives went on to Washington. There, for nine months, they waited before California was allowed to come into the Union. But she did get in; and when the news of it came, one universal shout of joy went up all over the State.

That was a sublime spectacle which the people of California presented when they went right on with their State government, though outside of the Union, and obeyed its laws and officers, never once doubting their own ability to take care of themselves, nor expecting anything else than that their admission

would be granted. It showed the American genius and American character in a new light, so enterprising, so democratic, so self-relying, self-governing, and so singularly attached to their republican institutions and forms, that they never once thought of adopting any other.

Under the Constitution then framed, we are living still. It has its imperfections; but it is a serious question whether we could even now frame one, on the whole, any better, or on which we could agree so unanimously. The wheels of government have moved on, not quite so smoothly as was desirable; yet the concerns of it might have been far worse than they are, under any different state of things.

#### Newspapers.

In the number of newspapers California is quite up to any State with the same population, and they are supported at an immense cost. Four years ago there was a weekly paper at San Francisco, and one here; and these were all. Now there is a weekly for every county in the State, if they were distributed around. There are thirty four counties and thirty six weekly issues at the least. Of these one is literary, one is temperance, and three are religious. There are nine daily papers published, and four tri-weeklies.

*The Pacific* vies with any religious journal in America in appearance—net in size—and has been as highly complimented in all quarters, as any paper could wish to be that asked not to be flattered unreasonably. The very fact that such papers have managed to live at all, for two years, is itself an indication of something sound and good, and is doing much to assure the world that California has germs of goodness that are vital and will grow—doing more, in fact, than ten thousand assertions could do, made in any other form. If the increase of our weekly papers from two to thirty six, and our dailies from none to nine, in four brief years, does not show a progress wonderful and astonishing beyond all precedent, then we may never hope to be astonished again. As a matter of fact, we are becoming so accustomed to marvels and wonders of this sort, that it would be the greatest of marvels to have wonders cease. And we are afflicted with ennui if there be not some big lump, or large potato, some prodigious exploit or quick passage, some tremendous clipper, or thundering crusher, some tall grain or mammoth tree, some startling disclosure or dazzling fortune or ingot swindle, to talk about when conversation flags.

## Cities.

One fourth of our whole population dwells in our four largest cities. These depend mainly on commerce, trade, manufactures, and professions, for their sustenance and wealth. These have grown up beyond all precedent and that, too, in the teeth of obstacles the most formidable, and calamities the most appalling, and in situations not highly favored by nature. San Francisco has grown, in four years, from 4,000 to 36,000. A yearly increase of 8,000, or nine times what it then was. Sacramento has grown, in four years, from 1,000 to 13,000, being a yearly increase of 3,000, or thirteen times as large as it then was.

## Wants.

What do we need to make a residence in California as inviting as any place where Americans dwell? Not climate, not fertility of soil, not scenery, not diversified resources, not supply of physical wants, not means of living, not avenues to wealth and elements of power, not fields of usefulness, not something to stir the blood and excite the heart—all these we have. But we want railways; the great one most of all; telegraphs, to keep up with the times; schools, munificently sustained, of a high character, and for all ages and sorts; families dwelling in roomy, airy, delightful houses, with shades, shrubbery and flowers, where loneliness enters not; friends and kindred dwelling near us, so as to be accessible, in order to remove the feeling of isolation and banishment from women and children, who cannot share in the excitements that make time and things go blithely with men; literary societies; lectures; reading rooms, and the like; and most of all, chaste, beautiful, sacred sanctuaries, an excellent ministry, and a thorough and consistent habit of church-going. These are much; but these had would make this the land of Beulah. If only all the people that once were regular at church, would at once begin to go here, and make meetings where none now are, we should have a social revolution in California in three months that would delight an applauding world.

Well, another four years will bring us the supply of most of these requisites. The past four years have met the expectations of all but the most sanguine and enthusiastic dreamers. We could not have reasonably anticipated a more encouraging state of things.

## Prospects.

The heavens over us are not more clear and starry than our destination. Our horoscope is cast. Good omens are in the sky. The face of the world is toward us. Every change and revolution will enhance our importance. The glittering treasures, these rivers and bays, were made for a purpose. These farms and fields, towns and cities; these fleets that ride our harbors; these steamers that plough our waters, so quickly brought into existence, mean something. These revolutions abroad, just now, are significant. The Japan and the Northern Expeditions will have a history. The finger of Providence is pointing to our destiny. Asia is to play a new part—to hold some such relation to the world's later history as to its earlier. We must give her institutions, and receive into our bosoms knowledge, conveniences and wealth in return. The Pacific is to be THE ocean of the future, and California shall sit the regent queen of the pearly domain, and wave her jeweled hand over the proud hereafter.

## Obituary.

The decease of the Rev. RICHARD F. CLEVELAND, of Holland Patent, has already been announced in the public prints. For three years he had acted as Secretary of the Central Agency of the American Home Missionary Society, but resigned his office on the 1st of September last. Though his official relations to this Society ceased before his death, yet, in his removal the cause of Missions has lost an able advocate and a valued counselor and friend.

The following notice of his life, and testimony to his worth, we copy from the *New York Evangelist*:

Died on the 1st instant, at Holland Patent, N. Y., Rev. RICHARD F. CLEVELAND, in the fiftieth year of his age. Mr. Cleveland was born in the year 1804, of pious parents, in Norwich, Conn. In this place, at the early age of fourteen, he made a profession of religion. He graduated at Yale College in 1824, and was licensed to preach the Gospel in 1828. The first period of his ministry was spent in Windham, Conn., and in Portsmouth, Va. In the year 1834, he accepted a call from the church in Caldwell, N. J. where

he remained seven years. He was then invited to take the pastoral charge of the church in Fayetteville, N. Y. He continued in this place for a period of nine years, in the faithful exercise of his ministry. In 1850, he was appointed to the secretaryship of the Central Agency of the American Home Missionary Society. But ere long his health and strength began to fail under the pressure of the arduous duties which now devolved upon him. For this reason, and on account of the preference he always continued to feel for the pastoral office, he decided at length to return to its duties. The church in Holland Patent cordially and earnestly inviting him to become their pastor, he removed in September last to this place. He was able to preach but one Sabbath after his installation. After this first Sabbath, a violent attack of disease prostrated his strength, and threatened his life. For a week, though aware of his precarious hold upon life, he still indulged the hope of recovery. While seeking the repose of sleep, the final summons came in another alarming and violent attack, and in less than the space of half an hour he died. We have given but a brief and bare outline of the life and labors of this most excellent and useful minister. With what diligence he wrought in his Master's vineyard! With what fidelity to the souls entrusted to his care! The depth and tenderness of sympathy for the afflicted! His self-denying and valuable labors in aid of his brethren in the ministry! His ready and ardent co-operation in every good work! The revivals of religion, which were enjoyed in the congregations he served—all are held in most grateful remembrance in every scene of his official duties.

We had thought that for our departed brother there were yet many years of active labor in reserve. But God has seen fit to call him to another and higher sphere, and while we mourn his loss, we cannot doubt that he has entered upon that eternal rest which Christ has prepared for those who love him.

---

#### Decease of Rev. Charles Hall, D. D.

"IN THE MIDST OF LIFE WE ARE IN DEATH."—We are called by an allwise and inscrutable Providence to announce the sudden decease of our beloved associate, REV. CHARLES HALL, D. D., one of the Secretaries of the American Home Missionary Society. He died at Newark, New Jersey, October 31st, at the age of 54 years.

Nearly two years ago he experienced a severe attack of Inflammatory Rheumatism, by which his naturally frail constitution was much enfeebled. In the summer and autumn of 1852, he spent several months in a tour in Europe, by which his health was somewhat recruited. He was able to prosecute his official labors, with occasional interruptions, till within about two weeks of his death, when it became evident that the disease from which he had previously suffered had seized upon his heart. From that time, his decline was rapid. Peacefully and joyfully he saw his end approaching, and he died testifying, in his last words, his "triumph in the Saviour," whom he had served and trusted in his life.

As this afflictive event occurs while our present issue is passing through the press, we cannot, till another occasion, give utterance to our grief or pay our tribute to the memory of our lamented friend and fellow laborer.

---



*Appointments by the Executive Committee of the American Home Missionary Society, in the month of October, 1853.*

*Not in Commission last year.*

Rev. S. P. Hildreth, Dresden, O.  
Rev. Charles S. Le Duc, Coolville and Hockingport, O.  
Rev. Fisk Harmon, Pittstown, N. Y.

*Re-appointed.*

Rev. J. C. Whitney, Minneapolis, Minnesota.  
Rev. Charles Seocombe, St. Anthony, Minnesota.  
Rev. J. D. Strong, Iowa City, Iowa.  
Rev. Asa Martin, Bloomfield, Iowa.  
Rev. E. B. Turner, Colesburg, Iowa.  
Rev. John Parry, Racine and Pike Grove, Wis.  
Rev. John Baynard, Shullsburg and vic, Wis.  
Rev. T. Waterbury, Cincinnati and vic. Mich.  
Rev. C. Osborn, Brighton and vic. Mich.

Rev. O. W. Mather, Paw Paw, Mich.  
Rev. James Nall, Wayne, Mich.  
Rev. G. C. Wood, Greenville, Ill.  
Rev. C. L. Bartlett, DuPage, Ill.  
Rev. T. M. Oviatt, Greenacres, Ind.  
Rev. F. S. McCabe, Peru, Ind.  
Rev. Edward Scofield, Mount Healthy, O.  
Rev. Rees Powell, Columbus, O.  
Rev. J. W. Thompson, Berlin, O.  
Rev. D. H. Coyner, Genoa and Galena, O.  
Rev. Henry Bushnell, Marysville and Newton, O.  
Rev. J. M. Graham, Shenandoah Co. and vic. Va.  
Rev. J. T. Hargrave, Middleburgh, Va.  
Rev. Benjamin Lynch, Troy, N. Y.  
Rev. Philander Barbour, Mechanicsville, N. Y.  
Rev. L. F. Laine, Portland, N. Y.  
Rev. J. C. Strong, Moira, N. Y.  
Rev. Reuben Torrey, Cranston, R. I.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of October, 1853.*

**NEW HAMPSHIRE—**

Received by Rev. B. P. Stone,  
Amherst, Cong. Ch. \$89 66; Aaron  
Lawrence, to constitute  
Mrs. Aaron Lawrence a L. M.,  
\$30; Miss Elizabeth G. Law-  
rence, to constitute her father,  
Aaron Lawrence, a L. M., \$30. 92 66  
Hollis Cong. Ch., 49 25 141 91  
Dover, Ladies' H. M. S., by Miss C. M.  
Palmer, 8 00  
Littleton, Young Ladies' Sew. Soc., by R.  
Daggett, 8 00  
Plymouth, Cong. Ch. and Soc., by Rev.  
H. E. Jewett, 4 00

**VERMONT—**

Brattleboro', Un. Benev. Soc., by Caroline  
L. French, 3 00  
Swanton, Benev. Soc., by C. F. Safford, 12 00  
Thetford, in part of legacy of Wm. King-  
man, by N. E. Hosford, 500 00  
Townsend, Cong. Ch. and Soc., by F. Ty-  
ler, 18 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins,  
Treas., 1,000 00  
Amherst College, Faculty and Students,  
bal. by N. A. Prentiss, 32 00  
Cummington, First Cong. Ch., by Wm.  
Packard, 5 00  
Foxboro', legacy of Miss Rowanna Clark,  
by Dr. B. Mann, Ex'r., 100 00  
Hampshire Miss. Soc., by E. Wil-  
liams, Treas.,  
Northampton, a friend, \$4; lega-  
cy of Mrs. Electa Allen, \$10;  
do. of Miss Sarah W. Allen,  
\$15; Solomon Stoddard, to con-  
stitute Miss Martha Ann Wil-  
liams, of Hadley, a L. M., \$30, 50 00  
West Hampton, 18 95  
Worthington, 60 58  
Other sources, 361 52 500 00  
Middleborough, Lad. Benev. Soc., by  
Rev. O. Chapman, 5 00  
Newburyport, a Lady, by Rev. Dr. Dana,  
Rev. Mr. Fisk's Soc., Ladies, by Mrs.  
H. C. Grosvenor, 3 00  
Peru, legacy of Amasa Frissell, by Zenas  
Watkins, 293 00  
In part of legacy of William Wetmore,  
advanced by him, to constitute him-  
self a L. D., and James C. Stowell,  
Mrs. Harriet B. Stowell, Miss Cyn-  
thia M. Stowell and Wm. M. Stowell,  
Life Members, by Oliver Nash, 500 00  
Pittsfield, Rev. Dr. Todd's Cong., Ladies,  
by Mrs. M. G. Warriner, 6 00  
Salem, a friend, 5 00  
Southboro', Ladies' D.M.S., by C. Thomp-  
son, 3 00

Whateley, Second Cong. Ch., Ladies, by  
Emily C. Judd, 5 00

**RHODE ISLAND—**

Providence, C. D. Gilbert, by M. Cogges-  
hall, 5 00  
Central Cong. Ch. and Soc., by Solomon  
Gilbert, W. J. King, to constitute  
Eben. K. Gleson a L. D., \$100; E.  
W. Fletcher, to constitute Josiah S.  
Chapin, of Jamestown, Wis., a L. M.,  
\$30; Rev. Leonard Swain, to consti-  
tute Dr. Charles Swain, of Warren,  
Ark., a L. M., \$30; others, \$297 50, 437 50

**CONNECTICUT—**

Centerbrook, Young Ladies' Friendly  
Soc., by Mrs. W. F. Sanford, 7 00  
East Hartford, M. Stanley, by Rev. Mr.  
Phraner, 15 00  
Greenwich, Miss L. Howe, by H. Fisher,  
Stilson Benev. Soc., by Miss Sarah  
Lewis, Treas., 300 00  
Guilford, a friend, 5 00  
Kent, S. A. Bissell, 10 00  
Madison, Lad. Cent. Soc., by J. T. Lee, 34 00  
New Haven, West Conn., by A. Town-  
send, Jun., Treas., West Haven, to  
constitute Eliza L. Pardee a L. M., 30 00  
New Haven, Miss Mary B. Starr, to con-  
stitute Mrs. Penelope G. Littlefield, of  
Providence, R. I., a L. M., 30 00  
First Cong. Ch. and Soc., bal. by John  
Ritter, 17 00  
Church of the United Society, by John  
Durrie, Mrs. Lois Chapman, to con-  
stitute Miss Elizabeth King a L. M.,  
\$30; Wm. Johnson, to constitute  
Wm. Henry Andrus a L. M., \$30; E.  
C. Harlick, to constitute Lyman  
Baird and John Edwards, Life Mem-  
bers, \$60; others, \$23, 123 00  
North Haven, North Hill Fam. Benev.  
Soc., by Mrs. W. J. Barnes, 23 00  
Norwalk First Cong. Ch. and Soc., bal. by  
A. E. Beard, 5 00  
Plymouth, Ladies, by Rev. I. P. Warren,  
Pomfret, Lad. Benev. Soc., by Mrs. Clara  
C. Williams, 4 00  
Ridgebury Cong. Ch. and Soc., by Rev. P.  
Canfield, 36 00  
Scotland, Cong. Ch. and Soc. in full, to  
constitute James Burnet and George  
Bingham Life Members, by Rev. T.  
Tulman, 36 23  
South Mansfield, Cong. Ch. and Soc., by  
Rev. A. S. Atwood, 41 00  
Southport, First Cong. Ch. and Soc., by  
Rev. S. J. M. Merwin,  
F. Marquand, to constitute Deacon  
E. A. Smith a L. D., \$100; Z. B.  
Wakeman, to constitute Mary Fow-  
ler Wakeman, Frances Wakeman,

and Matilda Gookin, Life Members,  
\$100; Mrs. Abel Sherwood, \$10;  
others, \$109 37.  
South Woodstock, Ladies H. M. Assoc. to  
constitute Mrs. Lucy R. Palmer a L. M.,  
by Frances M. Lyman,  
Stamford, First Cong. Ch., by T. Daven-  
port,  
Stratford, Sew. Soc., by Rev. W. B.  
Weed,  
Vernon Young Ladies' Benev. Soc., by  
Miss Jane Hunt,  
Westbrook, Cong. Ch., by Rev. W. A.  
Hyde, in full, to constitute Dea. Amasa  
Spencer a L. M.,  
West Cheahire, Lad. Benev. Soc., by Rev.  
D. S. Rodman,  
Weston, Cong. Ch. and Soc., by Rev. Z.  
B. Burr, to constitute Levi Colby a L.  
M.,

## NEW YORK—

A friend of Home Missions,  
Albany, Fourth Presb. Ch., Mrs. Richard  
Winslow,  
Auburn, Theological Seminary, by Levi  
Parsons, Jun.,  
Brooklyn,  
South Presb. Ch., Mon. Con. Coll., by  
J. Milton Smith, \$56 78; J. A. Da-  
venport, \$50; Mrs. Davenport, \$5,  
Ozary, Mrs. Ann Hubbell,  
Centerville, Green Co., Presb. Ch., by  
Rev. A. H. Lilly,  
Colchester, Miss Sarah Downs, to consti-  
tute Wm. H. Eliwood and Mrs. Sarah  
D. Eliwood, Life Members,  
Factoryville, Presb. Ch., by Owen Bald-  
win,  
Fayetteville, Youth's Miss. Assoc., by  
Rev. L. H. Reid,  
Haverstraw, First Presb. Ch.,  
Jefferson, Presb. Ch., by Rev. W. J.  
McGord,  
Maine, Cong. Ch., Mon. Con. Coll., by  
Rev. W. C. Boyce,  
New Rochelle, Presb. Ch., by Rev. O. E.  
Lindale, Coll. \$80; Ladies, \$2,  
New York, Cash \$5, Walter Brinckerhoff,  
Jun., \$1,  
Allen St. Ch., Mon. Con. Coll., by Rev.  
G. Thacher, \$6 07; S. Fanning, \$5,  
Eastern Cong. Ch., Mon. Con. Coll.,  
by L. Chichester,  
Eleventh Presb. Ch., to const. Rev.  
Elias L. Boing, of Doaksville, Choc-  
taw Nation, a L. M.,  
Church of the Puritans, Mon. Con.  
Coll., by E. McKinstrey, \$18; O. H.  
Newton, \$50; T. McNamee, \$100; J.  
Van Buren, \$18 50,  
North Granville, Presb. Ch. and Soc., by  
Rev. O. Doolittle,  
Northport, L. I., W. P. Buffett,  
Northville, L. I., Cong. Ch., by Rev. J. O.  
Wells,  
Smithville, Coll. by M. K. Cochran,  
Southold, L. I., Presb. Ch. a Member,  
Trenton, Mrs. O. W. Douglass,  
Troy, Liberty St. Presb. Ch., by Rev. B.  
Lynch,  
Vernon Valley, L. I., Presb. Ch., by Rev.  
I. B. Smith,  
Volney, Ladies, by J. Petrie,  
Walton, Mrs. Jamina T. Webb,  
Yonkers, Presb. Ch., by Rev. E. W. Bene-  
dict,

## NEW JERSEY—

Mendham, Presb. Ch. by Rev. W. L.  
Douglass,

## PENNSYLVANIA—

Mount Joy, Presb. Ch., by A. Merwin,

## TENNESSEE—

Chattanooga, A. M. Perrin,

## OHIO—

Delaware, Second Presb. Ch., by R. Burr, 40 00  
Greenwich Station, L. Mead, \$5; A.  
Mead, \$1, 6 00  
Liberty, Presb. Ch., by Rev. J. W.  
Thompson, 30 00  
Liberty and Concord, Presb. Ch., by Rev.  
W. H. Brinckerhoff, 6 00  
Piqua, Presb. Ch., by Rev. N. C. Coffin, 23 00  
South Fork, Presb. Ch., by Rev. T. W.  
Howe, 33 25

## INDIANA—

Laurel, Rev. Thomas Spencer, 10 00  
New Corydon, Rev. James Boggs, 10 00  
New Washington, a Lady, by Rev. J. Ger-  
riah, 50  
Plymouth and Hopewell, Presb. Ch., by  
Rev. N. L. Lord, 15 00  
Warsaw, First Presb. Ch., by Rev. J. E.  
Crane, 11 00

## ILLINOIS—

Batavia, Cong. Ch., by Rev. Stephen Feet, 30 00  
Ewington, by Rev. J. H. Ruse, 5 00  
Geneseo, Coll., by Rev. J. W. North, 15 10  
Griggsville, First Cong. Ch., by Rev. O. S.  
Cady, 37 50  
Joliet, First Cong. Ch., by Rev. L. H.  
Loom, 12 50  
Marshall, Cong. Ch., by Rev. J. Chapman, 10 00  
Mokenca, Cong. Ch., by Rev. John Peck, 3 67  
New Providence, Presb. Ch., by Rev. H.  
F. Taylor, 10 00  
Ottawa, Mrs. G. Burr,  
Rockville and Bourbonnais, Presb. Ch., by  
Rev. John Peck, 10 00  
Sharon and Portland, Presb. Ch., by Rev.  
E. E. Martin, 11 50

## MICHIGAN—

Dundee, First Cong. Ch., by Rev. S. Har-  
ria, 5 67  
Howell, First Presb. Ch., by Rev. Louis  
Mills, 11 50  
New Buffalo, by Rev. P. B. Parry, 12 00  
Wheatland, First Cong. Ch., by Rev. J.  
Morton, 20 00

## WISCONSIN—

Dodgeville, Cong. Ch., by Rev. A. S. Al-  
len, 5 00  
Fair Play, Presb. Ch., by Rev. R. Hassell, 3 45  
Geneseo, Cong. Ch., by Rev. S. Emerson, 3 50  
Green Bay, Rev. Otto Tank, 3 50  
Green Lake and Dartfield, by Rev. S.  
Bristol, 25 00  
Hazel Green, Presb. Ch., by Rev. B. Bur-  
nap, 8 00  
La Crosse, First Cong. Ch., by Rev. J. C.  
Sherwin, 7 00  
Oak Grove, Cong. Ch., by Rev. H. M. Par-  
melee, 7 50  
Oconomowoc, First Cong. Ch., by Rev. S.  
H. Barteau, 10 00  
Packwaukee, First Cong. Ch., by Rev.  
John Wilcox, 2 00  
Potosi, Presb. Ch., by Rev. Edward Mor-  
ria, 5 23  
Sun Prairie and Windsor, Cong. Ch., by  
Rev. J. W. Windsor, 9 06  
Shopleys, Coll., by Rev. M. Wells, 6 00

## IOWA—

Dubuque, Cong. Ch., by Rev. A. Van  
Vleet, 12 50  
Fort Madison, Presb. Ch., by Rev. M. G.  
Cass, 12 06

## MINNESOTA—

Point Douglass, Rev. Richard Hall, 5 00

## CALIFORNIA—

Nevada, Cong. Ch., by Rev. J. H. Warren, 60 00

\$4,498 00

JASPER CORNING, Treasurer.

*Donations of Clothing, &c.*

Bloomfield, N. Y., a circle of little girls, a box,	
Brattleboro', Vt. Un. Benev. Soc., by Caroline L. French, a box,	21 48
Cazenovia, N. Y., Presb. Ch., Ladies, by Rev. G. S. Boardman, a box,	73 78
Concord, N. H., Ladies' Un. Miss. Circle and Juv. Soc., by Mrs. Sarah C. French, a barrel,	47 50
Dover, N. H., Ladies' H. M. S., by Mrs. Charlotte M. Palmer, a box,	50 00
Ithaca, N. Y., Ladies' H. M. S., Presb. Ch., by J. L. Parker, a box,	36 10
Littleton, N. H., Misses' Sew. Soc., by E. Daggett, a barrel,	50 38
Newburyport, Mass., Rev. Mr. Flake's Soc., by Mrs. H. S. Grosvenor, a barrel,	78 79
New Haven, Ct., Center Ch., Ladies' H. M. S., by E. North, a barrel,	118 88
New Rochelle, N. Y., Presb. Ch., Ladies, by Rev. C. E. Lindley, a box,	68 88
North Brookfield, Mass., Lad. Sew. Circle, by Miss Abbie F. Snell, a box,	30 64
School Dist. No. 3, Ladies' Sew. Soc., by A. Allen, a box,	100 00
Parishpanny, N. Y., by Rev. J. Ford, a box,	64 00
Pittsfield, Mass., Rev. Dr. Todd's Cong., Ladies, by M. G. Warriner, a box,	50 00
Plymouth, N. H., Cong. Soc., by Rev. W. B. Jewett, a box,	68 00
Plymouth, Ct., Ladies, by Rev. L. P. Warren, a barrel,	
Pomfret, Ct., Ladies' Benev. Soc., by Clara C. Williams, a barrel,	
St. Johnsbury, Vt., Ladies' Benev. Soc., by M. E. Fairbanks, a box,	
Southboro', Mass., Ladies' D. M. S. and Juv. Circle, by C. Thompson, a barrel,	
Stonington, Ct., Second Cong. Ch., Ladies, by Rev. Wm. Clift, a box,	
Stratford, Ct., Sew. Soc., by Mrs. Catharine S. Booth, a barrel,	
Troy, N. Y., First Presb. Ch., Ladies, by Mrs. Brainerd, a box,	
Vernon, Ct., Ladies' Char. Soc., by Mrs. Julia S. Kellogg, two boxes,	
West Middleboro', Mass., Ladies' Benev. Soc., by Rev. Calvin Chapman, a box,	
Whateley, Mass., Second Cong. Soc., Ladies, by Emily C. Judd, a box,	
Whitehall, N. Y., Ladies, by C. M. Davidson, a box,	
One box and two barrels, source unknown.	

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of September, 1853. BENJAMIN PARKINS, Treasurer.*

Barre, Evan. Cong. Soc.,	69 00
Berkshire and Columbia, H. M. S., L. Church, Treas.,	495 00
Beverly, Washington St. Soc., to const. Rev. A. B. Rich & L. M.,	83 00
Boston, Miss Sarah Tuttle, L. M.,	80 00
Braintree, Rev. Dr. Storrs' Soc., Quarterly Coll.,	21 00
Burlington, Fem. Miss. Soc., \$30; Juv. Benev. Soc., \$13,	42 00
Conway, South, a Lady,	1 00
Danvers, Third Ch., Ladies' H. M. S.,	48 84
Essex North, Aux. Soc., James Caldwell, Treas.,	
Newbury,	
Rev. Mr. Flake's Soc., Ladies, \$190 72; Coll., \$50 68, to const. Mrs. Josiah Chase, Mrs. N. Pondagast, Mrs. B. G. Hunt, Mrs. M. O. Delano, W. Moulton, E. Merrill, Jun., J. A. Morse, and W. Goodwin, L. M.,	241 85
Rev. Mr. Tenney's Soc.,	7 58
Franklin Co. H. M. Soc., O. S. Eastman, Treas.,	248 98
Barnardstown, Cong. Soc., to const. Miss Catharine S. Slate & L. M.,	80 44
Charlemont, First Cong. Soc. Gent. Assoc.,	11 25
Greenfield, First Cong. Soc.,	35 68

Heath, Cong. Soc.,	23 00
Shelburn Falls,	83 75
South Deerfield, First Cong. Soc.,	26 81
Sunderland, Cong. Soc., to const. Rev. S. D. Clark and J. L. Graves Life Members,	70 83
Warwick, Trin. Soc., Ladies, \$12; Gent., \$14; Mon. Con. Coll., \$4,	82 00
Greenwich, Cong. Soc., Ladies,	41 89
Haverhill, Center Cong. Ch. and Soc., to const. Rev. B. F. Hosford, Benjamin Emerson, Mrs. M. Tappan, and Mrs. L. Greenleaf, Life Members,	142 51
Kingston, Second Ch. and Soc., in full to const. Miss Maria E. Howe & L. M.,	17 46
Manchester, Cong. Soc., to const. Rev. R. Taylor, Dea. J. Fowler, and H. Kitfield Life Members,	81 50
Methuen, Rev. Mr. Phillips' Soc., to const. I. H. Laney, I. S. Howe, and J. Emerson, Life Members,	120 00
North Brookfield, First Ch. and Soc.,	29 00
North Weymouth, Pilgrim Soc.,	20 00
Orleans, Cong. Ch. and Soc.,	21 00
Randolph, East Parish, to const. Rev. R. Russell and Dea. L. Paine Life Members,	48 07
South Deerfield, Monument Ch.,	26 00
Stoneham, a friend,	16 00
Sturbridge, legacy of Mrs. Hephzibah Fuller,	38 24
Weathersfield, Isaac Brown,	5 00
Wilmington, Ladies' H. M. Soc.,	13 25
	<u>\$1,845 50</u>

*The Connecticut Missionary Society acknowledges the receipt of the following sums to Oct. 5, 1853. E. W. PARSONS, Treasurer.*

Bethlem, by A. G. Loomis,	121 00
Bolton, by H. Alvord,	17 68
Bristol, by A. Norton,	193 00
Canterbury, First Ch., in full to const. Sarah B. Learned and Dea. Thomas G. Clark L. Ma.,	58 50
Canton, bequest of Charlotte Mills, by U. Hosford, Exr.,	107 00
Chester, Cong. Ch., by E. J. Doolittle,	18 08
Olebrook, by O. Stillman,	23 00
Danbury, Second Ch.,	8 00
East Granby, Mrs. D. Skinner, 50 cts.; L. Butler, \$1,	1 50
Farmington, Ch. and Soc., by W. Gay,	296 54
Groton, by Rev. G. H. Woodward,	14 00
Hartford,	
First Ch., in addition, by J. W.,	30 00
South Ch., by Mr. Fuller,	288 50
Jewett City, Coll., to const. Isaac N. Robinson & L. M., by Rev. T. L. Shipman,	84 00
Litchfield, Cong. Ch. and Soc., of which \$30 is from Miss Honor M. Buell to const. Eliza M. Catlin & L. M.,	176 55
South Farms, by Rev. D. L. Parmelee,	66 52
Lyme, Coll., by Rev. H. Hooker,	45 00
New Britain, First Soc., by Mr. Hinsdale,	73 63
New Preston, by D. O. Whittlesey,	35 00
Newtown, Ch. and Soc., to const. Wm. Beard & L. M., by Rev. J. Atwater,	43 73
North Cornwall, Assoc.,	23 25
Plymouth, Cong. Ch., by Henry Torrey,	85 00
Portland, Ch. and Soc., by Rev. H. Talcott,	37 25
Rockville, Second Cong. Soc., by N. O. Kellogg,	163 45
Rocky Hill, W. B.,	8 50
Salem, Coll., by Rev. C. Thompson,	5 23
South Windsor, Cong. Ch., by T. Elmer,	35 00
Westford, Coll., by Rev. C. S. Adams,	12 00
West Hartford, Coll., of which \$30, is from Dea. J. E. Cone to const. Laura W. Cone & L. M., by T. Brace,	163 18
Westville, Coll., by Rev. H. Hooker,	81 00
Wethersfield, First Ch., to const. John Loveland & Joshua Goodrich L. M.,	74 00
Woodbury, South Ch. and Soc., to const. Horace Hurd, Sheldon Cummings, and George De Forest, L. M.,	100 00
	<u>\$3,258 04</u>

N. B.—The box of clothing acknowledged in the Nov. number, from Farmington, Ct., was from Torrington, Ct.

# THE HOME MISSIONARY.

---

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

---

Vol. XXVI.

JANUARY, 1854.

No. 9.

---

## Missionary Salaries.

In the Home Missionary for May, 1853, we submitted some considerations on the "inadequacy of ministerial support," particularly in its relations to the missionary work. In the Reports of several of the principal Auxiliaries, for the last year, this subject is discussed in its bearings upon the feeble churches within their bounds.

The Report of the New Hampshire Home Missionary Society contains the following timely and valuable suggestions on this topic:

With respect to the pecuniary relations between ministers and their people on our field, we have no authority or desire, as a Missionary Society, to interfere; and yet, inasmuch as the welfare of the Missionary cause is directly affected by the measure of ministerial support afforded on it, it comes within our province, as a subject of remark. That our missionaries as a class are inadequately supported, the following facts, we think, will show. The average salary of the pastors and stated supplies who have been in commission the past year, is \$377. This is fourteen per cent. larger than it was ten years ago,—an encouraging indication of a reform in this matter. We are informed by the last report of the Mass. Missionary Society that the average salary of missionaries in that State is \$437, which is \$60 higher than it is in this State, but that it has made no advance the last ten years. The average amount appropriated by the Missionary Society the past year to the feeble churches that have enjoyed the stated ministrations of the Gospel, is \$107 50, which is seven per cent. higher than it was ten years ago. It may be in point to remark, that considering the difference of circumstances affecting the necessary expense of living, our missionary pastors and stated supplies may be as amply supported as their brethren are who are settled over self-sustaining churches. The average salary paid by these churches, so far as can be ascertained, is \$502, which is only \$125 above the average received by our missionaries. But if we abate all salaries that exceed \$600, we find that the average salary paid by the able churches is \$452, which is only \$75 more than that paid to our missionaries.

Now, it is assumed that the standard of ministerial support in the State is far below its temporal necessities, and if so, it must be evident, from the facts just stated, that our missionary ministry, so to speak, share largely in the general suf-

fering. Where, then, does the responsibility of this suffering rest? We refer only to our missionary field. It does not belong to us to discuss the general subject of ministerial support. Who, we ask, will be answerable for the untold evils that arise from this muzzling the "ox that treadeth out the corn?" There is responsibility somewhere. If it could be shown that the churches under the patronage of the Society have so far exerted their ability in the support of the Gospel that they have fully met their moral obligations, both in the sight of God and man; and also if it could be shown that the Society has a surplus in its treasury for which there is no demand from other portions of the field, then might the Society be held responsible, but only in case it refused, without good reasons, to listen to the cry of the needy.

It should be remembered that the Missionary Society is no party in the contracts which churches make with their ministers for their support, except to fulfil the pledges of aid which it makes upon their application. If they conform to the rules by which the Society, in common with every branch of the American Home Missionary Society, governs itself in the expenditure of its funds, they generally receive all they ask. To give them more than they ask, even to supply a supposed deficiency in the support of their ministers, would be a most inconsistent and dangerous departure from the great principles of our enterprise, whose wisdom has been tested by long experience. Should the Society refuse to increase its appropriations when it has the means of doing it, and when the applications of the churches furnish the necessary evidence that they have taxed themselves to the utmost of their ability, then might we be justly answerable for an incompetent support of its missionaries; but such has not been the fact. In most cases of such applications, the Society has increased its grants of aid, while the churches have also taken additional burdens upon themselves.

We come now to notice a few of the evils inflicted on our Home Missionary field by an incompetent support of the ministry.

One is, a movable, temporary ministry. This is, indeed, partly in some instances, and wholly in others, the result of other causes, but the influence of want is of itself a sufficient cause to account for much of the changeable character of our ministry.

Another evil is the decrease of pastors. If we go back ten years in our history, we find that there were thirty pastors and seventeen stated supplies in commission, but now there are only nine ministers who have sustained the pastoral office, while the number of stated supplies has been thirty-one the past year. Two of these pastors have been recently dismissed, leaving only seven pastors now in commission. This decrease of pastors has been more directly the result of a scanty support of the ministry than of any other cause. Both ministers and churches are becoming more and more unwilling to enter into the obligations of the pastoral office. With such an uncertain prospect before them, ministers, who are conscious of their ability to command more permanent positions, naturally decline those that promise little else than a brief and anxious period of labor, and churches as naturally shrink from adding to their perplexities and their burdens. The stated supply system is fast superseding the ancient Puritan custom of a settled ministry, so far as our feeble churches are concerned; and though, in a few cases, ministers are permitted to occupy the same field for a series of years without being settled as pastors, yet all experience proves that the pastoral office is more conducive to a permanent ministry than the relation of a mere hired servant. We know of no remedy for this evil while the causes which produce it remain. While these causes remain, especially while the standard of ministerial support continues below the medium of competency, ministers who enter the missionary service will have "no certain abiding-place." Like birds of passage that have lost their course, they will be passing over every point of the compass, not knowing where they will find rest. These evils are followed with another,—a scarcity of competent ministers for the supply of our feeble churches. We have in years past heard much about a surplus of candidates for settlement in the ministry, and there may have been a surplus for a certain class of churches, but our missionary churches have never had occasion for this complaint. Were there ever so many more candidates than there are destitute churches, able to pay a salary of \$500 and upwards, the feeble churches in looking to them for a supply of ministers, would probably always be obliged to exclaim, "The laborers are few."

This is a subject of deep interest to the whole Home Missionary community. We have given it only a cursory notice, without attempting much discussion. How

far Christians of our denomination in New Hampshire are responsible for putting the sacred office upon an allowance scarcely equal to the support of ordinary mechanics and farmers, thus subjecting it to a goading solicitude for what it shall eat, and for wherewithal it shall be clothed, is a question for them to decide. We lack no testimony that those who enjoy the administrations of the ministry in spiritual things, do not in their turn administer to it a sufficiency of things carnal. The existence of this fact gives rise to many serious obstacles to the progress of our work. It is the source of some of the most perplexing questions touching the financial operations of the Home Missionary enterprise, subjecting its conductors to numerous surmises and complaints, who have no other alternative than to bear them in silence. If a remedy to the evil in question is ever effectually provided, it must be the result of a deeper sense of the claims of common justice, and of a more pervading spirit, in our churches, of personal consecration to Christ and the welfare of his kingdom.

The extent and workings of this evil in Vermont may be learned from the following extract, from the last Annual Report of the Vermont Domestic Missionary Society:

The salary of many of the missionaries is so inadequate as to subject them to great straits, and in some cases to compel them to resort to means for eking out their support, inconsistent with their greatest efficiency and usefulness as ministers. And the tendency of such inadequate support is to deprive us of such ministers. No less than nineteen ministers who have been in the employment of this Society, during some portions of the past year, have left their fields, and seven of these have left the State. While other ordinary causes of removal have had their influence, a prominent cause, in the case of many of these, has been incompetent support. About one half the fields vacated by the removal of these have since been supplied. The remainder are still destitute.

The Executive Committee of the Massachusetts Home Missionary Society bear a similar testimony in regard to the pecuniary support of its missionaries. The following is an extract from the last Report of that Auxiliary:

The average salary received by the missionaries in Massachusetts, the past year, was \$437. This is not larger than it was ten years ago, when the staple articles of family expense were twelve or fifteen per cent. less than they are now. Of course, \$437 was more than enough to sustain a minister's family at that time, or considerably less than enough at present; and nobody, after a moment's reflection, can doubt which. The fact has become painfully evident, that at a time of great general prosperity, and in a land of abounding wealth, ministerial support is suffering an unusual depression; and unless it be adjusted to the increased expense of living, as almost every other department of labor has been, there will be an alarming increase of vacant churches; or, what perhaps would be still worse, a blending of some secular calling with the sacred office, as a means of subsistence while preaching the Word. This latter alternative would be going back to a state of things that produced a large proportion of the "old wastes" which this Society is now laboring to reclaim; and while, for their encouragement, God in his good providence "speaks peace unto his people and to his saints," he also adds, "*but let them not turn again to folly.*"

Additional facts bearing on this subject will be found on a subsequent page (p. 210), in the extracts there published, from the last Report of the Directors of the Connecticut Missionary Society, Auxiliary to the A. H. M. S.

These statements respecting the inadequacy of missionary support within the bounds of the principal Eastern Auxiliaries, apply with equal or greater force to the Western field. The rate of compensation there is nearly the same as at the East, viz, \$400 a year. This standard was fixed many years ago, when the necessary cost of supporting a family was much less than at present. The change, in this respect, is even greater in the new than in the older States. As the country has become more thickly

populated; as towns and cities have multiplied, and created a demand for agricultural products; as facilities of transportation have increased, bringing the frontiers into close proximity with the markets of the Atlantic coast, and of the Old World, an advance of from 50 to 100 per cent., in many cases, has been made in the cost of the principal articles of daily use in missionary families. Consequently, a stipend which ten years ago sufficed for their comfortable support, is now insufficient to raise them above absolute want. Not only is great distress thus occasioned to these households, which the Church ought not to inflict, nor they to endure, but from this source arises one of the most formidable hindrances to the work of supplying the destitute settlements with the preaching of the Gospel.

Young men on the threshold of the sacred office, already, perhaps, burdened with debt, may be ready to endure hardness for Christ, but, deeming it their right and duty to owe no man anything but love, they are constrained to turn away from the missionary field. Others who, in past years, found a missionary salary barely sufficient for their support, are compelled, by the increased expenses of living, to seek relief by dividing their time between their sacred calling and some secular avocation, and thus their usefulness as ministers is greatly diminished. Others still, whose convictions of duty will not allow them to resort to such expedients, after a long and vain struggle with accumulating debt, have abandoned the ministry altogether. A much larger number, however, though perplexed and harassed by pecuniary embarrassments, yet from love to their Master and their work, have thus far turned away from the tempting paths to competence which have opened around them, trusting that enlargement would come from another quarter; but, unless a speedy and effectual remedy shall be found for this evil, those who are and those who otherwise might be engaged in this service must, in increasing numbers, turn aside to pursuits in which talent and industry receive their appropriate reward.

The following extract, from a recent report of a missionary in Illinois, presents to us a picture which, perhaps, will better serve the purpose of these remarks than any general statements of our own:

I am in great perplexity at present with regard to the future. Heretofore, I have just lived and "made the ends of the year meet," and that only by the aid of a missionary box occasionally, until the past year. *But now four hundred dollars will not support me, if promptly and fully paid.* My family has increased to five children; my wife *cannot* do without help, and I must now hire it the year round. My oldest children must be sent to school. The cost of living has advanced from one quarter to one third within the last year, and all kinds of labor in proportion. A good mechanic would scorn a missionary's salary as his compensation; and a common laborer upon the street or railroad makes as much, and, with his horse and cart, half as much more. Still it is a great privilege to preach the Gospel; and perhaps it matters not what others make, so the minister of Christ receives a bare support. So I have been wont to regard it. But it is quite a different matter when he can no longer pay for his real necessities, and the future beckons him on to an inextricable labyrinth of debt.

But what shall be done? Shall the very prosperity of the country drive the minister of the Gospel from his labors, to plunge into secular pursuits, in order to support his family, and maintain his good name for honesty? If such be the indications of Providence,—if so I am to understand them in my case, why should I feel solicitude in following them? As yet I cannot decide. "Retrenchment!" Ah! yes, the real necessities of life are very differently understood; can I not economize? I have a horse, buggy, and harness, all nearly worn out, which would bring but little if sold; and yet they are absolutely indispensable on this field of labor, where appointments and people are scattered over so much territory. "Tea and coffee!" We have dispensed with them long since. "Books, periodicals, and papers!" I did venture, nearly a year since, to buy ten dollars' worth at a bargain, of a brother minister, because, on account of ill health, he had to return eastward, and I have not paid for them yet, because of poverty which I did not then foresee. I do take the *Bibliotheca Sacra*, and would stop it—yes, I *will* stop it if I can possibly spare the money to pay the arrearage of one year's subscription, before the

issue of the next number. The New Englander, too, must be stopped, if the two years' arrearage can be paid.

Three years since I was agent for Illinois College, with a compensation somewhat more liberal than at present, and being much impressed with the destitute circumstances of the family of the Rev. Mr. ———, who was suddenly called away, and reflecting that my family would be even more destitute if I should be taken, I took out a policy of Life Insurance; but I can no longer pay the premium, and have written to surrender the policy to the Company. This retrenchment and economizing must be done, but still I fear it will not be sufficient. What is *duty* under these circumstances? "Owe no man anything." "He that provideth not for those of his own house," &c. I wonder if these texts were intended to include Home Missionaries?

I have thought proper to exhibit thus much of the "shady side," because it is your right to know it, and because, if it should be your pleasure to grant another commission on the application of this people, it *may* be necessary for me to surrender it before a full year expires. May the grace of our blessed Master be sufficient for me, and for all your missionaries, and may we not be too forward to forsake our posts.

The Executive Committee of this Society are, by some, considered responsible for the existence of such facts as are here described, and they are called upon to adapt their scale of appropriations, at once, to the altered circumstances of the missionaries, and to raise their salaries at least \$100. The reasons why such a course is impracticable, we have already stated in a former number. We will, however, refer to them again.

1. The Committee can distribute only what they receive; and to raise the standard of appropriation generally, while the resources of the Society remain the same, would make it necessary to withhold aid altogether from many of the dependent churches.

2. To take such a step in advance of the public sentiment of the churches, would have a tendency to diminish the income of the Society. The compensation of ministers generally, throughout the country, is but little higher than that of missionaries; and it is hardly to be expected that the churches will contribute freely to provide higher salaries than they are paying to their own pastors.

3. The churches which passed from the list of beneficiaries as soon as they were enabled to raise a salary of \$400, and are still paying only that amount, would again become applicants, and proper subjects for missionary aid, and thus large additional drafts would be made upon the treasury of the Society.

4. Many of the churches aided do not feel the importance of providing their ministers a more ample support, and, instead of coöperating with the Society in securing such an object, they would, it is feared, be encouraged by the increased grants of the Society to relax their own efforts.

In view of these facts, this Institution cannot, we think, be charged with the sole responsibility for the continuance of this evil, even in the case of its own missionaries. It must have its cure where it had its origin, in the prevailing sentiment of the christian community. The churches must gain a truer estimate of the value of ministerial service, and of their obligation to provide for its adequate remuneration. We are happy to observe signs of progress in this direction. The religious press of the country and the ecclesiastical bodies of the principal religious denominations have, within the last few months, uttered such a testimony on this subject as will, we trust, lead to some practical result.

In the meantime, this Society will lend its influence in every appropriate way, and especially in the distribution of its missionary funds, for the accomplishment of the desired object, advancing as fast and as far as seems compatible with all the interests concerned. Yet no material progress can be made without increased resources, and greater effort on the part of the missionary churches. Let, then, the patrons of the Society show their sense of the cruel wrong which the church is inflicting upon her



missionary servants, by furnishing means for their more liberal support; and let the churches which enjoy their labors coöperate with the Society in this effort, by assuming their due proportion of the additional burden. The times are favorable for such an effort. They are times of abounding worldly prosperity; and the very causes which have produced such general embarrassment and distress among the ministry of our land, are augmenting the resources of the church which they serve; and if, in such circumstances, she shall persist in her ill requital of their labors, she will doubly deserve, and will most assuredly receive, the rebuke of Him whose anointed servants they are.

## Anniversaries of Auxiliaries.

### CONNECTICUT MISSIONARY SOCIETY.

This Auxiliary held its Annual Meeting at Waterbury, Wednesday evening, June 22, 1853. The Reports of the Directors and of the Treasurer were read by the Secretary, Rev. HORACE HOOKER, and were ordered to be printed in the minutes of the General Association.

Addresses were made by Rev. ROBERT C. LEARNED, of Canterbury; Rev. THOMAS SHEPARD, of Bristol, R. I.; Rev. LEONARD BACON, D. D., of New Haven, and Rev. DAVID B. COX, one of the Secretaries of the Parent Society.

The following extracts from the Report of the Directors exhibit the doings of the Society during the year:—

During the year ending May 1, 1853, appropriations were made to thirty six churches and congregations in Connecticut.

The whole amount of appropriations within the State have been \$3,775, and \$2,000 have been transmitted to the Treasury of the American Home Missionary Society.

Five churches on our list have given notice that after the present year they do not expect to need aid from our treasury.

Three pastors of churches aided by the Society were dismissed at their own request, and one ordained, during the year. Of the churches aided, twenty four had pastors, and twelve stated supplies.

The receipts of the Society for the year ending June 1, 1853, were \$7,163 18. In addition to the donation from our Treasury, the Parent Society received directly from this State, during the same period, \$23,132 07. Add to these sums

\$2,396 70 received by the old Missionary Society of Connecticut, and it will make the amount devoted to the cause of Home Missions during the year, by our denomination in this State, \$32,691 95.

### Missionary Support.

It is to be apprehended that without an increase of liberality—or rather, a stricter regard to justice and the principles of the Gospel—the pastoral relation will hereafter be often sundered, to the great detriment of the feeble churches. Means formerly inadequate to the necessities, not to say comfort, of families subject to demands that cannot be turned aside without infringing on usefulness and the hospitality divinely required of “bishops” in the church, cannot long sustain the increasing expense of living. The average salary of seventeen pastors, taken at random from our list, is \$434. This includes the grant from our Treasury. Taken individually, the salaries are, one of \$200 and use of parsonage—two, of \$300—one, of \$375—four, of \$400—one, of \$450—one, of \$450 and parsonage—five, of \$500—one, of \$500 and parsonage—and one, of \$550.

It must be evident at a glance that, in cases like some of these, the pastoral relation cannot bear up a great while against the existing pressure. Help must come from some quarter, or the pastoral tie will be severed. Either congregations must increase salaries,—manifestly disproportioned to the remuneration in other occupations of life—or the pastor must eke out his means of support, by associating some other employment with his pastoral duties,—or else two or more congregations must divide the services of a pastor between them. The last expedient is alien to the habits and discordant

with the feelings of our churches, and would work only evil. And by permanently employing, from the impulse of necessity, a large portion of his time and strength in other occupations than belong to his own profession, the pastor will be liable to be overtaxed; and declining health with imperfect preparations for the pulpit, will only be harbingers of estrangement among his people, and his own dismission.

The remedy for the threatening evil is with ecclesiastical societies themselves. The Directors of this Auxiliary cannot prescribe the amount of salary to be paid in a given case. Each society fixes the salary of its own pastor, and assumes the responsibility of his support; and when its means are inadequate, such aid is extended by the Directors as seems to be needed—no obligation, however, being assumed by them, except for the current year. They can sympathize with the faithful, suffering, uncomplaining laborer in the vineyard of their common Master; but it does not belong to their trust to increase his stipulated salary. Neither would it be wise for the Directors to go before the public sentiment and make the salary of their beneficiaries, even when really needed and deserved, larger than that of the pastors from whose congregations the resources of the Auxiliary are gathered. A movement in the right direction must begin among the stronger churches. When they have adjusted the salary of their own pastors to the altered circumstances of society and the increased expense of living, they will cheerfully give of their abundance to enlarge the means of comfort and usefulness among the self-sacrificing pastors of our feeble churches.

### RHODE ISLAND HOME MISSIONARY SOCIETY.

The Anniversary of the Rhode Island Home Missionary Society was held at Barrington, Wednesday, June 15th, 1853. The Annual Reports of the Treasurer and Executive Committee were presented by Rev. CONSTANTINE BLODGETT, Secretary of the Society, and a sermon was preached by Rev. HORACE JAMES, of Worcester, Massachusetts, from Mark 12: 37.

From the Annual Report we gather the following particulars, exhibiting the condition of the missionary work, and the operations of the Society during the past year.

The number of churches aided is seven, and the sum appropriated \$1,725. The amount paid into the treasury of the Auxiliary is \$941 84; and contributions to the amount of \$1,287 22, from individuals and churches in the State, were forwarded directly to the Parent Society, making the aggregate of contributions to the cause of Home Missions, during the year, \$2,229 06. The usual appropriation of \$1,000 was received from the Connecticut Missionary Society. The report states that the Home Missionary contributions of the State average more, to the reported membership of the churches, than those of any other State in New England. In New Hampshire the average to a member is \$0 31; in Vermont, \$0 35; in Massachusetts, \$0 70; Connecticut, \$0 73; in Rhode Island, \$0 74. The facts reported from the various missionary fields give evidence that God has attended the labors of his servants with his Spirit, and multiplied the seed sown.

### WESTERN RESERVE AGENCY.

The exercises of the Eighth Anniversary of the Western Reserve Agency of the American Home Missionary Society, were attended in the Congregational Church in Tallmadge, Sept. 16, 1853.

After devotional exercises, and the reading of the Annual Statement by Rev. MR. RON TRACY, Secretary of the Agency, Rev. E. C. SHARP preached the Annual Sermon from Numbers 18 : 30.

We subjoin a few extracts from the interesting statements of the Board.

In the year 1801, and during his first missionary tour on the Western Reserve, the Rev. Joseph Badger wrote to his patrons in Connecticut as follows, viz. : "The friendly disposition of the Indians banishes all apprehensions of danger from them. If the Lord should make this wilderness as a watered garden, by planting and nourishing up his church in it, there would be no place more desirable to live in." How changed the scene in all this region since that day! The enterprise and success of the people in securing to themselves temporal blessings, and the success with which God has crowned Domestic Missionary efforts, which were here early commenced, and pursued with a liberal policy, have so fill-

ed this whole region with things desirable, that we feel called upon this day to express our warmest gratitude to Him on whom success in every enterprise depends. We have a large Synod; strong and liberal churches; a Home Missionary organization among ourselves that has aided essentially, not only in supplying the wants of our own feeble churches, but also in furnishing means to send the gospel to regions still beyond us; whose anniversary we have now assembled to celebrate; and all this, amid temporal blessings in richest profusion.

#### Treasury.

The whole amount of funds collected within the bounds of this agency, during the year, is \$5,078 97, which is an increase of \$846 41 over the receipts from this field last year. Of this amount, \$1,485 31 have been forwarded to the Parent Society.

During this period 39 missionaries have held commissions from this agency, all of whose quarterly appropriations, and also the salary of the Secretary, have been punctually paid from its treasury. Three of our missionaries have preached in the Welch language, and one in the German. These four missionaries have supplied 7 or 8 congregations, most of whom are very ignorant of our language, with evangelical preaching in their own.

The Parent Society has had in commission on this field 9 missionaries.

The whole number of missionaries employed within the bounds of the Synod is, therefore, 48; and the number of churches aided in supporting the regular ministrations of the gospel is 63. This is an increase over last year of 4 in the number of missionaries employed, and of 11 in that of the churches aided.

Twenty of the missionaries of this Agency have reported 165 additions to their churches; about three fourths of

them on profession of faith. Others mention in their reports seasons of unusual religious interest without stating definitely the results.

From these statements it will be seen that the past year has witnessed very encouraging progress in our work. Indeed, the summary of results at the close of every year, for several years past, has been of a highly gratifying character. If we look back over a period of ten or eleven years, and compare the present condition of the Home Missionary cause on this field with what it was then, we shall see that its progress has been such as to show most clearly that the hand of God has been with us. In the year which ended in April, 1842, but 20 missionaries were employed on this whole field; now we have 48, who extend their stated labors to 63 churches, several of which had then no existence, and others were extremely feeble, scarcely having a name to live. The whole income from this field, that year, was but \$1,048 22, and the next year it fell to \$550 81. Now it is more than \$5,000. Then but 48 persons had been added to our Home Missionary churches during the year; now 20 of our missionaries report 165.

And these results have been reached by patient continuance in well doing amid many discouragements and trials. No one year has been marked with success at all satisfying to our desires. The progress has been in all cases gradual. There is but little danger of our being too anxious to see immediately the fruits of our labors in this cause, yet there is danger that we shall be too soon discouraged if these fruits are delayed. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." And thus should we wait in faith and hope while we cultivate this moral vineyard.

### From the Missions on the Pacific.

#### OREGON.

*From the Rev. T. Condon, St. Helens.*

#### Laying Foundations.

Since my former report, the population of our village has steadily decreased, several of the few families we found here having gone to locate their claims or moved to the minea.

The fall and winter, we hope, will bring brighter prospects.

You will remember I stated to you that our Sabbath meetings were held in the school house erected for us by the proprietor of our village; he has since added a belfry and placed in it a good bell. We now assemble, as in other days, at the call of the Sabbath bell; and the forests of this new region, for the first time, re-echo

sounds that truly seem the footfalls of civilization.

A good part of the adult population of our neighborhood, and all the young who are old enough, attend our Sabbath services. Our Sabbath school continues to be well attended; it numbers 25 children who have, at least, their own hearts well engaged in it. We have secured a S. S. Library and it is well used.

Some weeks since I presented the subject of Temperance to our people in a Sabbath evening lecture. The next day the proprietor of our tavern called me in to witness the closing scene in his bar room, and since then our only tavern has been a Temperance one.

The nine pin alley has also been closed, and our village now presents a more orderly appearance. This is especially so on the Sabbath, as compared with Sabbaths six months since. Now the children are gathered into Sabbath school, or attend divine worship; and that portion of our people who care nothing or little for religious obligations themselves, are so unwilling to disturb others in their attention to them, that our Sabbaths are quiet.

---

*From Rev. O. Dickinson, Salem.*

#### Difficulties of a New Field.

I have now been preaching in Salem six months, lacking a week. The average attendance on public worship is about seventy five. As many attend nearly every Sabbath as can be comfortably seated in the school house where our meetings are held. The number of our audience is very uniform. About one half of those who hear me are permanent citizens of Salem. The other half are fluctuating; mostly young men whose home is wherever they can make money fastest.

The number of our Sabbath school scholars is from twenty five to thirty. On the part of some of the scholars there seems to be a growing attachment to the study of the word of God. Our great difficulty is a want of teachers. We cannot yet bring the few members of our church to feel the real worth of the Sabbath school. Some of them have lived in the West, most of their lives, where little was done in Sabbath schools. Two or three live so remote from meeting that they think they cannot aid in sustaining it, and the two that have aided us in our efforts have been lax in punctuality. I found, after a little experience and trial,

that it would not be sustained unless I became both superintendent and teacher. With Mrs. Dickinson's help the school has been sustained thus far, and with God's blessing we intend it shall be. I know of no other way to remedy the evil, which we have at present to contend against, but to continue to give the church instruction relative to the importance of Sabbath schools. The more I become acquainted with the people of this Territory, the more difficulties I see to be encountered and rooted out. They are so *restless*, that it seems impossible to keep them still long enough to train them to any fixed habits. If a man begins the work of a Sabbath school teacher, we have no assurance of his continuing it. After attending, a Sabbath or two, he is absent. Ask him the reason, and he tells you he was up country to look at a "*claim*," or he was out to attend the camp meeting, or some other great meeting, or he was out at the new gold mines. These reasons he thinks free him from all blame, and if his class becomes discouraged and leaves the school, it is not his fault. Thus it is; men in this country do not make their calculations to be at home on the Sabbath, and always at the Sabbath school, as they do at the East.

#### The Meeting House.

We have given up building our house of worship this Fall. We had \$2,700 subscribed, but labor is five dollars per day, and this amount would not put up the frame of a church 40 by 60 feet, and enclose it, so that it would remain uninjured by the long winter rains. Many of the subscriptions were made with the understanding that the house should be a good commodious meeting house, and about the size mentioned. To enclose such a house would cost \$4,500, and the finishing must wait for another subscription.

We spent much time during the first three months in procuring this subscription, and we felt *disappointed* when we found that we must put off building till another summer at least, and perhaps for a much longer time.

The friends of Temperance are making an effort to obtain the Maine Law, for Oregon, from the coming Legislature. Petitions are circulated, and it is the intention of the State Committee to obtain every name in the Territory, that it is possible to get on the side of the Law. We think the *people* are ready for the Law, but whether the Legislature will give it to us, is yet to be determined. The

friends of the cause are active. The work devolves mostly upon the ministry; and we feel that we cannot lecture on a more important subject than Temperance, especially when intoxication prevails so much among young men as it does here.

*From Rev. G. H. Atkinson, Oregon City.*

#### Signs of Promise.

The Annual Meeting of our Association has been held, and the customary exercises, narratives of the state of religion, preaching and resolutions for the moral questions of the day were attended to. The friends of Temperance are moving for prohibitory laws, in favor of which resolutions were passed. No revivals of religion were reported, but a general harmony exists in the churches, and in some, more attention is manifested to the preaching of the Gospel, and a corresponding increase in the power of truth over the minds of the people. I may say that this seems to be the case in the church and congregation to which I minister. We discover more union in prayer for the descent and indwelling of the Holy Spirit, and a quickened sense of personal duty in sustaining regular preaching and in striving to save souls.

Three members have been added to our church, since my last report, by letter; two of whom, a gentleman and his wife, expect to be with us for five years at least. They unite heartily, bringing a knowledge and experience of the work which is of great value to us. The other, a young man of marked excellence, will let his light shine while with us and wherever he goes. Our church and society have requested me to be installed over them. My answer has been returned in the affirmative, and the exercises will occur, *Deo volente*, within a month.

#### Overland Immigration.

The immigration is arriving continually, and generally in good health and with less sacrifices of property and less personal suffering than in years past. But few of the whole number will need help from the people here. The companies are composed mostly of families, and their members must become permanent citizens. Many of them have left good homes in the valley of the Mississippi, the very garden of the world, to subdue the land in this far-off region. They will have better health here, but not more

wealth. The coming of such colonists is doing much for the permanence of our settlement. Our Pacific Coast *must be* peopled by thriving and industrious communities. The past mutability of things, like the chaos of old, is fast settling into compact and fixed forms.

#### Faith in the Future.

The minds of leading men, formerly in doubt and disturbed by the fickleness of the population, now seem to rest, and to form extensive plans of business. Religious and educational interests, which seemed insecure, now move on steadily. Time was when a man must have strong faith in the grand objects of Providence in peopling this land, in order to engage in any work requiring time and patient labor for its completion; but now the aspect of things gives assurance enough to authorize almost any enterprise. The population, like the swelling tide, is moving up into the hills and mountains on either hand, and rolling over upon the coast, and must in due time pour the fruits of its labor down into the valley, and send them out through the channels of commerce. You at the East, not seeing or feeling our instability, may always have had a calmer confidence in our future than we have been able to cherish. We have, at intervals, enthusiastic ideas, but they are sure to be followed by depressions.

History shows no great, noble and enduring monuments built in a day. Free States, whose sources of power, like the vitality and strength of the body, must be in themselves, in the individual members of society, cannot be of mushroom growth; nor can they be always colonized or transplanted as ours have been on this coast. We must grow and be strong out of ourselves; and the question arises, are we to have the time and the material and means for this growth? If so, our present work is evidently to provide for future harvests, by sowing the choicest seed and taking care that the fields be cultivated every year.

---

### CALIFORNIA.

*From Rev. S. B. Bell, Oakland, Alameda Co.*

Oakland, the field assigned to Rev. Mr. Bell, is beautifully situated on the eastern shore of the Bay of San Francisco. The name given to this general region is Con-

tra Costa, in allusion to its position with reference to San Francisco. "Oakland is the natural landing point of a salubrious and fertile valley some forty miles in length and six in breadth, flanked by the wild-oat hills." As it is but a half hour's sail from San Francisco, and has many natural attractions as a place of residence, it is regarded as a field of much interest and promise.

#### The first Communion Service.

We have organized a church, originally consisting of six members. We had intended to have our first communion service and celebration of the Lord's Supper on the first Sabbath in August; and we had instituted a series of services on each night during the week preceding; but the sacrament was providentially deferred owing to my being taken violently ill with the dysentery. The sickness was brought on by excessive labor and exposure; for besides the extraordinary religious labors then devolving on me, I was engaged in superintending the erection of our new church; we were moving, and I had to sit up all night, after great fatigue, in a cold room; which, together, brought on the attack.

All things being favorable, however, we were permitted to partake of the last supper of our dying Lord, on the first Sabbath of September. On that occasion two children were baptized, and six persons joined the church—two women and four men. Some who were but spectators of the scene, were heard to say, "I shall never let another such opportunity pass without having a part in the matter." The occasion was one of the deepest interest. It was the first time that this sacrament had ever been administered in this valley!

#### A Horse-racing Padre.

The majority of our population are French and Spaniards, all of whom are Roman Catholics. There is a resident "Padre" among us, who holds regular religious services in a chapel on Vincenti Peralta's Rancho, a mile or two in the rear of the village, which, I am told, are well attended. The "Padre" has the reputation of being a man of some erudition, and a pleasant gentleman. He owns a very fast racing-horse, and last week he won five hundred dollars on a "crack" race between his horse and another "fast nag," very celebrated throughout this

country. Of course, the world went out to see. The Catholic divine's antagonist was a French gentleman from Canada, a member of the Catholic church, and a Justice of the Peace of our town.

#### "The House we Live in."

I am living in a house, which, by special favor, I rent for seventy five dollars per month. It has not a finished room in it; the kitchen is roofless, and I go up to my study on a ladder. My study is a garret in which there is nothing but a floor and rafters, and four window openings, two of them with window lights and two without. The kitchen has no window lights, and the openings are nailed up with boards. The hall, dining-room and kitchen are one; and in the room in which we reside, we have joist, studding and siding, all in their rough, unplanned state, for our walls and ceiling. We have, however, in our reception room, which, by the way, we have to use likewise as a bed-room, papered walls and an unbleached muslin ceiling. In your climate, the house would be uninhabitable; but in this, the very climate of Paradise, it does remarkably well.

---

*From Wm. C. Pond, North San Francisco.*

#### A Good Beginning.

My last report included an account of the dedication of our new church, and the commencement of my labors in my parish, as a preacher of the Gospel. Our first regular services were held on the Sabbath succeeding the dedication, the first Sabbath of July. On that day a Sabbath school was organized with twenty scholars—a number regarded as very encouraging. The school has now increased to forty three, which was the number in attendance last Sabbath. The number enrolled upon its books is more than sixty. Included in it are two flourishing Bible classes, one of which is already large enough to be divided.

On Sabbath, Aug. 28th, the organization of a Congregational Church was completed with appropriate services. It is called the Greenwich St. Church of Christ, San Francisco. At its organization it consisted of five male and three female members. Two have since been added on profession, making our present number ten. We hope for further additions very soon. We have a very good corps of deacons, and an energetic body

of Trustees. They have resolved to make strenuous efforts to relieve you from drafts for their assistance, and I am persuaded that they will soon succeed. Our church and congregation are, however, poor, there not being in all our number one man in better than comfortable circumstances.

#### A Good Example.

It is a great gratification to me to speak of their interest in the Home Missionary cause. One of our deacons has the honor, I believe, of setting the precedent of regular contributions to your treasury. He is by no means a rich man, but, entirely self-prompted, or rather, simply, by the promptings of God's Spirit, he has resolved to appropriate three hundred dollars annually to the Home Missionary cause. He proposes to pay it in quarterly installments, the first of which (\$75) is now in my hands.

A weekly prayer-meeting is sustained with increasing interest. Two or three individuals, I trust, are coming out into the full light and liberty of the Gospel. Our brethren maintain with interest a Sabbath evening prayer and Bible meeting. God grant that external prosperity may not obscure our vision or diminish the zeal of our endeavor after our true final end, the glory of God in the salvation of souls.

---

*From Rev. S. S. Harmon, Sonora, Tuolumne Co.*

#### Hindrances from Fire.

In a letter dated Oct. 1st, Mr. H. refers to the delay in building a house of worship, occasioned by fire. He says, "I took a subscription paper and spent one day in getting subscribers. That very night a fire burned down all that part of the town which the fire of the previous year had spared." Two weeks later he writes of a *third* fire as follows:

Our city has been visited by another awful conflagration. It broke out about 3 o'clock on the morning of Oct. 3d. The heart and fairest part of the city was burnt to the ground. In that part only one building was saved—it was a fire-proof store. A man of some notoriety in the Mexican War, but a duelist and gambler, (he boasted of having killed in one way or another 40 men, and was a terror even to gamblers,) went to bed intoxicated, and was doubtless too deeply inebriated to rise from his bed at the

alarm of fire, and perished with the building (a gambling saloon) in which he slept.

I mention this calamity because it will cripple us in our church erection enterprise. On the Saturday previous I commenced collecting money on our subscription list, and had deposited with the Treasurer about \$400. Many of our subscribers have suffered largely; some have lost every dollar they had in the world. Most of the business men have lost more or less by the fire. I greatly fear our brick church will not be built this winter. But we shall collect what we can on our subscription, buy a lot, lay the foundation walls, and get together what materials we can, with the design of completing it as soon as the rainy season is over. Though greatly disappointed in the present prospect of things, we by no means despair. We are in fact full of hope, not only for the secular, but the spiritual.

#### Source of Encouragement.

In one respect, especially, I find encouragement, viz.: the increased attendance on public worship. The "upper room" in the north part of the town proved too strait for us; we could not get a room in the vicinity, and therefore were compelled to come down town more than half a mile, where we were offered the gratuitous use of the old Court House. Change of place we thought would render it necessary for us to gather a new congregation. And so it proved, in part. But the young men and one or two families followed us. The first sermon in the old Court House was held July 24th, and now the room is too strait for us. For the last three Sabbaths, especially at night, the room has not only been filled to its utmost capacity, but scores have stood at the door and windows, and on the side-walk in front of the place of worship.

#### Out-Stations.

I have opened a week-day evening service at two other places,—Algerine Camp, about seven miles distant, and at Columbia, four miles from Sonora. The audience at each of these places is always large. There ought to be one service at least, at each of these places, every Sabbath, particularly at Columbia. We greatly need another man in this region. The field here, in Tuolumne Co., is too large; I cannot cultivate it alone. I am only endeavoring to keep it open till you can send us another man who will both occupy and cultivate it.

## From the Missions in the Interior.

## MISSOURI.

From Rev. A. G. Taylor, Bolivar, Polk Co.

## An afflicted Household.

During the past quarter my labors have been almost entirely broken up by sickness. During the month of August, I was confined at the bedside of my sick wife, and only occasionally preached when I could break away for a few hours at a time. I was compelled to neglect all the distant points in my field; but with the beginning of September, my wife was restored to health, and I was prostrated by the same disease, and in a few days, each of our five children was taken down. Then the interior of our cabin was, in appearance, and in fact, a hospital. Here lay the father, and every child, down to the little one at the breast, writhing under a burning fever, and the mother just escaped from death herself, the only constant nurse for the whole six. But some of our neighbors, and all the members of this little church, have endeared themselves to us, by their sympathy and kindness. We have reason to be thankful that our lives are all spared, and that my wife and myself were never both confined to a sick-bed at one time.

In July I commenced preaching in a part of Crisp Prairie, where I had never preached before. At my first appointment a Campbellite preacher was there, who also had an appointment at the same time and place. He said to me, "as you are a stranger, you shall preach first;" I thought that his object was, if he could find any ground, in my sermon, to begin an attack upon me. I was so closely on my guard, that if he made an attack upon me, I could easily make it appear that he was attacking the Gospel of Jesus Christ.

I preached first, and he followed. His sermon was nothing but the rankest Rationalism, intermixed with the errors of Campbellism. I will give you an example. He said, "Repentance and faith bring the sinner to Christ; but immersion, or being buried with Christ in his liquid grave, bring the sinner into Christ, and being thus brought into Christ, is essential to salvation." I believed at the time that his object was to draw me into controversy, and I now see that I was correct.

## IOWA.

From Rev. E. B. Turner, Colesburg, Delaware Co.

## The "Shady Side."

The promise of aid which you give to us who are laboring on these outposts, backed up as it is by the past history of your punctuality in redeeming your pledges, is a source of encouragement to us which we are qualified to appreciate. The meagreness of our present supplies, and the poor prospect of an adequate support in future, gives peculiar intensity to the darkness of the "Shady Side" in many of these western parishes. I do not intend, however, to give a homily on western grievances, nor furnish any more texts for the preacher at the "Old Parsonage."

Suffice it to say, that while the western missionary has enough to keep him from *starving*, he has not so much as to expose him to the snare of *worldly-mindedness*.

## The "Sunny Side."

There are, after all, many things to cheer the toiler in this wilderness.

I have now been on this extreme Home Missionary field ten years, having just received my eleventh commission from your Society. I know that the life of a western minister, while it is not *all* bright and cheering, has, after all, many broad streaks of sunshine.

There is unmingled pleasure in the assurance that your labor is not in vain in the Lord. It is a pleasure to know that the tears, and prayers, and labors you have bestowed upon an infant church, have been blessed to its enlargement and permanent growth.

To see some who were found here ten years ago the enemies of God by wicked works, who, by the blessing of God upon prayer and the preaching of his Word, are now advancing to christian manhood, and becoming pillars in the churches; to see refinement and intelligence, the means of education, and a strong gospel influence, and moral and church-going habits, where you once saw a destitution of all these, is in the highest degree cheering. It is worth more than the prospect of a comfortable support, or the luxuries of a convenient and tasteful home. How gratifying, too, to look over the territory embraced in the northern half of this State, and behold what the



Lord hath wrought in ten short years. Where there are now between thirty or forty Congregational and Presbyterian churches, there were not ten; and two thirds of these have comfortable houses of worship completed, or building, while at that time there were only two or three. The six or seven lonely ministers who then occupied this same region, are now surrounded with a band of more than thirty. Nor have these brethren labored in vain. The refreshing showers of grace have descended upon many of these churches, and scores have been added to them of such as shall be saved. The cause of temperance, Sabbath schools, and all the benevolent institutions of the day, find a home and a warm support throughout this whole region, much of which was then the home of the savage. Almost two thousand dollars were contributed to benevolent objects on this field the last year, by the churches connected with your Society. Ought not those who are permitted to witness such changes as these, to feel cheered and encouraged? Surely here is brightness enough for one life. I doubt whether it would be best for an ambassador of Christ to have more.

---

*From Rev. B. A. Spaulding, Ottumwa,  
Wapello Co.*

#### Various Elements Harmonised.

The last quarter under my present commission, and the tenth year of missionary labor, in Iowa, closed on the 1st of November. Now, what are the results? Ah, that question! It comprises doubts, regrets, sorrows, fears, hopes, joys, and triumphs not easily defined, and which it is not possible for me fully to spread before you on this sheet. Much you already know, more you may hear in the future; but *all*, who can understand except Him who sees all things as they are?

It may seem strange to you that the church in this place is still under the necessity of asking so much of your aid; but were you fully acquainted with its history from the beginning, you would rather be surprised that it exists at all. It would not exist but for that wisdom and grace which have their origin higher than the earth. Your missionary was not *invited* here, as you well know; he received no "call," unless it was from above. No church existed here until a portion of his labors had been expended for more than two years, and churches

had been organized in three other places as a result of similar labors; and when it was organized it was with but eight members, and those from four different denominations of Christians. Suffice it to say, that this heterogeneous character has been most fully sustained in its accessions till the present time; and it is at this day *one* church, not from the sympathies of education, but, as we hope, from the higher and holier principles of regeneration. There is evidence of more spiritual unity in it now than ever before. This, too, is plainly the result of the outpouring of the Holy Spirit, which has resulted also in the conversion of souls. Never have we had more crowded congregations, and more signs of promise in connection with our church, than on the last Sabbath, at our communion season.

---

#### Precocious in Wickedness.

The following communication relates to a village, not yet two years old, in the northern part of Iowa. The state of morals described is not worse, probably, than in many other new settlements in the West; but the facts stated will serve to show the character and magnitude of the obstacles with which the pioneer missionary must contend. Let it not seem strange if, in such circumstances, the husbandman *waiteth* for the precious fruit, and hath long patience for it, until he receive the early and latter rain:

I suppose there are some general features in the development of all new places that are somewhat alike, while yet each has its own peculiarities. Here sin has taken deep root. About every store (some six in number) sells intoxicating drinks; besides which, there are regular groceries, or rum-holes, where they do drinking and gambling as a business. A person recently looked into three of these dens of iniquity, and saw *gambling on the Sabbath*. I never have known so well as since I have been here what it is to have one's heart ache for sin and sinners. Your missionary is almost the only one who has ever spoken out in public against these evils. This has secured for me many curses from the wicked; yet we have felt that God was on our side and would and did own his truth. There are some who sigh for a better state of things. We have no good place of worship, but rent

a place where a school also is kept. The attendance and the attention are good.

Since you last heard from us we have organized a little church of seven members. It was hoped that others would join. Some six or eight who were with us last winter have left the place, and some are hanging back. Some, we fear, are on the verge of apostasy. Balls are very frequent here, and some who have been professors elsewhere attend them.

We feel our weakness in comparison with the world, as to numbers and influence; still we know that God is great, and on him we rely.

### WISCONSIN.

*From Rev. J. N. Lewis, Lodi, Columbia Co.*

#### Building for the Future.

I am glad that the Lord has allotted to me a field in this country. I enjoy the work of preaching the Gospel in these wastes. This is the country of the future; and though the beginnings of spiritual things be small and of slow progress, the end will not be so. Under every discouragement, it is a comforting thought that he who labors at the beginning of an enterprise performs a service just as important as he who accomplishes the finishing work. The man who laid the first stone in the Jewish temple was as usefully employed as he who put on the headstone amid the shoutings of "grace, grace unto it." The Roman who built the first hut in that city which became the mistress of the world, did a work as honorable as they who planned and finished the splendid edifices with which it was afterwards adorned. The men who framed the code of laws which were to govern the infant colony of Plymouth, rendered for mankind a service as important as the framers of our national Constitution.

It is with such considerations that we are strengthened in our labors in this land where foundation work is to be done. Our work must tell on future ages. How disheartened is the missionary tempted to feel, sometimes, when he goes a dozen miles over these frosty prairies to preach to perhaps a dozen hearers—what small business—how little will it ever amount to. But his work is as useful and necessary, as acceptable to Jesus Christ, and gains for him as much the sympathy of his Redeemer as that of

the man who preaches the word of life to multitudes in crowded cities. He who puts but a stone in a chink of the temple, or drives a nail, does a work, in its place, as necessary for the completeness of the edifice, as he who hews and places the great stones, or prepares the beams of cedar. He who plants the seed, or turns over the soil, does what is as necessary as he who gathers the harvest. And the Missionary Society, which aids and sustains these laborers, is doing the same work—a work small in its beginnings, but, with the blessing of God, great in its results. If we lay the foundation right—if we build on it "gold, silver, precious stones"—if we labor with zeal and fidelity—it is glorious to look forward to what these hundred churches in Wisconsin will be, half a hundred years hence, vastly increased in numbers, and, we hope, in piety and zeal; no longer dependent on foreign aid, but pouring forth of their own fullness to send the Gospel to the most distant parts of our fallen world.

*From Rev. C. E. Rosenkrans, Columbus, Columbia Co.*

It is now just eleven years that I have been in the service of the A. H. M. S. During that time I have been permitted to see many important changes in the character of the West. I have seen Wisconsin rise from a feeble and sparsely settled Territory to be a large and thriving State; and in many places where there was a solitary wilderness, I am permitted to see churches with spires pointing toward the heavens, and all the other accompaniments of established christian society.

#### House of Worship Dedicated.

Since the date of my last report, our house of worship has been finished. It was dedicated to the worship of the Triune God on Saturday, the 17th of September. We think there is reason to "thank God and take courage." It sometimes fills our hearts with emotions too big for utterance, as we enter our church and see the congregation enter and reverently take their seats. It reminds us of the homes where our fathers used to worship, and where we were first taught to raise our hearts to Him who delights in the praise and worship of his people.

## ILLINOIS.

*From Rev. G. C. Clark, Winchester,  
Scott Co.*

## A Pentecostal Scene.

You may recollect that in some of my reports hitherto I have alluded to a certain neighborhood, lying a short distance east of Winchester. For many years it has been morally desolate. Still there were many reasons which led me to look upon it with a hopeful eye. By means of Sabbath Schools, preaching and prayer meetings, the way of the Lord was at last prepared. About three weeks since, in conjunction with Rev. Mr. K., of the M. E. Church, I instituted a series of meetings, which from the first rapidly progressed in interest. It was continued just two weeks, with what results I now proceed to detail. The few Christians in the neighborhood regarded the meeting with anxious expectation. Zion travailed, and soon sinners began to be anxious for their eternal salvation. Day meetings were held, for which farmers forsook their work, and the presence of the Lord became overpowering. Near the close of the first week twelve were rejoicing in hope, among whom were one old man of seventy and another of near sixty.

Then came on an apparent suspension of the work. But it was only to test the faith of God's children. Again they came up to the work, and such a scene as the struggle afforded I shall never forget. All were too full for utterance. They could but sob out their emotions, and prostrate themselves before God in an agony. Said one of them, "Brethren, you may think me extravagant, but I must tell you what transpired before I came to this meeting. I have always thought knee-work was good work; but this morning I felt that even knee-work would not answer; and so I literally prostrated myself in the dust before God. I tried to think of this whole people, but in spite of everything two individuals would remain uppermost in my mind, and I had only strength to pray for them. And I believe God has heard my prayer." True enough, God heard that prayer and the many others that were then and there put up for a fresh outpouring of his Holy Spirit. We all felt assured, and went to our work anew.

The next day night the scene began. There was no unusual gathering to the meeting, but a certain man was there who had beforehand resolved that he would not come near the meetings. At the conclusion of the regular services he

arose, grasped the hand of a man with whom he had long been at variance, asked his forgiveness, and the two together rushed forward to the anxious seat, where they both fell down crying for mercy. Oh! to see pride humbled in the dust—the strong man bowed in an agony at the feet of divine mercy! The world wondered, and Christians themselves could scarcely believe for joy. I could relate another equally thrilling circumstance which transpired the next day, but one is sufficient to give you an idea of the nature of the work.

At the close of the meeting, twenty three were believed to be truly converted to God. But even this statement conveys but a meagre estimate of the good actually accomplished. The Spirit of the Lord went out all over that field. It took hold of the old, the middle-aged, and the young. If it stirred up some strife, it allayed more, harmonizing differences which have existed for years. In one instance a law-suit, involving the interests of several families, was pending. Even that was settled through the influence of religion; and the world sees it and admires. Almost the entire community has become a religious community. The news of these things has gone abroad, and awakened the attention of people, accustomed as they are to revival scenes. In short, "it is the Lord's doing, and it is marvelous in our eyes," the end whereof we hope is not yet.

## INDIANA.

## "Perplexed, but not in Despair."

I am always disposed to look upon the bright side of things. This has delivered me from many hours of sadness, and caused me to report to you perhaps more favorably than I should have done. There is a dark side, however, which I cannot but contemplate.

The people here appear well satisfied with their minister, are anxious to have him stay with them, and attend preaching on the Sabbath very well, but it is hard to get them to see that *they* have a work to do. Our Sabbath school was well attended during the summer, and seemed to afford much promise. But it had to be given up, because there was no one to sustain it in my absence. On the last evening of monthly concert no one came. The minister's salary is unpaid.

Among the leading men of the place—the office-holders, merchants and others—

there is not a pious, enterprising man to be found. Intemperance abounds. There are two licensed grog-shops in our little town of less than four hundred inhabitants. The Sabbath is taken for visiting and pleasure. It is a common thing to hear the crack of the rifle on that holy day. Education is very much neglected. We have, however, some truly pious people among us, but God only knows if there are enough to save the place. What is best to be done I hardly know. Oh! that God would give me wisdom and power to do something for the salvation of this people.

I speak thus plainly of the state of things here, that you may know our difficulties, sympathize with us, and pray for us, that God's truth may be attended by his Spirit, and presented with such pungency and power as will bring both saint and sinner to act in this great work.

---

*From Rev. Charles Riehle, Indianapolis.*

#### Dedication Service among the Germans.

The church edifice, the object of our most ardent and longing desires, was dedicated to the service of the God of Israel on Sabbath last. Rev. Mr. Jewett, of Terre-Haute, delivered the dedicatory sermon. The house, 36 by 60 feet, was crowded with an attentive and very respectable audience, the majority of whom were Germans. The songs of Zion were sung in the German language, producing a most happy effect upon the English audience, because it was the expression of hearts tuned with childlike gratitude and burning love to God. I shall never forget the happy scene which my eyes were permitted to witness; faces beaming with love to God and man, eyes suffused with tears; yea, the Spirit of the Lord was evidently hovering over us; Immanuel was one in our midst.

In the afternoon the sacrament of the Lord's Supper was administered, and the mode of being seated thereby, was introduced with the most hearty consent of my congregation. You will remember, that communicants in the German Protestant churches receive the sacrament in a standing position, and though this is not in conformity with the Bible, yet they regard the least deviation from this rite as an intrusion upon their ancient rights. It was a most solemn scene; and though the elements were set apart and

consecrated by prayer in a foreign language, yet there was evidently but one kindred people commemorating the dying love of a common crucified Redeemer. O, how impressive was the sweet and sacred truth unto our hearts:—"Behold, how good and how pleasant it is for brethren to dwell together in unity."

Before the close of the meeting, I received eight members on examination. It is the general opinion, that our church is an excellent edifice; yet, alas! beautiful and strong as it is, it will once decay, but we trust, and assuredly hope, that those souls who will within these sacred walls hear of a Saviour's dying love, and, reclaimed from the way of death and perdition, serve God in the beauty of holiness, shall live forever. Thus passed a season which never will be forgotten; and I may say of a truth, the parting language was: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

---

#### TENNESSEE.

*From the Rev. J. B. Logan, Rutledge, Grainger Co.*

#### A Spiritual Refreshing.

Last night we closed an interesting meeting at this place. For some weeks, there had been more than ordinary interest in the congregation, and two weeks since there were two additions, on profession of faith. This seemed to be the beginning of the work, and the church looked forward to the sacramental season praying that God would visit us in mercy, and revive his work in our midst. The exercises of the meeting commenced on Thursday night, the 20th inst., and continued, as before stated, until last night. As the result, sixteen were added to the church on profession, and three by letter. Truly it was a time of refreshing to the people of God. Believing wives saw their husbands rejoicing in hope, and professing faith in Christ, and parents saw their children entering into covenant to be the Lord's. Family altars are now erected where they were not before, and thanksgivings and supplications are going up to God from hearts that until recently were strangers to peace and joy. It was good to be there. O Lord, revive thy work throughout thy Zion.

## VIRGINIA.

*From Rev. H. R. Smith, Leesburg, Loudoun Co.*

**The Last Prayer and its Answer.**

We have dismissed from our church eleven members to form the Cotocton church. Of that number, one, the wife of an elder, after sitting once with us at the Lord's table on earth, in that new sanctuary, was transferred to the church above, to drink new wine in her Father's kingdom. She was a pillar and an ornament in that little infant church, a polished stone in that spiritual temple. Her end was peace. In death, as in life, she exemplified the power of divine grace. The little flock felt deeply the loss, but yet rejoiced in seeing its first fruits so tenderly and so securely gathered into the fold on high. Her last words were words of exhortation and entreaty to her unconverted kindred and friends. Her last prayer was breathed into the ear of him who is ever ready to hear and answer. It was a prayer for an unconverted brother, to whom she seemed to be all in all. God heard in heaven, his dwelling place, and speedily answered that prayer. That brother was hopefully converted on his way home from his sister's grave; and though called to pass through hours of darkness and gloom, reproaching himself for his ingratitude and resistance to the Spirit, and to a sister's urgent entreaties, yet now the light of God's countenance shines upon him. He no longer walks in darkness, but in light, and love and joy. He was received by the Session, consisting of his *bereaved brother-in-law* and an *only brother*, in the very chamber where that sister's pure spirit had a few days before departed. It was a solemn meeting, more like heaven than earth, so spiritual, so heavenly. That little church commences its existence with one candidate for the ministry, a young man received under the care of Winchester Presbytery at its meeting in September. Reviewing, then, the labors of the year, and looking back over the *four years* gone by, I feel encouraged to go forward, trusting in Israel's God. To Him be all the glory.

*From Rev. I. N. Naff, Jeffersonville, Tazewell Co.*

**A Wide Field.**

Another three months is numbered with the past, leaving only the memory of what has been done, and what neg-

lected. In looking back, I find everything to be grateful for, and but little for self-commendation. I have preached at my stated appointments, generally to attentive and sometimes to serious audiences, and yet there is so small a portion of that community reached, and that at such long intervals, that I sometimes almost despair of effecting any good.

My territory is so large and my preaching points so numerous, that I often feel, when I go into the pulpit, as if the effects of my former preaching were all gone, and it were necessary for me to aim at a first impression. At four points I preach only once in two months. These are points that I am unwilling to give up or neglect, and I am repeatedly urged to preach at new points, which I am unable to do unless I neglect those already occupied. My field is so large and the destitution so great, that my scattered efforts often seem as if they were labor in vain. But I try to pray, and trust, and hope for better days. I make this place my principal point, and endeavor to bring the strongest influences to bear on this town and its vicinity, hoping that it may be as a nucleus around which a moral influence may cluster, that will ultimately extend itself to the more remote parts of the moral waste.

**Church Edifice Completed.**

We have, during the past quarter, been permitted to rejoice in the completion of our new house of worship, which was dedicated to the worship of the living and true God on the second Sabbath in September. In this we have great reason to be thankful. We must exclaim, "hitherto hath the Lord helped us." It is a very neat and comfortable little church. Stoves and lamps we have not yet been able to procure. We are also much in need of a bell, as our people are not very punctual, nor very regular in their attendance at church; but for this we shall be compelled to wait until our people shall have had a little rest. I feel that they have done nobly in building a church, not as a community, for as such they are amply able to build any kind of church that might be desired, but as Presbyterians, considering their number and the circumstances in which they are placed.

Three members have been received into communion with our little body, and we expect another very soon. The progress seems slow, but I have faith that God has a great work to be performed here, and that at some day or other he will perform it to his own glory.

## Miscellaneous.

Rev. Charles Hall, D.D.

THE afflictive providence, which has taken from us this beloved brother, we were barely able to announce, as the pages of our last number were about to be issued. We recur to it again with hearts deeply oppressed. We cannot realize that he is gone—that we shall see his face no more—that he has given us his last counsel and encouragement, performed with us his last labors for the salvation of men, and offered with us and for us his last prayer. Yet, each succeeding day, as we enter his vacant room, or commune with the hearts that have been made desolate, or survey the work which is no more to be advanced by his wisdom and his toil, the painful conviction is forced upon us with overwhelming power. He is, indeed, gone! The places which knew him—and knew him only to love him and to honor him—will know him—can know him more. But he has gone to the awards of the good and faithful servant. He has performed, with distinguished ability and uprightness, the mission assigned him. He has achieved, through grace, the victory over sin and the grave. He is glorious now, in the apparel of the just made perfect. We cannot but mourn, yet we would not murmur. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." We would gird ourselves anew, in the work which was so dear to his heart, and pray that his faith and fidelity may be ours, and ours the blessedness of sharing with him his recompense of reward.

Dr. HALL was born in Williamsport, Pennsylvania, June 23, 1799. From this place his parents removed, in his infancy, to Geneva, New York; where he spent his youth, and in 1817 made profession of his faith in Christ. Feeling a strong desire for the ministry, he commenced his classical studies amidst many discouragements, but pursued them with

singular buoyancy and perseverance, till he was graduated at Hamilton College, New York, in 1824, with the highest honors of his class. In the Autumn of the same year, he entered the Theological Seminary, at Princeton, New Jersey; where he remained till March, 1827, when he was called to the office of Assistant Secretary of the American Home Missionary Society, then in the first year of its existence. In the Autumn of 1837, he was appointed one of the Secretaries for Correspondence of this Society, and to the duties of this station gave the maturity of his intellectual strength and acquisitions, and the vigor and enterprise of his manhood. He died at his residence in Newark, New Jersey, Oct. 31, at the age of 54 years.

His mind was of a high order; quick in its perceptions, rapid in its movements, and comprehensive in its grasp; it was, at the same time, clear, delicate in its associations, of a philosophical cast, and logical in its conclusions. Naturally inquisitive and of studious habits, he not only retained, in an unusual degree, his acquaintance with his college and professional course; but there was scarce any department of science, of literature, or of the fine arts, with which he was not familiar. Scripture themes were his delight. Few men better understand the principles of Biblical Interpretation, or the Geography of the Holy Land, or can more readily give a satisfactory exposition of a difficult scripture or an abstract doctrine. His knowledge, too, was eminently practical. He had studied men and things, as well as arts and sciences; and he united to rich imaginative powers and a refined taste, a discriminating estimate of character and a correct judgment of the wise adaptation of means to ends. In his disposition, he was amiable, affectionate, forbearing and kind—admirably fitted to give interest to the social circle, and to endear to him the hearts of all who were

privileged with his familiar acquaintance. As a Christian, he was truly a *child* of God, sitting at the feet of Jesus, in meekness and simplicity, and asking, "Lord, what wilt thou have me to do?" Though of slender constitution, and little physical strength, and modest and retiring in his manners, yet he had great moral courage and firmness of purpose. He only needed to know what was right, what was wise, what was benevolent, what was in accordance with the divine will, and he was ready to do it and abide the consequences. He was a man of faith and of prayer. He had great self-control, an enlarged spirit of benevolence, an unquenchable desire to advance, to the utmost of his ability, the happiness of his fellow creatures and the glory of God.

With these traits of character, these moral qualities, these intellectual acquisitions, it is not difficult to apprehend what he was in all the endeared relations he sustained in life; it is not difficult to apprehend something of his value to the Church of God, and to the Institution which he so long and so faithfully served, and which, in his death, is so severely bereaved.

While he was not inattentive to any of the courtesies of life, or neglectful to do good to all men as he had opportunity; while he did what he could to advance every object of benevolence, and rendered most valuable services in establishing and building up individual churches with which he cast in his lot in their infancy; yet the work of missions, in the sphere in which God in his providence had placed him, was his ONE GREAT WORK, and to it, all his powers of body and mind were, most conscientiously and unremittingly, devoted. This work he studied, systematically and intensely; and in view of its relations to our country's weal and to the redemption of countless myriads of our race, a zeal would often be kindled within him, which his feeble frame was poorly able to bear. His stirring and ornate ap-

peals, from the pulpit and the press, have awakened like emotions in many thousands of christian hearts—which now beat warmly though he is dead—and have sent, and are now sending, the bread of life and the waters of salvation to multitudes on multitudes over this land and in the ends of the earth. His powers of invention, of planning and systematizing, his daily toil and unwearied patience in carrying out all the details of business and conducting a complicated and extended correspondence, were all consecrated to Christ and the church in this one glorious work; while his liberality of soul, his sympathizing heart, his fast hold of the exceeding great and precious promises of God, admirably fitted him for the acceptable discharge of the varied, difficult, and delicate offices to which he was called. Few men have lived to better purpose—have performed a service for their country and the world, which will be held in higher estimation, when the results of it shall be recounted before the eternal throne.

His associates and fellow laborers feel deeply their bereavement, and will embalm, in their tenderest and holiest affections, the sweet recollections of his companionship, his counsels, and his generous and efficient co-operation with them in extending the kingdom of Christ. The missionaries of the Society have lost a friend and a brother, who made their trials his own, cheered them with words of consolation and encouragement, and commended them daily to the heart of infinite love. The patrons and friends of the Society, the church of God mourn their irreparable loss; the widow and the fatherless are in the deepest affliction. But the hand of God has done it; and he has given triumph to the departing spirit, and consolation unspeakable to surviving friends.

The last hours of Dr. HALL were invested with an interest which we cannot describe, and fraught with instructions which many a heart, upon which they

have been impressed, will carry with it to the grave. His sufferings were extreme; but there was not a murmur. Patient, resigned, collected, serene, he went down into the deep waters with faith unwavering, and there offered for his dearest friends his last most affecting prayer, gave them his parting salutation, and assured them that death was swallowed up in victory. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

It would be grateful to our hearts to extend this notice at the present time, but as arrangements have been made for a public discourse, commemorative of the character and labors of our departed brother, we would rather wait for the opportunity to avail ourselves of its pages, for the further benefit of our readers.

The Executive Committee of the Society, at their meeting, next succeeding the decease of Dr. HALL, adopted the following resolutions as a tribute to his memory:

WHEREAS it has pleased Almighty God to remove from us by death, since our last stated meeting, the Rev. CHARLES HALL, D. D., one of the Secretaries for Correspondence of this Society,

*Resolved*, That we feel ourselves to be deeply stricken in this afflictive providence, by which one so long associated with us in the missionary work, and so dear to our hearts for his many private virtues and his public worth, has been summoned from our counsels and our fraternal intercourse to his reward on high. We would recognize, with profound submission, the right of Him, who gave us such a friend and fellow-laborer, to take him from us at his pleasure; and we would be admonished, by the dispensation, to double our diligence, in our Master's service, that when he cometh he may find us also watching.

*Resolved*, That the death of Dr. HALL is a great public bereavement. An amiable man—a Christian, of childlike simplicity and exemplary meekness—a minister of Christ, of rich and varied gifts and extensive learning—a public servant of the Church, devoting the energies of his being with great sagacity and fidelity to her extension and triumphs, has been removed, in the midst of his days, from the spheres which he adorned and blessed. To the missionary work, of which he took the most comprehensive views, and which was ever invested in his mind with its true greatness and sublimity, his loss is irreparable. His superior intellectual powers, his scholarship, his taste, his extensive and accurate knowledge of the wants of the country and the world, his quick perception of character and of qualifications for posts of usefulness, his spirit of enlarged catholicity, the tenderest sympathies of his heart, and his most fervent prayers were consecrated to its advancement. Eminently wakeful, also, to opportunities and expedients for accomplishing the objects which he held so dear, exercising strong faith in the help of God, reliable in counsel, and unwearied in personal labors, affectionate and kind in his intercourse with the friends of missions and in his correspondence with his missionary brethren, he will long be held in the most grateful remembrance, and instrumentalities, which he set in motion, will yet gather multitudes, who will see him not on earth, to greet him as their benefactor in heaven.

*Resolved*, That we tender to the bereaved family our heartfelt sympathies, in their sore affliction. The light of their dwelling is extinguished. The husband and the father will return to it no more. But his example can never die. His instructions and his prayers are their invaluable legacy. To the God of the widow and the fatherless do we most affectionately and devoutly commend them, rejoicing that they were permitted to see a life, so pure and beneficent, close in the full light of the divine countenance and with "triumph in Jesus."

*Resolved*, That a copy of these resolu-



tions be presented to the family of the deceased, and published in the periodical of the Society.

### The Treasury.

During the last two months, the receipts of the American Home Missionary Society have been considerably less than its disbursements. We are aware that the causes of this deficiency are chiefly of a transient character, yet its effects threaten to be permanent and serious. The general effort which has recently been made, by one of the denominations sustaining this Society, in behalf of a kindred charity, naturally occasioned some irregularity in the time of making collections for Home Missions; but we are sorry to learn that, owing to this cause, the annual contributions for this object, in some churches, has been materially diminished,

and in others omitted altogether. The consequence is, that the amount in the treasury is insufficient to meet the claims of missionaries for labor performed.

This Society contracts no debts; and, unless the deficiency, above referred to, shall be speedily supplied, it will be necessary to withhold payments to missionaries, upon which they are relying for means to procure the necessaries of life. We need not say that such a result would be disastrous to the cause of missions generally, as well as the occasion of great distress to the families which, in the depth of winter, would be deprived of their scanty income. Such a calamity can be averted only by the prompt and liberal action of the patrons of the Society. We appeal, in this emergency, especially to those churches and their pastors, on whose contributions, at this season of the year, the Society has been accustomed to rely for the means of prosecuting its work.

### *Appointments by the Executive Committee of the American Home Missionary Society, in the month of November, 1853.*

#### *Not in Commission last year.*

Rev. H. M. Nichols, Stillwater, Min.  
Rev. J. T. Cook, Eddyville, Iowa.  
Rev. L. Lovewell, Kensington and New Hudson, Mich.  
Rev. H. Gratten, Williamston and vic., Mich.  
Rev. R. R. Salter, Erie, Mich.  
Rev. W. W. Whipple, La Grange, Mo.  
Rev. T. S. Milligan, Bethany and vic., Ind.  
Rev. C. J. Pitkin, North Hampton, O.  
Rev. Peter Brucker, Sandusky City, O.  
Rev. S. Uhlfelder, Lower Liberty and vic., O.  
Rev. J. K. Warner, Alleghany, N. Y.  
Rev. R. H. Close, De Ruyter, N. Y.  
Rev. Ezra Soevell, Marathon, N. Y.  
Rev. G. R. Entler, New Newark, N. Y.  
Rev. W. Van Antwerp, Philip's Ville, N. Y.  
Rev. G. Spaulding, Canisteo, N. Y.

#### *Re-appointed.*

Rev. M. G. Cass, Fort Madison, Iowa.  
Rev. J. H. Shields, Decatur Co., Iowa.  
Rev. L. Robbins, Omro, Wis.  
Rev. H. Freeman, Oshkosh, Wis.  
Rev. Elehard Morris, Delafield and vic., Wis.  
Rev. M. Montague, Fort Atkinson, Wis.  
Rev. J. B. Preston, Berlin, Wis.  
Rev. Edward Morris, Pototsi, Wis.  
Rev. John Bantly, Plattville and vic., Wis.  
Rev. I. C. Holmes, Hartford, Wis.  
Rev. H. M. Parmelee, Oak Grove, Wis.  
Rev. Lucius Foote, Delavan, Wis.  
Rev. N. Tucker, Southfield, Mich.  
Rev. W. C. Smith, Sharon, Mich.  
Rev. J. Morton, Wheatland, Mich.  
Rev. D. Jones, California, Mich., and Brockville, Ind.  
Rev. J. Chapman, Marshall and West Vigo, Ill.  
Rev. Darius Gore, Sycamore, Ill.  
Rev. John Peck, Rockville and vic., Ill.

Rev. J. Hodges, Elida and Otter Creek, Ill.  
Rev. E. B. Olmstead, Caledonia and Cairo, Ill.  
Rev. E. Jenney, Auburn, New Market and destitutions in the vic., Ill.  
Rev. B. Pond, destitutions in Sangamon Co. and vic., Ill.  
Rev. S. P. Lindley, destitutions in Mason, Morgan and Macoupin Cos., Ill.  
Rev. W. E. Catlin, Concord and vic., Ill.  
Rev. G. J. Barrett, Wythe and vic., Ill.  
Rev. L. B. Booth, North Madison and vic., Ind.  
Rev. J. M. Bishop, Lawrence, Crawford and Munroe Cos., Ind.  
Rev. Philip Bevan, Mt. Vernon and Mt. Lebanon, Ind.  
Rev. B. Franklin, Salem, Ind.  
Rev. W. Mitchell, Boonville and Ohio Township, Ind.  
Rev. J. Seward, Solon, O.  
Rev. Heman Geer, Pierpont, O.  
Rev. J. A. Seymour, Franklin, O.  
Rev. S. Montgomery, Ridgeville, O.  
Rev. C. Durfee, Brooklyn, O.  
Rev. W. H. Brinkerhoff, Stansbury and Frankfort, O.  
Rev. A. T. Wood, West Unity and Bryan, O.  
Rev. Henry Tolska, New York, N. Y.  
Rev. E. F. Ross, Morrisania, N. Y.  
Rev. J. B. Fish, Hunter, N. Y.  
Rev. Alfred North, Middlefield Centre, N. Y.  
Rev. A. Wetzel, Utica, N. Y.  
Rev. Philander Bates, Virgil, N. Y.  
Rev. B. P. Gamage, Williamston, N. Y.  
Rev. J. Petrie, Volney, N. Y.  
Rev. H. Doane, Carthage, N. Y.  
Rev. C. H. Baldwin, Napoli, N. Y.  
Rev. G. T. Everest, Woodhull, N. Y.  
Rev. L. McGlashan, Branchport, N. Y.  
Rev. R. McMath, Millport and Dix, N. Y.  
Rev. J. Kennedy, Middleport, N. Y.  
Rev. J. B. Eastman, Greenfield, N. Y.  
Rev. J. H. Henry, Stockton, N. Y.  
Rev. P. Canfield, Ridgebury, Ct.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of November, 1853.*

<b>MAINE—</b>		
Deer Isle, Dea. Nehemiah Closson, L. M., in full,	10 00	
<b>NEW HAMPSHIRE—</b>		
Derry, Lad. Sew. Soc., by S. M. Eastman, Haverhill, legacy of Mrs. Rebecca D. Gookin, to const. Miss Charlotte L. Boardman, Miss Sarah A. Boardman, Miss Mary L. Boardman, and Miss Julia A. Boardman, of Randolph, Vt., Mrs. Rebecca G. Black, of Winchester, Iowa, and Mrs. Mary Louisa Sheldon, of Hartford, Ct., Life Members,	8 00	
	180 00	
<b>MASSACHUSETTS—</b>		
Home Missionary Society, by Benjamin Perkins, Treas.,	2,000 00	
Concord, Juv. Miss. Soc., by Martha S. Munroe,	5 00	
South Egremont, Cong. Ch., to const. Hon. Nathan Benjamin a L. M., \$47; E. Clark, L. M., \$30,	77 00	
West Springfield, in part of legacy of the late Rev. J. L. Pomeroy, by Lewis Strong, Adm'r,	800 00	
West Stockbridge Center, Cong. Ch., by Rev. S. Bryant,	19 00	
<b>CONNECTICUT—</b>		
A Friend, H. H.,	16 00	
Chester, Rev. E. G. Swift,	5 00	
East Haven, dying gift of Miss Jane Bradley,	5 00	
Madison, Sab. Sch. Coll., by Dea. Z. Wilcox, Sup't,	9 20	
New Haven, Third Cong. Ch. and Soc., by C. Wilcox,	178 60	
North Guilford, legacy of Alpheus Blake, Stonington, Fem. Miss. Soc., by Miss L. A. Sheffield,	10 00	
Tolland Co. Soc. for Home Evangelization, by J. B. Flynt, Treas.,	80 00	
North Coventry, Cong. Soc.,	83 75	
South Coventry, Village Ch.,	88 94	
Stafford Springs, Cong. Soc.,	90 19	
Tolland, Cong. Soc.,	23 88	
Vernon, Cong. Soc.,	212 08	
	841 96	
Deduct Expenses,	8 24	838 72
<b>NEW YORK—</b>		
Baiting Hollow, Cong. Ch., by Rev. C. Young's Coll., \$6 50; Children's Coll., \$2,	8 50	
Brooklyn,		
First Presb. Ch., Mon. Con. Coll., by R. J. Thorne, \$24 15; A. Wesson, \$25; J. W. Spencer, \$5; O. P. Smith, \$10,	64 15	
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	100 25	
Cairo, Presb. Ch., Mr. Boardman, \$5; others, \$17,	22 00	
Cincinnati, Cong. Ch. and Soc., by M. G. Lee,	9 00	
Cooperstown, in full to const. Rev. J. A. Priest a L. D.,	79 09	
Dexter and Brownville, Presb. Ch., by Rev. S. Holmes,	15 00	
Elizabethtown, Elizabeth W. Nicholson, Harpersfield, Mrs. Lydia Hotchkiss,	1 00	
Keseeville, First Cong. Ch., Mon. Con. Coll., by M. Ticknor, Treas.,	2 50	
Lenox, Mrs. Appolona H. Johnson, by Rev. A. A. Graley,	38 00	
Lewis, Rev. E. H. Squier,	4 00	
Livonia, legacy of Mrs. Charlotte Pratt to const. Miss Charlotte M. Ooy a L. M., by Rev. B. G. Riley,	5 00	
	30 00	
Malone, First Cong. Ch., Ladies, by N. L. Thorndyke,	4 00	
Middletown, Miss Mary E. Boak, and Miss Pamela Boak, by Rev. D. T. Wood,	100 00	
New Hurley, Sab. Sch., by A. McCallum,	2 50	
New York City, a Friend, \$100; Mrs. Parker, \$50; a Friend, \$.0; do., \$0 13,	160 19	
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thatcher, \$8 68; E. C. Chapin to const. Mrs. A. A. Chapin a L. M., \$30; others, coll. in part, \$87 25,	130 93	
Eastern Cong. Ch. Mon. Con. Coll., by L. Chichester,	4 06	
Church of the Puritans, H. A. Hurlbut to const. Wm. Henry Hurlbut and Henry A. Hurlbut L. M.,	75 00	
Onondaga, Cong. Ch., by Rev. J. H. Prentiss,	12 50	
Peekskill, Second Presb. Ch. Sab. Sch., by G. N. Seymour,	3 50	
Shavertown, Presb. Ch., by Rev. T. Larcom,	10 23	
Shawangunk, Sab. Sch. at the Plains, by W. A. Traphagen,	3 23	
Upper Jay, P. Wells,	4 00	
Walton, Cong. Ch., by Rev. J. S. Patten-gill,	23 00	
Yonkers, First Presb. Ch., Mon. Con. Coll., by D. McFarlane,	80 00	
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	7 00	
<b>NEW JERSEY—</b>		
Newark, legacy of Miss Susan Baldwin, by Joseph N. Tuttle, Ex'r, \$400; Mrs. H. Sanford, \$50,	450 00	
Whippany, Presb. Ch., by Rev. P. S. Cossett,	8 00	
<b>VIRGINIA—</b>		
Bethesda, Presb. Ch., by Rev. L. C. Brown,	5 00	
Leesburgh, Presb. Ch., by Rev. H. R. Smith,	11 50	
<b>OHIO—</b>		
Columbia Center, Cong. Ch., by Rev. S. W. Koez,	20 00	
Darttown, Presb. Ch., by Rev. J. A. Veale,	3 32	
Delaware, W. J. Tibballs,	6 00	
Dresden, Presb. Ch., by Rev. S. P. Hildreth,	26 50	
Ridgeville, Presb. Ch., by Rev. W. B. Stowe,	5 00	
Waterville and Plain, Presb. Chs., by Rev. P. C. Baldwin,	18 04	
West Millgrove, Presb. Chs., by Rev. J. M'Cutchan,	25 00	
<b>INDIANA—</b>		
Blackford, Presb. Ch., Mon. Con. Coll., by Rev. P. Anderson,	0 84	
Dayton and Oxford, Presb. Chs., by Rev. J. Wilson,	13 00	
Noblesville and Stony Creek, Presb. Chs., by Rev. C. H. Rogers,	4 50	
Peru, First Presb. Ch., by Rev. F. S. M'Cabe,	10 00	
Wabash, Pleasant Grove Presb. Ch., by J. D. Jack,	6 00	
<b>ILLINOIS—</b>		
Dover, Cong. Ch., by Rev. E. G. Smith,	20 00	
Edgington, Presb. Ch., by Rev. J. E. Smith,	20 00	
Groveland, B. Clark,	2 50	
Millville, Rev. A. D. Laughlin,	4 00	
Montebello, Cong. Ch., by Rev. W. C. Merritt,	18 00	

Morris, Cong. Ch., by Rev. A. W. Henderson,	87 85
<b>MICHIGAN—</b>	
Decatur, Presb. Ch., by Rev. M. Harrison,	5 50
Hastings, Presb. Ch., by Rev. Z. T. Hoyt,	18 00
Mill Point, Presb. Ch., by Rev. H. Lucas, in full to const. Rev. L. M. B. Smith a L. M.,	20 00
Schoolcraft, Rev. A. L. Payson,	5 00
Watervliet, Cong. Ch., by Rev. W. H. Osborne,	3 00
<b>MISSOURI—</b>	
Herron, Presb. Ch., by Rev. A. G. Taylor,	5 00
Monito Co., G. Welland,	1 00
Upper Gasconade, Presb. Ch., by Rev. L. B. Ricketts,	10 80
<b>WISCONSIN—</b>	
Appleton, Cong. Ch., by Rev. C. W. Munroe,	4 75
Berlin, First Presb. Ch., Coll., \$15; Sab. Sch., \$3, by Rev. J. B. Preston,	18 00
Brookfield Center, Cong. Ch., Coll., \$4; Rev. A. Clark, \$10,	14 00
Delavan, Cong. Ch., by Rev. Lucius Foote,	19 60
Fort Atkinson, Cong. Ch. Coll., \$18 50; Mon. Con. Coll., \$6 50, by Rev. M. Montague,	26 00
Laabon, Cong. Ch., by Rev. A. Clark,	4 87
Lodi, Cong. Ch., by Rev. J. N. Lewis,	3 50
Platteville and Rockville, Ger. Ch., by Rev. J. Bentley,	18 90
Rochester, Cong. Ch., by Rev. R. R. Snow,	5 50
Watertown, First Cong. Ch., by Rev. N. C. Chapin,	21 00
<b>IOWA—</b>	
Old Man's Creek, Seahorne's School House, and Hester's School House, Welsh Cha., by M. G. Lewis,	5 97
Ottumwa, Cong. Ch., by Rev. R. A. Spaulding,	4 00
Sherrold's Mound, Ger. Ch., by Rev. A. Frowein,	4 25
<b>OREGON—</b>	
Oregon City, Cong. Ch., Mon. Con. Coll., \$13 50; Rev. G. H. Atkinson, \$3 50,	16 00
<b>CALIFORNIA—</b>	
San Francisco, an individual, by Rev. W. O. Pond,	75 00
<b>NEW GRANADA—</b>	
Panama, Rev. J. Rowell,	10 80
	<hr/> \$5,178 65
<b>JASPER CORNING, Treasurer.</b>	
<i>Donations of Clothing, &amp;c.</i>	
Brooklyn, N. Y., J. M. Spencer, 8 copies Spencer's Sketches,	
Concord, Mass., Juv. Miss. Society, by Martha S. Munroe, a box,	21 00
New York, Anonymous, a bundle of books.	52 00
" Mrs. W. Parker, two bundles of clothing.	
St. Albans, Vt., Second Cong. Ch., by C. F. Safford, a box,	52 96
Swanton, Vt., Ladies' Benev. Soc., by C. F. Safford, a box,	42 42
Source unknown, two boxes.	
Rev. HENRY LITTLE acknowledges the receipt of the following sums:	
<b>OHIO—</b>	
Berea and Elizabeth,	41 80
<b>INDIANA—</b>	
Allensville, to const. Mrs. Rhoda Fisher a L. M.,	34 00
Bethlehem,	19 80
La Fayette,	96 59
Laporte, to const. Rev. Jehn W. Cunningham a L. D.,	106 97

Rising Sun,	7 30
Rockville, Second Presb. Ch., to const. Rev. George W. Adams a L. M.,	80 00
Sharon,	1 59
A Friend,	1 95
Money received with boxes,	5 00
	<hr/> \$243 61

*The acknowledgment in the November number from Rushville, Ind., of \$20, by Mrs. Foote, to constitute Rev. W. M. Cheever, of Terra Haute, a L. M., should have been from Rockville, Ind.*

Rev. MARCUS HICKS acknowledges the receipt of the following sums to Ohio, from Aug. 1st to November 1st, 1853.

Alexandria, Presb. Ch.,	26 34
Chillicothe, Second Presb. Ch., \$24 05;	
Mon. Con. Coll., \$6 33,	30 38
Circleville, Presb. Ch., in part,	22 32
Johnstown, Presb. Ch., \$18 76; Rev. R. Garland, \$10,	28 76
Kirkersville, Presb. Ch.,	9 10
Logan, Mrs. Rochester,	1 00
Mason, Presb. Ch.,	9 90
Newark, Second Presb. Ch., in part, \$20;	
Mon. Con. Coll., \$11 75,	30 75
Sharon, Presb. Ch., bal.,	3 00
	<hr/> \$210 56

Rev. DEXTER CLARY acknowledges the receipt of the following sums in Wisconsin.

Geneva, Presb. Ch.,	12 45
White Water, Cong. Ch.,	6 09
	<hr/> \$19 54

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of October, 1853. BENJAMIN FREEMAN, Treasurer.*

Boston, Ger. Evan. Ch.,	26 60
Braintree and Weymouth, Union Ch. and Soc.,	25 41
Burlington, Fem. Juv. Benev. Soc.,	10 00
Chelsea, Winnismet Ch. and Soc.,	367 06
Danvers, First Ch., to const. Mrs. Susan Putnam a L. M.,	30 00
Dedham, Mrs. E. Burgess,	100 00
Dunstable, Cong. Ch. and Soc.,	24 34
East Bridgewater, Rev. Mr. Sandford's Soc.,	20 00
East Medway, Cong. Ch. and Soc.,	73 50
Georgetown, Cong. Ch. and Soc.,	60 30
Hinsdale, Rev. Mr. Clark's Soc., Coll., \$165; Mon. Con. Coll., \$45 42, to const. Ephraim Curtis, William W. Adams, Chas. K. Tracy, John Merrill, and Rufus Athorp Life Members,	210 48
Holliston, from a Dying Christian,	3 15
Ipswich, Rev. Mr. Southgate's Soc.,	92 85
Medford, Mystic Ch. and Soc.,	173 50
Medway, Rev. Mr. Sandford's Soc., J. C. Hurd and family, \$50; others, \$37 25, to const. Miss Ellen S. Boyd, Mrs. Mary A. Washburn, and Miss Betsey L. Adams Life Members,	57 25
Norfolk Conference, Coll. at Meeting at East Randolph,	60 97
Quincy, Evan. Soc. Coll., \$15 50; Ladies' H. M. S., \$13 50,	29 00
Randolph, First Cong. Soc., \$37 15; Sab. Sch., \$5,	42 15
Rochester Center, Ladies' H. M. S., in full to const. Edward W. Bentley and Dea. J. H. Clark Life Members,	50 00
Salisbury and Amesbury, Evan. Ch. and Soc.,	15 00
South Reading, Cong. Ch. and Soc., to const. Thomas Emerson, Samuel Gould, Lucius Beebe, and Olive C. Norcross Life Members,	187 50
Stoughton, Rev. Mr. Perry's Soc.,	35 00
Walpole, Orthodox Cong. Soc.,	14 00
A Friend,	10 00
	<hr/> \$1,590 41

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

---

Vol. XXVI.

FEBRUARY, 1884.

No. 10.

---

## Churches in California.

THE frequent communications from missionaries in California, which have appeared in the pages of the *Home Missionary*, have made its readers acquainted with the principal facts in the religious history of that State. These notices have, it is true, been brief, disconnected and fragmentary. The writers of them have spoken with modesty and reserve of their own labors and influence, in laying the foundations of social and religious institutions for this new-born empire. But when we consider the peculiar obstacles against which they have struggled, the anomalous character of the elements to be controlled and employed, the signal success which has attended their labors, and more than all the ever augmenting streams which, from these fountains, shall flow through all the future, we must look upon this as one of the most interesting chapters of missionary history.

All the churches organized by the missionaries, previous to the present financial year of the Society, have ceased to be dependent upon its aid; consequently, the correspondence of their pastors has ceased to appear in the pages of the *Home Missionary*. But these churches are no less the result of the agency of this Institution, because, as ripened fruit, they have relinquished its support, and been removed from the view of its patrons; and the friends of missions, through whose benefactions and prayers these congregations were gathered, will be gratified to hear of their continued prosperity.

In a letter from Rev. S. H. Willey, published in the *Puritan Recorder*, we find a graphic sketch of the early struggles and present condition of the older churches in that State. The letter contains, also, brief notices of the history of the First Congregational Church of San Francisco, and the First Church of Christ in Sacramento. These, we believe, are the only churches connected with the denominations sustaining this Society, which were gathered without its aid, during the four years that followed the acquisition of California by the United States.

In the month of July, 1849, the First Congregational Church was formed in San Francisco, under the ministry of Rev. T. Dwight Hunt, its present pastor. At that early day, the population of the city numbered but a few hundreds; and the congregation assembled for divine worship in a small building, situated on the southwest corner of Portsmouth Square. But the influx of population was so rapid, and buildings of every kind were so scarce, that the public necessity soon demanded this house (which had been built for a public school house), as a place of confinement for criminals. From about August of that year, till the following February, the congregation had no convenient place of assembling. At that time a chapel had been completed by them, sufficiently large to accommodate 200 persons and upwards. Early in the summer of the year following, 1850, Mr. Hunt was installed pastor of the church; and ever since their place of worship has been well filled, and much of the time crowded to overflowing. In June, 1851, the building was exposed to the great fire, and was saved only by the greatest exertion. Plans for building a more commodious church were talked of as soon as the city began to recover from the depressing effects of the great fires of the year 1851; but none was fixed upon till about a year ago, when it was determined to erect a permanent brick church. It was a great undertaking, but it was entered upon with a corresponding energy. The building is now completed. The society is involved in a pretty heavy debt; but it is within its own body, the means being furnished by a number of the congregation. There are few if any very wealthy men in this congregation, but the body of the society are young men of energy and perseverance. An organ is on the way for this church, and when it is in its place the audience room of the church will be neat and tasteful. The house will hold from 1,200 to 1,500 persons.

In the same month (July) of the year 1849, a Presbyterian church was formed in San Jose, under the ministry of Rev. J. W. Douglas. It was a transaction of small note. A few men and women who loved the Gospel with a love that even the overwhelming excitement of *that day* could not drown, met quietly and unobserved in the court room, in an old adobe building, which, in the subsequent improvements of the town, has been entirely removed. I say they were unobserved, for the merchants, busy at their traffic that day, knew not of it. The lawyers, who were talking to their clients, thought of nothing of the kind. Without, there was no Sabbath. Long trains of travelers were arriving from, and departing to the mines; gambling rooms that threw open their doors were thronged; parties of horsemen scoured the plains on fleet steeds; and speculators, local officers, and purchasers, discussed the prices of, and titles to, real estate, over papers, town plots, and maps. And if it had been told any of them, on that day, that a church of Jesus Christ was to be formed in that town, it would have seemed to them one of the most unimportant and insignificant events that could have been mentioned! But, as I have said, a few good men and women entered into covenant that they would deny ungodliness, and profess the name of their Master; and, if it was possible, they would maintain the ordinances of the Gospel and the means of grace in that community. They rested from their labor every Sabbath day, and wended their way through crowds, who paid no regard to holy time, to their place of worship. They persuaded as many as they could to go with them; but they left some behind, in their stores, their shops, or their offices, whom they knew to be professing Christians in churches at the East, in "good and regular standing," and who would be regarded as such on their return thither,—but, in their *haste to be rich*, they forgot their vows and their consistency here. A year passed. San Jose became the capi-

tal. The high excitement of the times continued, and very little progress had been made in securing attention to religion.

Their minister had been called to another sphere of duty, to edit a religious paper for the State, which we call *The Pacific*. His successor arrived and took his place in 1851. It was Rev. I. H. Brayton. At the commencement of his ministry the work of erecting a place of worship was undertaken. With great labor and continued exertion on the part of those who had the work to do, it was carried forward and completed in a neat and comfortable manner, and is sufficiently large to contain an audience of 200 persons. It was dedicated in Feb., 1851. Meanwhile, Mr. Brayton's health became impaired by the double labors of his station, and he was obliged to resign his charge, and the congregation was without a stated ministry for several months. A little more than a year ago, Rev. Eli Corwin arrived and commenced his ministry there. The small debt that was owed for their church up to this time was soon paid, and the entire support of their minister assumed. The congregation has so much increased that the house is now filled. Their minister has become a settled pastor, and he looks upon that place as his home.

Meanwhile, without any noise, by a growth, steady and constant, and almost unperceived, that church has become known. Its influence is manifest. Among the constant listeners to the Gospel there, are not only the faithful few who covenanted together in the Lord, in that old adobe building four years ago, but with them are the principal inhabitants of the place with their families. And, either there, or in other congregations that have been more recently formed, are to be found a large proportion of the settled population of the place. It is hardly necessary to say that places of business are closed on that day, and have been for a long time. The doors of those gambling saloons and gambling hovels are shut; and what is more, the denizens of such places are generally banished from the place. A better moral tone pervades society, and those men who used to be found in their offices dealing in real estate on the Sabbath, are no more to be found. Some have long since left the place; some remain to contend with reverses and bankruptcy; a very few are prospering; and some have been called to their final account.

The influence of the little church, formed not four years ago, and surrounded for a long time by influences most hostile to its success, has been the means of changing the tone of society already, and will continue to exert a stronger and stronger influence as its numbers and strength increase. With a choice position, a house of worship free from debt, an able and devoted pastor, it requires nothing but an earnest, christian activity, with the blessing of God, to secure to that church a wide and commanding influence in that valley soon to be densely populated.

In the summer of the same year, 1849, in a little village of cloth tents and flimsy houses and shops, pitched under the noble oaks, on the banks of the River Sacramento, another little church was formed, under the ministry of Rev. J. A. Benton. The congregation met sometimes under the shade of one of the larger trees, and sometimes in a building, which, in other countries, would be called a *shed*, and which was afterwards a blacksmith's shop.

Amid the hurry and bustle and confusion of those days, the Sabbath was but little distinguished from other time. Very few took note of it. Noise and business and traffic characterized it. But, when the town was all astir, and teams were coming and going, and boats and vessels were unloading, the little congregation might have been seen gathered in their accustomed place under the tree, or in the before mentioned building, to honor God as best they could in public worship. It

was a matter that attracted little attention and caused but few remarks. It interfered with nobody's schemes, though they who attended to such things as public worship at that time in California, were regarded as somewhat singular. The season of severe heat came on and prostrated the health of their minister. He struggled against sickness for months, but was finally obliged, at the beginning of the rainy season, to leave for a change of climate. During that long and severe winter, 1849-50, the congregation was without a minister. But when spring returned, he went to his place again, with health restored and strength revived. His little church gathered around him, his congregation assembled again, first in an upper room, while their present church edifice was building, and when that was done (which was early in the summer of 1850), their numbers were considerably enlarged. From that time the progress of the church has been marked with usefulness and success.

In the Spring of the year 1851, Mr. Benton was ordained and installed pastor of the church; which was the first and only ordination service that has taken place hitherto in the State. The plain, pointed, and unshrinking manner in which the truth has there been preached ever since, has had a great influence in bringing about the marked change that has taken place in the morals of that community. And the influence of that church and congregation, now filling entirely their house of worship, exerts, and will exert a very important influence in carrying the work of reform to the desired result. The salutary progress has hitherto been silent and unheralded; but it has gone so far that those who have least sympathy with it care not to speak disrespectfully of it.

When, last November, the entire city was wrapped in flames, and men, women, and children were obliged to flee for their lives at dead of night; and when, indeed, every other church in the city was in a blaze, the well-directed efforts to save this one were blessed; and, though apparently most exposed, it was as if the Omnipotent one had vouchsafed it protection, and commanded the raging element to do it no harm. And there it stands to this day, the only house of worship in the city, and there is the faithful sowing of the seed!

Following the order of mentioning the churches according to the dates of their formation, the next to be spoken of is the Howard Street Presbyterian Church, San Francisco. It was organized on the 13th day of September, 1850. In the southern section of the city, remote from any church then existing, there was a large population of families, with many children, and the inhabitants were rapidly increasing. A few benevolent christian people visited the neighborhood, and gathered the children into a Sabbath school. Being on a visit to this city, at that time, from Monterey, I became much interested in this neighborhood. Being then about to leave that place, since nearly all the American population had left, I determined to attempt to gather a congregation here. After preaching a few Sabbaths, it became evident that the attempt was warranted, and I therefore embarked in it. On the date before mentioned the church was organized. A majority of those composing it were connected with Presbyterian churches at the time, and though they had no strong preference between that and the Congregational form of government, it was deemed by them advisable, since there was no Presbyterian church of our connection, then existing in the city, that we should adopt the Presbyterian form. It was so voted. Efforts were forthwith made to erect a church or chapel. A plan was adopted; subscriptions were solicited for a few days, when I fell sick of a fever, which confined me to my house three months. On recovering, half the \$2,000 that had been subscribed had sifted away or could not be collected, and the

work had to be undertaken anew. By this time business was depressed in the city, and collections were hard to get, and came in small sums.

But, with the energy and determination of a few, the work was carried forward, and a building commenced, sufficiently large to contain 400 persons. When it was up and enclosed, and when one half of the whole cost had been collected and paid over, the great fire of May, 1851, laid the city in ashes. Though our building was remote from danger, and was safe, the friends of our enterprise were crippled and prostrated at once in business, and we hardly knew what course to pursue. It was, however, determined to borrow money and get the house in readiness to occupy, since it was so far along. It was dedicated on the 15th of June, 1851. On the next Sabbath was the last great fire, which swept away a district that the May fire had left. Commencing thus in a time of general disaster, our way upward was slow. Everything was thrown into a state of extreme uncertainty, and nobody dared to predict the future. Hard upon this double disaster followed the formation of the vigilance committee, called into existence by the prevalence of crime, and common street brutality; and, taken all in all, that year, 1851, was a "*dies iræ*" in the annals of our city! Small prospect was there then of a hopeful future among us.

In every disease there is a point where it is decided that the termination will be fatal or that recovery will ensue. This was that point as regards our community. From that time there has been improvement. Everything has an upward tendency. From small beginnings, our congregation has increased till it fills the house at the morning service, and there is a good congregation in the afternoon. Our debt is entirely paid. We have a large and excellent organ. And though the tower of our church is not yet finished, we are in a fair way to see it done ere long. The part of the city where we are situated settles slowly, but permanently, because with *families* mostly.

In the autumn of the year 1850, a Presbyterian church was formed in Marysville, under the ministry of Rev. W. W. Brier. In its commencement it was an enterprise of little note, and it attracted little attention in a busy settlement, driving their trade day by day, without cessation and without rest, month in and month out.

But a building for the accommodation of the church was commenced and carried forward successfully to completion. But the double care of the proper work of the ministry, together with that of making the first attempt at building, rested too heavily on the minister, and when the extreme warmth of the following summer came on, he was entirely disabled. And still the congregation grew. Under many difficulties the influence of the church increased. And it has been manifestly instrumental in bringing about a great reformation in the morals of the town. The first pastor regularly settled over this congregation was Rev. I. H. Brayton, the successor of Mr. Brier. Under Mr. Brayton's ministrations the congregation increased till it filled their little church, which accommodates some 250 persons. His settlement took place in the Spring of 1852. But an experiment of one year clearly proved that he could not live in a climate like that, and his congregation finally consented, though with great reluctance, to his dismission. On his leaving, however, the place was supplied by Rev. E. B. Walsworth, under whose ministration the congregation is so prosperous that it is proposed immediately to enlarge and improve their house of worship.

If you travel 50 miles in a northeasterly direction from Marysville, you come



upon the principal mountain town of the State, Nevada. It is approached by climbing hills and winding along through ravines, over a way far too rough and little worked to be called a *road*! And yet it is a *way* over which scores, yea, hundreds, travel every day. At the end of this way, in a hollow, surrounded by wood crowned hills, is the town of Nevada, built among the lofty pines, and along the banks of a mountain stream.

In a conspicuous place therein stands its neat and tasteful little church, by far the most finished and best looking building in the place. From its tower ring out the cheerful notes of a silver toned bell, that echo and reëcho through the wilds of those hills and vallies. At its call, a few from the great multitude that dwell amid those mountain fortresses within hearing of it, come in from their little dwellings on the hill-sides, under the trees, and along the streams, and unite together in the worship of God. The house will accommodate 300 persons, and, though the congregation is somewhat fluctuating, it is generally well filled.

Two and a half years ago, news came down from the mountains that rich deposits of gold had been found in and along what was called Deer Creek. Multitudes flocked thither, and a settlement immediately sprung up along the banks of that stream. The mineral resources of the neighborhood continuing to be great, the place grew in size and became the center of a thriving business. As in too many other instances, everything was taken there but moral principle. But that was so far left behind that order and decorum, sobriety, and a regard for the Sabbath were little known. Into this rough but stirring scene of life Rev. J. H. Warren removed with his family in the spring of 1861. In six months from that time he had, by vigorous exertion, secured the erection of the neat and comfortable church before mentioned, at a cost of \$5,600, all of which had been paid.

Six months afterwards he was installed pastor of the Congregational Church worshipping in it; and he has continued his ministrations ever since to a congregation that value the Gospel the more for being permitted to enjoy it while they dwell away in those rough mountainous districts.

It is not time to tell what is the fruit of all this outlay. But this much is apparent, even now, after only the work of two years, that the tone of morals is decidedly changed. The Sabbath, instead of being a day of auctioneering, teaming, and general business doing, and a day of noise, carousing, and confusion, is now a day of stillness and decorum. To be sure, the stores are not shut as a general thing. But it should be remembered, that in our newer settlements, the stores serve the double purpose of business and dwellings for the occupants. For them to be open, therefore, is not strange, as a matter of convenience. But, to all appearance, the business done is trifling, and the time seems to be near when it will be wholly suspended. That little church, two hundred miles away in the mountains, is a great moral light that cannot be hid.

For an account of the churches more recently gathered, we are obliged, by the limits of this article, to refer our readers to the frequent communications from the missionaries, which have appeared of late in our pages. We subjoin some remarks of a more general character than the foregoing, respecting relations of the Home Missionary enterprise to the moral and religious welfare of California. They are contained in a communication from a correspondent of the *Congregational Journal*.

California measures over 150,000 square miles. We border on the Pacific, from the southernmost point, San Diego, seven hundred miles, in a northwesterly direction to the Oregon line. Of this vast area, upwards of 62,000 square miles are

valuable arable and grazing lands. Distribute, now, a population of 300,000 or a little upwards over a State like this, and it will even then be but sparsely settled. But that part of our population at work in the mines is peculiarly floating. Except in the case of a few towns, important in a commercial point of view, the settlements are but for a few months, according to the yield of gold from the neighborhood. Such a population can only be reached by an itinerant ministry. Of course there cannot be a settled ministry, till there is a settled people.

For these reasons, the number of the inhabitants in the State, divided into towns containing a population of the size of towns in the Eastern States, would not indicate the number of ministers needed here, or rather, the number that could be supported. Much of our mining population is so floating, and a large proportion of that located in agricultural neighborhoods is so sparse as not to be able to support the institutions of the Gospel.

But yet we need more men than we can get. Towns and even cities become settled and matured in a considerable degree, without a settled ministry, and without a Sabbath. What we need is, to be able to receive a few men every year to meet these openings, and be on new ground, in every instance, in season.

Everything in this country depends on promptness, in taking advantages offered, in time. Of this subject the American Home Missionary Society have from the first taken a most enlightened view.

Of the twenty ministers connected with the (N. S.) Pres. of San Francisco, and the Cong. Association of California, only half a dozen at most would have been here, but for that Society. The expense which it is necessary to incur in sending a man here and maintaining him till he can gather a congregation, is very great. It cannot be otherwise. The high price of labor causes the price of everything else to rule proportionally high. Furthermore, when a minister goes into a new town here, his first business is to secure the building of a place of worship. 'There are no halls or public rooms that can be secured as a substitute, as there are in older communities. Therefore the minister, before he unpacks his books and seats himself in his study at his appropriate work, must take his subscription paper and appeal to the community for funds to erect a house of worship. This can only be done, though in the cheapest possible manner, for from three to five thousand dollars. To commence and carry forward this work to completion, has hitherto occupied from nine months to a year. During this time the minister must derive his support from home. After his house of worship is done, and a congregation gathers around him, he can derive his support from them.

Now, though the expense to the Society is, for these reasons, great at first, it continues but a short time, and then the church is self-supporting. No church has hitherto had help more than one year, and most of our churches have borne their own expenses sooner than that. Five men are at this moment supported by the Home Missionary Society here. One of them has secured the erection of his house of worship, and it is almost paid for: and he has not yet been on his field six months. Two of the others have houses nearly completed, and when they enter them the encumbrance on them will be small. The two others have buildings commenced, and the work on them is going on. I believe that all these men will be pastors of self-supporting churches within one year from the time they entered their fields.

In this country it is impossible to commence in a new place, to raise means to support a minister,—the beginning must always be the erecting of a house of worship; and this will succeed often where nothing of any account whatever could be raised for a minister's support without it. But when a house of worship has been

opened, every congregation hitherto gathered in the State has assumed the support of its minister. It is, therefore, unspeakably important to the State, that the Home Missionary Society be fully supported by the churches in keeping up with the demands of this field. Without it, we should be utterly a waste; with it, you may give character to the State! It may be safely said that the establishment of a church in California, as a general rule, costs the Missionary Society no more than the establishment of a church in the western States nearer you. The difference is, there the aid must be rendered for several years; here, something like the same amount of outlay is requisite for a few months.

## Intelligence from Missionary Fields.

### CALIFORNIA.

*From Rev. J. G. Hale, Grass Valley, Nevada Co.*

#### Another Sanctuary among the Mountains.

Our church edifice was dedicated to the service of God on the Sabbath, Oct. 16th. The same day a church of fifteen members, twelve males and three females, was organized. Rev. J. A. Benton, of Sacramento, preached the dedication sermon from Psalm 96: 6. It was a discourse highly appropriate to the occasion, and was listened to with interest by a full house. The sermon before the council which organized the church was by Rev. J. H. Warren, of Nevada. At the close of these services the Lord's Supper was celebrated, for the first time in this place by a Congregational church. Long may it be ere the last time shall come!

Our church will cost us not less than \$4,500. Of this sum, \$725 are due about the last of January next. There are funds on hand to pay the remainder to within one hundred dollars; and this, we doubt not, will soon be raised, and so all payment of interest be avoided.

We have a very neat, fine church. I have already given you its dimensions. It is finished with a singing gallery and lobby underneath. It is ceiled overhead and on the sides, up to the windows, with matched boards. The walls are covered with "California plastering"—plain white cloth, sewed together by the ladies of the Sewing Circle, and tacked to the frame. The frame itself is a very substantial one; more so, it is said, than any other in the mountains of California. The Sewing Circle has contributed to our funds, by means of the fair held July 4th, and by work, to the amount of nearly \$1,200.

We are not, I trust, ungrateful to our Heavenly Father that he has crowned our enterprise thus far with so abundant success. We surely have reason to trust him for the future. May he accept the public consecration of that house of praise. May he there make signal displays of his power and grace. And may he strengthen his unworthy servant, and enable him faithfully to discharge the weighty obligations devolving upon him.

The attendance at divine service during the summer has not been quite so good as in the spring. It has averaged perhaps sixty or seventy. A large portion of the mining population is absent during the dry season, and returns with the winter rains.

#### General Improvement.

Our quiet village has improved very much this summer in external appearance. Probably fifty houses have been erected here this season, many of them neat, well-built, substantial, and comfortable. Everything wears the aspect of stability and permanence. The numerous quartz mills and saw mills here insure the permanence of this place, even should the sluice-mining fail, of which there is no prospect.

Three stores have been closed to Sunday business since we came here, and they are among the most prominent ones in the place. But there is still much open desecration of the Sabbath; very much drinking of ardent spirits; the voice of blasphemy is almost everywhere heard, and there are many houses of ill-fame, with their multitudes of frequenters. Yet it is the testimony of all that this is one of the most orderly and moral places in California. I know that it is very difficult for one in the Atlantic States to form any adequate conception

of the state of things here. There is much to try the faith and patience, and to test the constancy of a servant of Christ; and there is, too, for a hopeful mind and a heart trusting in God and watchful of his providence, much to encourage. Let us not, then, either those laboring in fields like this, or those who sustain missionary operations here, be weary in well-doing, for in due season we shall reap if we faint not.

## MISSOURI

*From Rev. Francis Michel, St. Louis.*

### Labors among the French.

During the last year our congregation in St. Louis has rather diminished. We have suffered several heavy losses, in the removal of some of our most active and zealous members. It is true, some new members joined us during the same time, so that the total number of members is almost equal to that of last year; but, as to interest in divine worship, and fidelity in general, there is a deficiency in the church, which we must acknowledge. That is a severe trial after so much trouble and endeavor during past years; after many blessings, also, which allowed of better expectations.

Our work is certainly hard among our French people. They have less regard for religious things than any other, and in everything they have less perseverance than others. That is the curse of our nation. For instance, they come once or twice to our meetings, they promise to come regularly, and then no more appear among us.

However, in spite of these unhappy circumstances, "by the word of truth and by the power of God," "we faint not," "in all things approving ourselves, as the ministers of God, in much patience, in afflictions, in necessities, in distresses." We maintain the hope that, by the wonderful increase of our city, our church also will by and by augment the number of its faithful members.

Besides, we are persuaded that an evangelical French worship and pastoral care are very necessary in this city, which is the center of a large French population. In the first place, a precious opportunity is thus offered for the Catholics, who may be disposed to listen to the word of truth; then they are indispensable for our French Protestants, who

are not able to attend divine service except in their own language, and who are subject to the Catholic proselytism, always so active and sometimes so impudent. How many instances I could relate of their efforts to convert our people.

### Romish Intolerance.

In a neighboring French village, entirely Catholic, lived a poor family, that belong to our church. As they resisted all solicitations from the priest and bigoted neighbors they were exposed to persecution. One day the father called on me, being in great trouble. His child was lying dead in his house, and would not be permitted to be interred in the village cemetery. We succeeded in getting a burying-place in a private cemetery of the neighboring village. But no one would assist this unhappy family. The father must go away to dig the grave. I followed with the carriage. When I arrived at the burying ground I found the grave half digged; the poor father, overwhelmed by sorrow and fatigue, had fainted and was lying on the ground. I must myself finish what he had begun. So was the child at last interred.

## IOWA.

*From Rev. G. G. Rice, Council Bluff City, Pottawatomie Co.*

### Aspects of the Work on the Frontier.

Another year of missionary labor on this field has now closed. The question naturally suggests itself, What has been done? What has been gained for the cause of Christ on this field? You expect, and the churches expect, that where their missionaries labor there the cause of Christ will advance. This, no doubt, is usually the case, and I hope this place is not an exception. I have often been ready to despair, and have felt that I was laboring in vain; yet, as I review the past, I can see that something has been accomplished. You are already aware of the peculiar difficulties of this field, and I need not repeat them. We have had much of "shady side," but now and then a bright sunny ray breaks through the clouds to cheer our hearts. In many respects I think our prospects are brighter than at any previous time. The population is assuming more permanence. The country is filling up with those who in-

tend to make this their home. They have purchased their lands, and are making substantial improvements. Instead of the log cabin, they begin to build brick and frame houses.

This town is improving in appearance and population very rapidly. It is the general opinion that this will continue to be, as it already is, the principal business town in western Iowa, and that it will soon be connected with the eastern cities by railroads. Several large business houses, and some very neat dwellings are in process of erection. We were visited by a very extensive fire on the night of Nov. 11th. Eight stores, one hotel, two saloons, the post office, and printing office were burnt with the principal portion of their contents. The total loss is estimated to be eighty six thousand dollars. Most of the losers were men of wealth, and are already rebuilding.

In my August report I gave you an account of the formation of a church of eight members. Two of these have since moved away, so that we now have but six resident members, and only one male member besides myself. Several families have come into the place that we consider valuable accessions to society, and who attend public worship; but few of them are religious, and those who are have never belonged to this branch of the church. We have labored under great embarrassment for three months past. The house we formerly occupied we held in connection with the Methodists, under the arrangement that when either society wished to build, the house should be sold to the highest bidder. As they were intending to build, the house was sold, and we were without any suitable place of meeting. The community encouraged us to try to build a temporary house. Including the proceeds of the old house, we raised about \$600, but failed to get the material for building which we contracted for, and are compelled to defer building till another season. But, through my own efforts, and at my own expense, we have succeeded in getting a school house built, which we shall occupy for a meeting house until we can build. This house we hold at our own disposal.

*From Rev. J. T. Cook, Eddyville, Wapello Co.*

#### First Fruits.

When I came here, Aug. 1st, there had been no preaching in the Congregational

Church for a long time. Strifes and jealousies were rife among the people. A deplorable spirit of mutual repellant was all abroad. They had a snug brick church tastefully finished within and without. They numbered twenty three on their church list. They had every convenience for worship except a bell; but a deplorable absence of the energizing Spirit, a fearful lack of genuine, vital, practical godliness was discouragingly manifest. "Tekel" was the verdict of truth against them.

But I am happy to report great progress from that state of things. Our differences have been adjusted, our sinful wanderings cut short, and everything is encouraging. When I preached my first discourse here I spoke only to half a score; last Sabbath I addressed five score. The first prayer meeting was attended by one male member, besides myself, and a few females; our last one was attended by ten or more males, and many females, and was deeply solemn. We anticipate having our communion next Sabbath, and an addition of eight or ten to our number, some by profession of faith, but more by letter.

#### A pleasant Reminiscence.

"Away out West," far up on the bank of the beautiful "Des Moines," stands our church, where ten years since the lands were yet the home and property of the Red Skin, with no civilization nearer than forty miles. In the fall of 1843, I, a wild, restless boy, in company with six others older than myself, attended the last Treaty made with the Sacs and Foxes, at which they ceded to the United States all their remaining possessions. We put our "corn dodgers" and "thick bacon" into a large, strong box, got a pair of horses and a good wagon, packed into it our provisions, our camping utensils, our buffalo robes, and ourselves, and started for the "Old Agency," a place then many long miles west of the last wave of emigration, then surging to the occident. After a few days of pleasant incident we reached the place, and there, before us, spread the "wake-ups" of the tawny Indians. Twenty seven hundred were there convened in general treaty with their "Great Father." I was but a boy. I enjoyed the novelty of the scene, and run a foot-race with the son of the renowned Black Hawk; but it was a wild region "away up there."

To-day, ten years later, I am no longer

a restless, roving, adventure-seeking boy, but a minister and missionary, planting the standard of the cross twenty five miles west even of that "Old Agency," not among Red Men, but in a flourishing village of 600 inhabitants, surrounded by a densely populated district of *bona fide* Yankees. But the half is not yet told. Westward, and still westward swells the wave of emigration. County after county is being occupied with men, women and children who have souls, and oh! who is to care for them? Who will come and gather them for God? Who? If you could have attended the semi-annual meeting of our Association at Otumwa, this Fall, and heard of the destitution of our western counties, and the appeals for *bread, the bread of life*, you could but have wept with us—not that the harvest was so great, but that the laborers were so few. Who will come?

---

From Rev. A. L. Leonard, Pilot Grove,  
Lee Co.

#### Tokens of the Spirit's Presence.

We tremble and yet rejoice. The Lord is evidently among us here, by his Spirit reproving men of sin. Several individuals are inquiring what they shall do to be saved. Many seem to have their attention more or less arrested by the claims of the Gospel. The principal characteristic of the convictions seems to be a sense of exceeding sinfulness in the sight of God. More than one have said to me that they are so desperately wicked they can scarcely believe there is any salvation for them. We try to direct their attention to that faithful saying which is worthy of all acceptance, and yet but one or two seem to be able to fix their eyes upon Christ as he is, the cloud hangs so heavy and black with guilt over their way.

Our meetings commenced on Sabbath last, and have continued during the week, thus far in the evenings. Of course, we cannot tell as yet definitely what the result may be. "Many a flower in blooming dies." I pray that the Lord Jesus may see of the travail of his soul, which was poured out unto death, and here be satisfied, seeing many sons and daughters born unto God. This result, I trust the Lord may give me the pleasure of reporting at the close of another quarter.

From Rev. J. D. Strong, Iowa City,  
Johnson Co.

#### Church weakened by Death.

The most I can say of the present is, that I am endeavoring to "keep" what has been committed to my charge. I believe that, in the providence of God, it is often the chief duty of ministers, especially in the West, to "strengthen the things which remain, that are ready to die." At such times but little may be done, which is apparent to the casual observer, yet the laborer himself is permitted to see, that in some departments, he is doing good service to the cause of God. The things of God, in the hearts and lives of his children, and in his church, are sometimes "strengthened" by affliction and adverse dispensations, just as the roots of trees are strengthened by the blasts of winter.

During the last two years, this church has lost a large number of its members by death—a large number in proportion to the whole. We have been made to feel the loss most severely; so much so, as to be made to say sincerely in the words of the Psalmist—"Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men." I trust, however, that these afflictive dispensations have been blessed to the good of nearly all who have been exercised thereby, and especially to the good of the church. Within two years, eight of the children of the members of this church, now consisting of about forty members, have been carried to the grave. In the same period five adults have died, whose loss we have deeply felt and mourned. Yet I trust that in connection with these scenes of sickness and suffering, death and burial, have been performed the most useful labors of my ministry. Though scenes of mourning and deep sorrow, they are yet most blessed in the remembrance.

#### Death-bed Scenes.

Within four months past two young women and one young man have died. The young man had a few months before arrived here from Tennessee. When he came, he had no hope in Christ. Some time before his death, however, he gave abundant evidence of having become a Christian. He desired to unite with the church, and to celebrate the Lord's Supper with God's people. The communion service was held at the house where he and his sister lay upon their

dying beds. He was received into the church; but soon after, we trust, was received to the communion of the church above. The death scene was eminently adapted to make a deep and lasting impression on the whole community, and such as to recommend most powerfully the religion of the Gospel. In less than two months afterwards his sister, one of the most lovely Christians I ever knew, was, with many tears, laid by his side.

The other was the daughter of a recently widowed mother. Her influence and aid had been exceedingly valuable to the church; we were greatly depending upon her in the choir, in the Sunday school, and in the meetings for conference and prayer. Her piety was decided, consistent, active. In health, it made her an ornament and blessing to the church; it sustained her in sickness, and shed a heavenly light upon her pathway through the valley of the shadow of death. Would that all the Christians who come to the West were as faithful to their Saviour as she. I can never forget what I witnessed on the night of her death. A few hours before the last struggle, and while she had an interval of quiet and relief from her dying agonies, and when there were present many weeping friends and connections, her mother, after speaking to her a few words in a whisper, knelt by her bedside and prayed. She said "God had given; he was now about to take away—blessed be God for the gift of this daughter. God had the right to take her away. She had been an obedient and affectionate daughter. They had worshiped together in private, and in the house of God. Blessed be God for the evidence that this daughter had devoted herself, soul and body, to the Saviour. Now she was dying, but dying at peace with all the world, and at peace with God—with unshaken trust in him—with full hope of everlasting life through Jesus Christ, and of a glorious resurrection at the last day." She then commended the departing spirit of her daughter to a covenant-keeping God, sought the blessing of God upon all present, upon all the connections, and upon the church. Then she prayed for the unconverted—for those who were unprepared to die, yet exposed to death—that they might be warned by God's providences, and not procrastinate till sickness and death should overtake them. And last of all she committed herself to the care and keeping of the widow's God.

It was a scene such as I had never before witnessed; and I could but desire

that there were more such mothers in Israel. But there are many things connected with the lives and labors of your missionaries, which can never be reported till that day when we shall all render an account of our stewardship.

*From Rev. W. L. Coleman, Bellevue, Jackson Co.*

#### Pastoral Relation Formed.

The passing away of Autumn reminds me that the first quarter of the present missionary year is closed, when you expect a report of labors performed, the changes that have taken place on this field, and the position and prospects of the feeble churches which you aid in sustaining the regular and stated preaching of the Gospel of Christ. On the reception of the Commission you sent, a Council was called which met here on the 18th of October, and installed me as pastor of the Congregational Church of Bellevue. Having never before sustained such a relation to a church of Christ, a sense of responsibility to God and to his people has pervaded my thoughts beyond what was before experienced. To watch for souls—to feed the flock of God—to take the oversight of a congregation of men—to adapt the instructions of the pulpit to the varied wants of different minds—to be an example in devotion, in self-denial, in earnestness, humility and love—"who is sufficient for these things?" Happy would it be for the servant of Christ, if his faith were as strong as his sense of insufficiency is, at times, oppressive! The promised aid of the Holy Spirit often encourages me to sow the good seed when otherwise it would appear almost a fruitless attempt.

#### An Argument for the Maine Law.

The cause of temperance, too, is manifestly making progress. A few weeks since, a man, in a state of intoxication, entered a large wooden building used as a carpenter's shop, late at night, and having kindled a large fire in the stove, lay down to sleep. The fire was communicated from the shavings, and the shop, with its contents, including the unhappy man, was destroyed. The fire also caught the roof of the Catholic church—a small frame building—which was wholly consumed. This occurrence has awakened the public mind to the evil of intemperance—an address on the sub-

ject has been added—and it is thought that the Maine Law is from ten to twenty per cent. more popular than it was three months since. One grog-shop in town has recently been closed—a partner in another has abandoned the business, and the remaining partner is anxious to dispose of his stock and close up. The Maine Law we greatly need and must have.

#### The Covenant Fulfilled.

The most encouraging fact that I am able at present to communicate, is the hopeful conversion of a little girl some eight years of age. Her parents have for years been numbered among the people of God, and for the past three years members of this church. The mother has been faithful in instructing her little daughter in the truths of the Bible, and earnestly desired to live to see her children converted. We trust that her prayer is answered for one of her dear little ones. And I think this a manifestation of the faithfulness of our covenant-keeping God which should encourage christian parents to consecrate their offspring to the Lord, in the firm belief that they will be brought into the fold of Christ.

---

*From Rev. J. W. Windsor, Maquoketa,  
Jackson Co.*

#### Rejoicing in the Courts of the Lord.

As a church, it has been to us a season of peculiar interest. Our hearts have filled with joy and gratitude to the great Head of the church. He has permitted us to witness the dedication of our church edifice to his worship, and, now, we feel we are no longer subject to the intrusion of any passer by who may choose to occupy the desk of the village school house; that we are no longer subject to the interruption of our regular services, or exposed to the inconvenience and unpleasantness of finding a stranger (orthodox or heterodox) occupying the stand where we expected to conduct our regular worship, nor will our monthly concert be any longer interrupted.

One who has not realized it, cannot easily understand the nature of the change our minds have undergone in passing from such a state of things to one where we can make our own appointments, and enjoy them without interruption. We thank God and take courage. The church building is a neat erection of

brick, 32 by 50 feet, surmounted by one of Meneely's fine toned bells, purchased and presented to us by the ladies of the place.

It had been announced that a joint meeting of the Davenport and Dubuque Associations would be held at this place in October (it being central). The knowledge of this fact operated as a spell in urging us to the completion of the building. The time came; the weather was fine; the Sabbath morning broke upon us with all the beauty of a mild autumnal day; crowds began quite early to collect, and wagon after wagon drove up and deposited its load. Some time before the hour appointed for service, each standing place as well every available spot where a seat could be fixed, was full. It was a happy day to us: the thoughts of the past, the scene before us, and the hope of the future, were almost too much, and I could scarcely control my feelings. I thought—could those kind friends who liberally assist in the erection of churches in our western borders have seen and felt as we then felt, they would have understood, by happy experience, that it is "more blessed to give than to receive." It was a scene that amply remunerated us for any toil, or pain, or sorrow, we had been called to endure in the prosecution of the work.

---

#### WISCONSIN.

*From a Missionary on the Northern  
Frontier.*

#### Preparing the Way.

The following communication will give an idea of the difficulties to be encountered in gathering a church from such materials as are usually brought together on the outposts of civilization. Yet this pioneer work is manifestly important, and the missionary who, for Christ's sake and the Gospel's, is willing to endure the hardships and self-denial it involves, has a claim to the sympathy of all the friends of Zion.

I am mortified that I can report no greater progress, but the peculiar circumstances of the case have been such that the most we could do was to try to maintain our ground. I at first reported twenty-two church members in my field. Of these, five have removed who would have been with us in the church. On further inquiry, I find one an excommuni-



cated member and another suspended; three are gone after spirit-rappings, three are intemperate, and of the rest, five are in our church, and we expect to receive five or six more. The course taken by the proprietors of the village is such as to drive away everything good. They still profess great religious zeal, and pursue a systematic course of persecution against all who will not recognize them as good Christians, and let them take the lead in everything. This hostility to me is unbounded, extending to traducing my character and stirring up every prejudice possible, all because I will not have fellowship with men who will scandalize religion before the world.

The influence of such things, of course, is felt beyond the circle of the church. It affects the settlement of the country around, keeping out the better class and bringing in the abandoned and vicious. With all these discouraging influences, I have very much doubted what was my duty. I suppose it will probably be with me as is usual with pioneer laborers. One lays the foundation and another builds thereon. Those who begin have to cross the prejudices of the people, and draw the line between righteousness and unrighteousness, when it awakens all the evil passions of the heart. Another can occupy the vantage ground he has thus reached. It is here that the work of the pioneer missionary is seen in its true light. The work of the settled minister has sometimes been magnified by unjust comparisons with that of the unsettled missionary. Solomon, with all his wisdom, could not have built the house of God in such prosperous and peaceable times, had not his zealous and warlike father first prepared the way, though, because he was a man of strife, he could not build. If I shall have laid the right foundation here, I am content, if it is the Lord's will that another should build.

*From Rev. J. B. Preston, Berlin, Marquette Co.*

#### **Feeding the Lambs.**

The past quarter has been one of great interest to me in relation to the children and youth of our congregation. My hopes are ardent that permanent good may be the result. In July we turned the attention of the Sabbath school to the Westminster Assembly's Shorter Catechism, with the determination to pursue it till all the pupils who were of

sufficient age, should have it thoroughly committed. Each child was to be presented with a new pocket Bible for reciting it perfectly at one recitation. More than 60 undertook the task. Over 30 have completed it, and others are weekly added to the list. The change has, for the time being, added much to the interest of the school, and especially to the Sabbath school concerts. We are reviewing it by course and endeavoring, by illustrations and anecdotes, to impress its important truths upon the minds of the young. Many parents, also, have become interested, and have adopted the good old New England custom of calling their children around them on the Sabbath and instructing them from this excellent summary.

---

#### **ILLINOIS.**

*From Rev. G. C. Clark, Winchester, Scott Co.*

#### **Fruit Gathered.**

The following communication concludes the account, published in the last number of the Home Missionary, of an interesting work of grace in the church to which the writer ministers:—

The past quarter has been one of unusual interest and importance to the church with which I am connected. I have already transmitted to you the account of a special work of grace in one part of my field. Twenty-three persons, of all ages, were the hopeful subjects of that work; and the sweet and precious influences of it remain to attest its genuineness. Indeed I have, at this moment, every reason to believe that it is on the eve of breaking out again. Twelve of the number stated above have connected themselves with the Presbyterian church of this place. A bright scene it was as we received them to our fellowship. The church seemed awakened to the inquiry, why we cannot experience a similar work here? There were, and still are, indications of an approaching revival. Our prayer meeting is unusually well attended. Besides the regular weekly prayer meeting, a few earnest Christians are in the practice of meeting twice a week secretly, to pray for the outpouring of God's Spirit. Christians of other denominations also appear to be earnestly praying for the same thing. And altogether, if

I mistake not, there are signs that the Lord is coming to bless this whole village.

*From Rev. J. G. Rankin, Carrollton, Greene Co.*

### Stability and Growth.

At no period since the commencement of my labors here has there been so much interest in the Sabbath school, as during the last quarter; and the interest still continues. Usually, at the commencement of the winter season, there has been a falling off in numbers; but it has not been so this season. Our numbers are as large as during the summer months. Although there are many discouragements to be met here, yet I am encouraged by seeing a gradual improvement in the condition of this church. Everything connected with the church is becoming more systematized and permanent. When I came here the church was looked upon as almost a nonentity; and the members themselves could hardly realize that they had an existence as a church. But the feeling is now quite different. The reality of their existence and the permanency of all the institutions of the Gospel has become a "fixed fact." When we were making an effort to get up a Sabbath school, soon after I came here, a good lady, a member of the church, when solicited to take a class, declined on the ground that it would be ephemeral, "It won't live three months." But it has lived and had a healthy growth, for about three years, and now has as fair a prospect of continuing in existence as any school in the land.

### MICHIGAN.

*From Rev. H. Grattan, Williamston, Ingham Co.*

### Rejoicing in Hope.

When I entered this field of labor on the first of September last, our congregations were very small and the means of grace much neglected. The Rev. H. E. Waring, their former missionary, had been providentially called away, and consequently they were as sheep having no shepherd. The members of our church were few in number. Almost everything was discouraging. Indeed, many thought

it in vain to attempt to sustain our position. Nought but the eye of faith could see a prospect of successful labor.

But as soon as our willing feet started in the way of obedience, our pathway began to brighten before us, and though during the past quarter we have been favored with no additions to our membership, yet our congregations have very much increased, and there has been a steady, growing interest in the Redeemer's cause. Our Sabbath school is in a prosperous condition. Our hearts are encouraged. We remember that promise, "Lo, I am with you alway." O, how sweet is that promise to the way-worn, lonely missionary! O, how pleasant to rely upon him who made it! How delightful to trust him in darkness as well as in the light, in adversity as well as in prosperity!

I have just received my commission, which gives me new courage; for it not only assures me of pecuniary aid in the support of myself and family, but also, that I have the sympathies and prayers of my eastern brethren. In this almost wilderness land, while engaged in my study, or visiting among my people, or proclaiming salvation from the sacred desk, it is to me a most delightful thought that I have many friends who remember me at the throne of grace.

Though I have been ten years in the ministry, yet this is my *first* year in the regular work of a Home Missionary. But in this new relation I am happy in the hope of extended usefulness, and am confident that though I may "sow in tears, I shall reap in joy."

*From Rev. O. M. Goodale, Owosso, Shiawassee Co.*

### Prospects Brightening.

This church at one time numbered over fifty members. In examining the records, I find several entries, without any intervening record, granting letters to twelve members, and noting about the same number of deaths. Some have removed without letters, and some are spiritually dead. When I found them they were very low, but were struggling to rise; and I believe my labors have been blessed of God in their resurrection. I found, after carefully lifting up and counting them, 24 members.

A few new members have been added. We have raised money and procured a very beautiful set of plate for communion service (the church had none); and, what

is far better, every member comes joyfully to the table of the Lord.

We are also providing, by donation and contribution, a "Pastor's Library." The walls of our house (50 by 36 feet) are completed and the roof on. We hope to be able to write "finished" in due time.

#### In Labors Abundant.

I will now rehearse my position and labors. I preach every alternate Sabbath in Owosso; that is, two sermons in the day and a lecture in the evening. I have four other preaching places, as follows: Six-Mile Creek, six miles north of Owosso; New Haven, three miles east of Six-Mile Creek; Chesning, fifteen miles north of Owosso, a small lumbering village, and St. Charles, ten miles north of Chesning, an infant village rapidly growing to youth and manhood, at the forks of Bad River, the head of steam navigation.

At the places above mentioned, your missionary is cordially received as a messenger of God; and apparently, by nearly all, as their pastor. "Can these dry bones live?" Oh that God would pour out his Spirit upon them! I am greatly attached to these people and to my work, and often, in meditation and prayer, am led to say, "When shall this wilderness be as the garden of God?" My labors are great, but God has given me a strong constitution, though I fear at times it is breaking under my accumulated labors. Within 40 miles on the north, and a still greater distance east and west, there is not a single minister (except a Methodist exhorter) but your missionary.

---

*From Rev. D. M. Cooper, Saginaw City,  
Saginaw Co.*

#### Fluctuations.

What we need, in order to make our church more efficient, is the addition to our communion of three or four men of consistent life and deep devotional spirit, to stay up the hands of the pastor—men who are willing to make sacrifices for the cause of Christ. Judge, then, how great must have been my grief, when I saw *two just such men*, who desired to cast in their lot with us, compelled to purchase and settle upon the other side of the river, because they were unable to buy to advantage here. They were Bible, prayer-meeting Christians, whose

influence for good would have been incalculable. But, as it is, they will bring the salt of their christianity in contact with the community where they propose to reside, viz., in East Saginaw, where, as I informed you in my last report, I hold afternoon services. Early in the Spring, I doubt not, steps will be taken for the erection there of a house of worship. But we need at this moment a minister upon the ground. It is utterly impossible for me to do justice to the field, and, moreover, I am daily becoming more and more convinced that the spiritual interests of my own little flock are materially injured by this division of labor. There can hardly be found, in many respects, a more inviting field of labor in the West.

One of the most influential families connected with my own church will desert us in the course of two weeks, and make East Saginaw their place of residence. This, together with some other removals, has weakened our little society much. But we pray and hope that these losses may be repaired. Removals, and sickness among the children, have likewise much reduced our Sabbath school.

Still I am not without encouragement. The value of the means of grace is beginning to be appreciated by the community, as is evinced by a growing regularity in attending divine service. We are remarkably free from those delusive errors that, in many of our missionary fields, present such a powerful obstacle to the progress of the Gospel.

---

#### OHIO.

*From a Missionary in Southern Ohio.*

#### A Rough Field.

The population of this region is mostly from the mountainous parts of Pennsylvania, and many of them are ignorant and uncultivated. Hence they are wild and wicked. There are, however, some quite interesting people amongst them. We have no meeting-house of our own, but the Winebrennarians kindly grant us the use of theirs. It is, however, in an unfinished state. It is small, unplastered, with only slab seats; the desk is only a temporary one, made of unplanned boards. In this uncouth place we meet to worship God. Our congregations are somewhat variable. Sometimes the house is crowd-

ed; at other times there will not be over fifty. The people have not yet become a thoroughly church-going people, but we hope that, as they shall have the means of grace steadily, they will begin to appreciate their value.

They are orderly, and give good attention to the preached Gospel. We shall undoubtedly be called to exercise faith and patience. We sow faithfully and

plentifully the good seed, and wait patiently on the Lord, and seek fervently the former and the latter rain. We hope that amidst all the abounding iniquity, and consequent apathy upon the subject of religion, the preaching of the Cross will be the means of snatching some from the misery of unpardoned sin, and making them the monuments of the mercy of our God.

## Miscellaneous.

### *Impressions of the West.*

The able discourse of the Rev. E. Hall, D. D., delivered at the Ninth Anniversary of the Society for the Promotion of Collegiate and Theological Education at the West, an extract from which we published in a former number of the Home Missionary, contains, also, the following graphic delineation of the features of the West, as they present themselves to the eye of a traveler from the East:

What, then, is this land? What are its capacities and prospects? Here are twenty-four millions of people; yet the one strong impression of an inhabitant of the Eastern shore as he travels Westward is, that the land is well nigh vacant. Ohio, that within the recollection of many here present was almost an unbroken wilderness, now pushes hard upon two millions of inhabitants; yet as the stranger passes through the central parts of the State, from her beautiful city on Lake Erie to her metropolis on the Ohio, he finds, for a hundred miles together, a forest, broken at distances by now and then a clearing and a settlement; a dense, primeval forest of trees whose height and magnitude fill him with wonder, even after a familiar acquaintance with the primitive forests yet remaining in the North and East. He passes down the waters of the Ohio, winding among hills and dales interspersed at distances with bottom lands of exceeding richness and beauty; he passes by numerous towns and villages; but the great impression that remains on his mind is, that the land is well nigh vacant. Onward he passes for hundreds of miles: at times the hills seem to recede and to disclose an unlimited prospect of the valleys and plains of Indiana on one side, and of Kentucky on the other; but the impression remains that the land is well nigh vacant.

As he enters the Mississippi, he catches a glimpse of the broad and rapid stream, rolling its deep current downward between two immense walls of forests. The steamer meets the current as it turns to the North, and quivers at every joint. With difficulty she struggles onward against a stream everywhere boiling, eddying, and rejoicing in its might, and everywhere bordered by an immense dark forest. Onward the traveler passes, his heart swelling with strange emotions of loneliness and grandeur. He passes amid solitudes so vast that it seems to him as though a New England State might be laid down there and lost, till it should be forgotten. The smoke of St. Louis at length appears rising above the forests in the distance. On the one side rise the castellated rocks and bluffs of Missouri, on the other spread out the vast intervals, or bottom lands of Illinois; nearly equaling in extent, and rivaling in richness the land of Egypt when it was the granary of the world. He enters the great State, and crosses the great river of Missouri. He ascends the table lands which overlook the valleys of the three great rivers, the Missouri, the Mississippi, and the Illinois. He gazes, till on every side vision is lost in the distance, over the wide-spread fertile plains. But though St. Louis is at his feet with her almost one hundred thousand inhabitants; though here and there large and lovely villages dot these plains, the impression remains, that the land is well nigh vacant. Here the streams of emigrants that pour in countless numbers along the valley of the Mississippi and over the great lakes, spread themselves out and are lost.

The traveler once more pursues his way. He passes along the Eastern border of Iowa, now and then climbing the bluffs that skirt the river, to the table lands from fifty to two hundred feet above; and though he has advanced

some hundreds of miles, he sees everywhere spread out that same interminable rolling prairie, with its waving grass, and its occasional groves of trees; but the land is well nigh vacant. He ascends beyond the limits of the vast State of Illinois—he has coasted along its western shore for six hundred miles, and most of the way her fertile plains have been spread out before him like one vast natural garden. He reaches Wisconsin. The river which below him receives the accession of such streams as the Ohio, the Missouri, the Des Moines, and the Iowa, seems scarcely to have abated anything of its breadth or volume. He passes the romantic Dubuque, and the lovely Prairie du Chien; he leaves the abodes of civilized man; he enters the Mississippi Highlands, where the broad river spreading wide its surface, and embosoming numberless islands of green grass and groves of trees, winds between bluffs wrought, as if by the hand of art, into every possible form of variety and beauty: now the smooth conical hill, covered as if with a shaven lawn, and tufted at the summit with a cluster of trees; now rising into a broad mountain side, still covered with a smooth lawn and dotted with trees like an orchard; now a steep conical mound crowned with rocks seeming like the magnificent ruins of some ancient castle. Now a deep ravine opens far back into the land, disclosing ravine opening into ravine in the distance, and valley opening into valley, bordered by cliffs, terminating, and succeeded by other valleys and cliffs in endless succession. Now he passes clusters of islands, and now the mouth of a broad river. Now the river expands into a lake, along whose shores receding at a distance rise romantic cliffs, softened into tints of beauty by the smoky atmosphere of summer, and fringed at their bases by continuous forests. Onward he passes amid scenery whose mingled wildness and beauty, and whose exhaustless variety never suffer the eye to rest for nearly two hundred miles; but, where, save now and then an Indian village, or a solitary woodcutter's hut, or a couple of log cabins in a woody ravine, already dignified as a county seat, all is a wilderness. From now and then a roving way passenger he learns, that as you pass up these ravines and reach the table land above, the same expanse of prairie and timber, and the same gently rolling surface of fertile lands spread out in interminable prospects, as he saw it so many hundred miles below.

The voyage of a thousand miles from

the mouth of the Ohio is at length completed. He ascends the high bluff to the flourishing town of St. Paul. He lifts up his eyes, and how immense the fields of forest and prairie which are spread out before him there! He passes the hills that skirt the rear of the town; he crosses the prairie where the eye scarcely reaches the dim forest that bounds the eastern horizon. He reaches the Falls of St. Anthony, where he meets again a New England village, with every token of thrift, order and comfort; while the smooth green native meadow spreads round them like an ocean, with dim island forests in the distance. He descends the stream, and climbs the high bluff where stands Fort Snelling, on a site unsurpassed for the richness of the field spread out before the vision on every side. He gazes upon the valley of the Minnesota; with what beauty do the mingled prairies and woodlands slope down to the peaceful river, natural parks and meadows, equaling the most beautiful and best cultivated portions of the valley of the Hudson or of the Connecticut, and extending in endless succession till vision fades away in the distance; but in all this region, looking westward, save the abodes of a few missionaries, there is no dwelling of civilized man. Here a tract of land, larger than New England, has recently been acquired by treaty from the aborigines; and here, fifty years hence, will be another New England in the West.

And now the traveler pauses and thinks of the regions around him. Below him the Mississippi opens a navigation of twenty-two hundred miles to the Gulf of Mexico. The Minnesota, the river at his feet, takes rank in length before the Hudson; and, at high water, is navigable westward for three hundred miles. North of him is the colony of Pembina, whose people come down to trade, a journey of seven hundred miles. And he remembers that at St. Anthony he heard the hiss of the steamer which plies on the waters of the Mississippi, above the Falls one hundred miles; a distance which the removal of some obstructions is to increase to four hundred miles. He thinks of the Missouri stretching its way to the West more than two thousand miles. He calls to mind its magnificent entrance into the Mississippi, and the immense volume which it pours through the State of Missouri. He thinks of the Ohio, coming down a thousand miles from the western slope of the Alleghanies; of the Cumberland and the Tennessee, the last sweeping its current

far into the State of Alabama; of the Arkansas and the Red River, coming down from fifteen hundred to two thousand miles from the West. And now it occurs to him how distant he is from the Atlantic shore. Green Bay, that some few years since used to lie at so vast a distance west, lies now three hundred miles to the eastward; beyond it come the great lakes; and then four hundred miles further to the Atlantic! Yet the point where he stands is but little more than one third of the distance to the shores of our country on the Pacific!

And now what impression is fixed upon the mind of the traveler from the East? An impression of the vastness of his country far beyond anything that he had ever conceived before; that the East is soon to be a mere trifling adjunct of the West—no, not of the West, for the great West is still beyond him, but of the great central valley; that the heart of our country is, beyond all question, to be on the borders of the Mississippi. Though most of the land seems vacant, yet towns and villages are springing up with immense rapidity. But let emigrants come in such numbers as they will; let Europe pour her living masses on our shores—on these wide fields many years must elapse before it shall not seem that as fast as they come they are scattered and lost.

#### Importance of Pastoral Visiting.

The past shows that the most successful pastors are those who are out most among their flocks, "watching for souls." The question may be raised as to what constitutes success in the pastorship; and yet it seems to admit of no question. "He that winneth souls is wise." As this is the profession, what would be success in any other is success in this, viz.: reaching, as far as possible, the end of the profession.

There have always been pastors who have been unusually successful. Revivals succeeding revivals have marked the history of their ministry. The churches under their care, have flourished like gardens under the eye of their keepers. The ingathering of souls has been steady and constant. Such pastors are now to be found, from whose churches we are gladdened nearly every year with news of conversions. How have these pastors labored? Are they inferior in the pulpit? Have they suffered in their standing as preachers? There are ministers who grow rusty, are not enough in their

studies; but generally, another thing is true of such men; they grow rusty as pastors, as well as preachers. Faithful pastors are faithful preachers. The best pastors are the best preachers. They know what to preach, because they know their people and know what they want, just as a lawyer pleads the best who has entered the most minutely into all the facts and interests of his case.

It is not true that these successful pastors are not studious men. They are. They study with an object before them. They study to reach cases which they know from personal acquaintance. Such pastors edify, build up, and comfort. They preach to feelings, doubts, troubles, prejudices, errors and convictions which they know to exist. They have found them in the peculiar circumstances, forms, and shades, which attend different individuals. They reach men, because they know them; not so much in the general, as in individuals. They divide the word of truth, not at random and in generalizations and abstract truths, but just as it is needed, and give to each one a portion in due season.

It is a great mistake, that a good pastor will not be likely to be an able preacher. True, his sermons may not be learned essays, as is true of much that is called "able preaching," but if judged by the gospel standard of able preaching they will be so. This accounts for their signal success. God blesses such men.

A faithful pastor has a power over his people that can never be gained by preaching only, no matter how able it may be. He is known in every family, and beloved. The poor, the sick, the children of sorrow, the widow and fatherless know his tread and voice. Both are music to hearts that know but little of cheer beside. He knows the name of every boy and girl in the range of his labors. If there is an anxious sinner he finds it out, and finds many he would never have known if he had not gone to them. Those who cannot go to church he comforts, and attends the aged down to their graves. Many that otherwise would never have entered his fine meeting-house, or have regarded the minister as too proud to come and see them in their humble cottages, or farm homes, have their prejudices removed, and become his warmest friends, and are brought to Christ. But for that visit he might have preached all the able sermons he could have written, and they would have been none the better for them.

The fact is, the Gospel must be carried, in the living voice of the minister, to

many a house, or the families will never have it. Multitudes in all our towns will never be reached from the pulpit. In sight of our churches, they will no more come to the Gospel than the heathen nations will, and will as certainly perish if the cup of salvation is not carried to them. Even then, many of both will dash it from them, but not all.

A pastor's usefulness in his work will be, other things being equal, in proportion as he acts on the missionary principle, viz.: to carry the Gospel to the people. He who depends alone on his Sabbath ministrations, hoping thereby to draw the masses to him, may work hard for it, but will be disappointed and mourn over the dearth around him. We are in missionary fields. While we have our fine houses, tolerably well filled, there are moral wastes spread out all around us in our own towns, within the hearing of our church bells. There are neighborhoods in all our towns, within the bounds of our parishes, where a missionary is needed. Who shall be the missionary? Who ought to be? Who "must be" if there be one? It is the work of every pastor to cover the destitutions within his bounds.

In the town of —, there are three congregations every Sabbath, and all supplied with stated preaching. The average attendance may be put down at five hundred. The population of the town is 2,500, leaving four-fifths of the people who do not attend church. A deduction from this may be made for those who would attend if they could; but it would be much less than one fifth. In many towns the number is less; but in others it is greater.

Why do so few of the people attend church? This is becoming the serious question of the day. Who will answer this? Who will investigate it if pastors do not? It is for us to answer. Why do so few of the whole number of the people attend church? It certainly cannot be because there is not sufficient ability in the ministry. Our ablest men are reaching but few of the people compared with the whole. The fact that a man is an able preacher does not draw the masses to his church. Some who devote their whole time to their studies, have, when compared with the population, the smallest congregations. What is the reason? One thing is certain, that if the times demand a talented ministry they also demand something else. Strong sermons is not all that is called for. With them we are going backward. The number who attend church, is, in com-

parison with the whole, growing less. How shall they be brought under the power of the Gospel? We are not reaching them from the pulpit. They do not come to us. The religious press is not reaching the masses. Scarcely a fraction of our population take any of the religious papers. Even the American Messenger reaches but a small proportion. Shall we depend on the colporteur? His visits are transient, and cannot answer the purpose of an abiding influence. Shall we depend on the books he leaves? Not altogether. Where there is a "living" ministry nothing can be substituted for it. It is expected of them in every town where they are located, that they will do their work. Where it is to be had the people demand the living voice. They expect to see him at their homes, to preach in their dwellings and school houses.

How shall the masses of our towns be reached by the Gospel? Shall pastors depend on the members of their churches to go and visit them? No. They do not one in ten of them feel this to be their duty, and if they do, they do not do it. What is educating the masses? Our county political papers, and the light infidel trash from the cities. Infidelity is taking root and growing rankly among them. Our town meetings develop the irreligious condition of our population. There is seen how few are ever in our sanctuaries on the Sabbath.

The question must rest with us whether the masses shall have the Gospel or not. We can reach them. We can go to them, visit them, converse and pray with them. If we do not do this, they will not be brought under the power of the Gospel, for they will not come to hear us till we go to them. We must be missionaries, and by the blessing of God we may hope to save some.—*Congregational Journal*.

#### Why Help is Needed.

It occasions surprise to many, that churches in large and flourishing towns at the West sometimes continue for many years dependent upon this Society. The causes which operate to depress and embarrass them are not the same in all places, but the circumstances described in the following paragraph are not unfrequent, and we publish it that our readers may understand the occasion which often exists for granting missionary aid to churches of this class:

It does seem strange that a city of 4,000 inhabitants cannot raise for a *respectable* minister more than \$200. But the case, rightly stated, will lose some of its strangeness.

This city numbers about 4,000 inhabitants. Of these are 3,000, nearly, foreigners. For all the advantage they are to the support of our church, they might as well be in Germany or Ireland. The place, then, is to be regarded as a village of 1,000 inhabitants, when viewed by the minister with relation to his salary.

The Methodists, Episcopalians, and Baptists, have each a church organization, and the two former each a building; and all of them good ministers. This church has but *nine male members*, and two of them are at a distance, and attend church seldom, and give nothing.

Besides this, there are but about five men in the congregation who give for the

support of the Gospel. The place is notoriously "*hard*"—in proof of which, it gave nearly 300 majority against a prohibitory liquor law last month.

The original proprietors of this place were and are bad men; and the influence of the American population has generally been anywhere but on the side of Protestant Christianity. If they encourage the Protestants, the Roman Catholics will be likely to "cut them" in business and politics—if they encourage religion, in any of its forms, the German rationalists revile them—and so the people have been left to themselves and the devil.

I hope for better things; and so far I have reason to be encouraged. Our congregations are larger than ever before known; but, of course, the novelty of a new preacher will soon wear off, and what will remain permanent time only can develop.

## Notice to Missionaries of the A. H. M. S.

### MARCH REPORT.

Dear Brethren—By the terms of your Commission, a *Statistical Report* is to be forwarded to the Society on the 1st of March. The data supplied by such reports are indispensable for making out a full exhibition of the doings of the Society for one year. We, therefore, make early and earnest request, that you will furnish the particulars named in the following list, in a *special communication*, mailing it as early as the **FIRST DAY OF MARCH NEXT**.

1. Name of the church or churches, with the township, county, and state, and also the post-office address of the Missionary.
2. Number of stations where you have preached at regular intervals during the year.
3. Number of Church members—male and female.
4. Average attendance on public worship.
5. Number of hopeful conversions.
6. Number added to the Church by profession.\*
7. Number added to the Church by letter.\*
8. Number of Sabbath school and Bible class scholars.
9. Number of Churches organized during the year.
10. Contributions to benevolent objects, such as  
Home Missions, \$———  
Foreign Missions, \$———  
Bible Society, \$———, &c., &c.
11. Other interesting facts, such as the erection and completion of church edifices, the institution of the pastoral relation, number of young men preparing for the ministry, &c.

Affectionately yours,

MILTON BADGER, }  
DAVID B. COE, } *Secretaries.*

\* To be reckoned from March to March, if you have been in commission the whole year; if not, for the portion of the year between these dates, which your commission covers.

## Appointments by the Executive Committee of the American Home Missionary Society, in the month of December, 1853.

*Not in Commission last year.*

Rev. John Heckenliable, Germans at Davenport, Iowa, and Rock Island, Ill.

Rev. William A. Niles, Watertown, Wis.  
Rev. Robert McBride, Howell, Mich.  
Rev. Joseph Fowler, Astoria and vic., Ill.  
Rev. David C. Perry, Barlow, O.



Rev. O. S. St. John, Manhattanville, N. Y.  
Rev. Talmon C. Perry, Long Ridge, Ct.

*Re-appointed.*

Rev. B. A. Spaulding, Ottumwa, Iowa.  
Rev. Thompson Bird, Fort Des Moines and Three Rivers, Iowa.  
Rev. L. B. White, Le Claire, Iowa.  
Rev. E. G. Miner, Prairie du Sac and vic., Wis.  
Rev. Job Cushman, Pewaukee, Merton, and Newburg, Wis.  
Rev. S. H. Bartean, Oconomowoc, Wis.  
Rev. George Turner, Stevens Point and Plover, Wis.  
Rev. Richard Hassell, Fairplay and Jamestown, Wis.  
Rev. Hazel Lucas, Mill Point and Crookery, Mich.  
Rev. S. A. Benton, Armada, Mich.  
Rev. Frederick Starr, Weston, Mo.  
Rev. T. J. Lamar, Platte Presb. Ch. and vic., Mo.  
Rev. L. R. Morrison, North Prairie and Osceola, Mo.  
Rev. G. A. M. Renshaw, Bowdark, Mo.  
Rev. Robert Stewart, Marion, Jonesboro', Metropolis and vic., Ill.  
Rev. J. E. McMurray, Hardin, Gilead, Mortlands and Hamburg, Ill.

Rev. Robert Colston, Cedarville and Wadams Grove, Ill.  
Rev. J. M. Grout, Mechanicsburg, Ill.  
Rev. W. C. Merritt, Monte Bello, Ill.  
Rev. T. B. Hurlbut, Upper Aton, Ill.  
Rev. E. E. Martin, Sharon, Ill.  
Rev. Calvin Gray, Mt. Carroll and vic., Ill.  
Rev. G. B. Hubbard, Lamolite, Ill.  
Rev. John Daniel, Elgrock and vic., Ill.  
Rev. Hope Brown, Naperville, Ill.  
Rev. N. L. Lord, Hopewell and Rochester, Ind.  
Rev. Alfred Hames, Marion and Lago, Ind.  
Rev. J. M. Sudd, Monroe, Ind.  
Rev. Alexander Lemon, Newtown and Rob Roy, Ind.  
Rev. P. O. Baldwin, Waterville and Plain, O.  
Rev. Elijah Kuhns, Reynoldsburg and vic., O.  
Rev. J. H. Newton, Perrysburg, O.  
Rev. Lysander Kelsey, Wheelersburg and Madison, O.  
Rev. J. B. Logan, Rutledge, Tenn.  
Rev. H. R. Smith, Leesburg and Cotocton, Va.  
Rev. I. P. Stryker, Hoboken, N. J.  
Rev. J. H. Thomas, Yorktown, N. Y.  
Rev. D. Stahlschmidt, Crogan, N. Y.  
Rev. Thomas Larcom, Shavertown and vic., N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of December, 1853.*

**MAINE—**

Bangor, Hammond St. Ch. Sab. Sch., to const. Timothy Crosby a L. M., by E. F. Duren,	80 00
Temple, William Soales, by Rev. I. Rogers,	6 00
Waldoboro, Samuel Morse,	10 00

**NEW HAMPSHIRE—**

Nashua, First Cong. Ch. and Soc., to const. John H. Gage and Mrs. Gage L. M., by Rev. B. P. Stone,	70 00
--	-------

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, Treas.,	1,000 00
East Falmouth, Cong. Ch. and Soc., Dea. B. Hatch, \$5; others, \$8 40, by Rev. A. C. Childs,	18 40
Houastonie, Cong. Ch. and Soc., by A. D. Whetmore, to const. Rev. Jacob G. Miller a L. M.,	43 00
Sheffield, First Cong. Ch., by Z. B. Peet,	56 00
Southfield, Cong. Ch. and Soc., by Rev. D. Lombard, a string of gold beads, and South Reading, Burrage Yale, to const. Miss Olivia G. Boardman and Miss Lucretia S. Boardman, of Lawrence, Mass., L. M.,	80 00
	60 00

**CONNECTICUT—**

Easton, Cong. Ch. and Soc., by Rev. M. Dudley,	20 00
Greenwich, a friend, \$50; Rev. Mark Mead, \$3,	53 00
Marlborough, Cong. Ch., by Rev. W. C. Fiske,	35 00
Myetic Bridge, Cong. Ch. Mon. Con. Coll., by E. Denison, Jun.,	16 81
New Haven, West Cons., by A. Townsend, Jun., Treas.,	
Hamden, Mount Carmel,	13 00
North Haven, Ladies' Benev. Soc.,	82 00
A friend,	3 00
New Haven, in part of legacy of Wm. Canada, by Hawley Olmsted,	1,000 00
Center Cong. Ch., by John Ritter,	15 00

Northford, in part of legacy of Mrs. Mary Noyes, by C. C. Griswold and J. F. Noyes, Exrs,	126 64
North Woodstock, Village Corners Ch. and Soc., by J. B. Gay,	53 50
Franklin, in part of legacy of Mrs. Lucy McCall, \$398 86; Cong. Ch. and Soc., \$25 05, by Dr. A. Woodward,	418 41
Warren, Cong. Ch., by F. B. Taylor,	1 75
Watertown, a few friends, by J. C. Oakhill Benev. Assoc., by Rev. C. Goodrich,	8 00
Woodbury, North Ch., Ladies, by J. G. Miner,	15 00
	2 60

**NEW YORK—**

Brooklyn, Bedford Cong. Ch., Mon. Con. Coll., by D. O. Calkins,	11 04
First Presb. Ch., Mon. Con. Coll., by E. J. Thorne, \$86; G. H. Howland, \$90; H. Ford, \$10,	56 00
Plymouth Cong. Ch., Mon. Con. Coll., by Thomas Hale,	69 54
South Presb. Ch., by J. Milton Smith,	51 75
Cambridge, Three Children, Emily, Edward and Albert Whiteside,	1 00
Catskill, Presb. Ch., Ladies, to const. Rev. George A. Howard a L. D.,	100 00
Colechester, Presb. Ch., by Dr. Bassett,	15 00
Durham, Abijah Pratt,	5 00
First Presb. Ch., Mon. Con. Coll., by Dr. John Doane,	5 50
Geneva, Henry Dwight,	500 00
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	80 00
Haverstraw, Central Presb. Ch. Coll., \$30; Sab. Sch., \$90, by Rev. A. B. Freeman,	50 00
Hobart, Presb. Ch., by Rev. W. May,	9 55
Lake Ridge, Josiah Todd,	10 00
Little Valley, First Cong. Ch., to const. Mrs. Emma I. Burgess a L. M.,	30 00
Minaville, E. A. Brown, \$5; Estate of a colored female, by D. Cady, \$10,	15 00
New York, Miss Bronson, \$300; a friend for the West, \$25; Dr. Alfred Riggs, in full to const. Alfred T. Riggs a L. M., \$15; George H. Lathrop, \$10; W. N. Blakeman, \$10; a Lady, \$3; Mrs. E. W. King, \$5; a friend, \$5,	875 00

<i>Eastern Cong. Ch.</i> , Mon. Con. Coll., by L. Chichester,	2 48	Union Grove, Garden Plains and Clyde, Presb. Cha., by Rev. J. Walker,	5 56
<i>Mercer St. Ch.</i> , Anson G. Phelps,	500 00	<b>MICHIGAN—</b>	
<i>North Presb. Ch.</i> , by A. Phelps,	105 00	Armada, Cong. Ch., by Rev. S. A. Benton,	23 50
<i>Church of the Puritans</i> , Mon. Con. Coll., by O. E. Wood,	91 18	Bedford, Cong. Ch., by Rev. A. W. Bushnell,	5 06
Peekskill, Second Presb. Ch., by G. N. Seymour, \$18 54; Sab. Sch., \$4 25; by P. Stewart, \$9 56,	97 85	Dowagiac, Cong. Ch., by Rev. E. F. Waldo,	5 00
Randolph, Cong. Ch., by Rev. E. Taylor,	7 00	Gun Plains, Presb. Ch., by Rev. S. Stevens,	2 50
Rochester, Brick Ch., Louis Chapin, to const. Louis Shepard Chapin a L. D.,	100 00	Hartford and Lawrence, Cong. Cha., by Rev. A. Rowe,	7 75
Sand Lake, Presb. Ch., by E. J. Knowleson,	92 00	Hartland, Cong. Ch., by Rev. E. T. Branch,	3 00
Scottdale, Mrs. Isaac Lewis,	50	Keeler, First Cong. Ch., by Rev. E. Andrus,	4 46
Troy, Second Presb. Ch., Ladies' H. M. S., by H. E. Weed,	82 88	Lansing, Coll., by Rev. T. Lyman, \$5; Mrs. Betsey Skinner, by Rev. W. W. Atterbury, \$1,	6 00
Walton, First Cong. Ch., by Rev. J. S. Pattangill,	20 00	Monroe, Presb. Ch., by W. H. Boyd,	55 79
<b>NEW JERSEY—</b>		Otisco and Greenville, Cong. Cha., by Rev. S. N. Manning,	5 60
Hanover, a friend,	18 00	Otsego, Cong. Ch., by Rev. S. Stevens,	7 50
Hoboken, Presb. Ch., by J. Boynton,	25 00	Sturgis, Wm. Kyte, by Rev. W. Fuller,	3 00
Newark, Sixth Presb. Ch., Mon. Con. Coll., to const. J. Sanford Smith a L. M., by H. J. Poineer, Treas.,	88 79	<b>MISSOURI—</b>	
<b>PENNSYLVANIA—</b>		St. Louis, First French Presb. Ch., by Rev. F. Michel,	8 05
Corydon, Cong. Ch., by Rev. A. Biles,	10 00	Salem, Presb. Ch., by Rev. W. H. Smith,	9 00
<b>DISTRICT OF COLUMBIA—</b>		<b>WISCONSIN—</b>	
Washington, a friend,	7 50	Elk Grove and Boner Branch, Cong. Cha., by Rev. C. Warner,	30 70
<b>VIRGINIA—</b>		Menasha, Cong. Ch., by Rev. J. W. Walcott,	5 00
Winchester, Presbytery, by Rev. H. R. Smith,	100 00	Milton, Cong. Ch., by Rev. A. Warren,	4 90
<b>TENNESSEE—</b>		Prairie du Sac, Cong. Ch., by Rev. E. G. Miner,	9 52
Mooreburgh and Rutledge, Presb. Cha., by Rev. J. B. Logan,	16 99	Spring, Cong. Ch., by Rev. C. C. Cadwell,	5 00
<b>OHIO—</b>		Willow Springs and Darlington, Cong. Cha., by Rev. S. A. McEwen,	7 00
Chester, Coll., \$20 05; Rev. J. N. Whipple, \$5,	25 05	<b>IOWA—</b>	
Defiance, Presb. Ch., Mon. Con. Coll., by Rev. E. R. Tucker,	1 37	Anamoose, Cong. Ch., by Rev. A. Wright,	3 00
Lexington and Gilead, Presb. Ch., \$20; Rev. H. Shedd, \$10,	30 00	Benton and Vinton, Presb. Cha., by Rev. J. Summers,	13 10
Montgomery and Scott, Cong. Cha., by Rev. N. T. Fay,	10 00	Canton, Presb. Ch., by Rev. G. C. Beaman,	1 75
Roseville, Unity and New Lexington, Presb. Cha., by Rev. W. Nichols,	21 06	Davenport, Cong. Ch., Coll., \$34; Mon. Con. Coll., \$19 50, by Rev. E. Adams,	53 50
Temple Bar, Welsh Cong. Ch., by Rev. D. Davies,	10 00	Fairfield, Cong. Ch., by Rev. C. H. Gates,	3 00
<b>INDIANA—</b>		Hillsboro, Cong. Ch., by Rev. J. C. Cooper,	11 00
Green Castle, Presb. Ch., by Rev. T. M. Oviatt,	8 50	Le Claire, Cong. Ch., by Rev. L. R. White,	2 00
Marion, Rev. Alfred Hawes, in full to const. Mrs. Cynthia Leland Hawes a L. M.,	19 00	Montrose, Presb. Ch., to const. Rev. G. C. Beman a L. M., by Rev. E. D. Holt,	30 00
North Madison, Presb. Ch., by Rev. L. R. Booth,	25 00	Tipton, Cong. Ch., by Rev. H. W. Cobb,	7 11
<b>ILLINOIS—</b>		<b>OREGON—</b>	
Albion, Rev. Joseph Butler,	10 00	Oregon City, Cong. Ch., Mon. Con. Coll., by Rev. G. Atkinson,	11 00
Edwards Co., Gent's H. M. S., by Rev. Joseph Butler,	13 00	<b>TURKEY—</b>	
Griggsville, Mon. Con. Coll.,	30 88	Constantinople, Rev. Elias Riggs, by Rev. J. L. Riggs,	10 00
Hardin, Presb. Ch., by Rev. J. E. McMurray,	5 00	<b>JASPER COERNING, Treasurer.</b>	
Mechanicsburgh, Presb. Ch., by Rev. J. M. Grout,	13 00	<hr/>	
Mount Carroll, Presb. Ch., by Rev. C. Gray,	7 50	<i>Donations of Clothing, &amp;c.</i>	
Plymouth and Round Prairie, Cong. Ch., by Rev. N. P. Coltrin,	10 00	Athol, Mass., a barrel.	
Rock Island, Presb. Ch., by Rev. H. H. Hayes, Mon. Con. Coll., \$23 26; Coll., \$6 23,	29 49	Salem, Mass., Rev. S. M. Worcester, D. D., 20 copies Life and Labors of Rev. Samuel Worcester, D. D.	
Spring Creek, Presb. Ch., by Rev. Josiah Porter,	4 00	Stamford, Ct., Cong. Ch., Lad. Benev. Soc., by Miss Emily Webb, a box,	80 00
		Westerlo, N. Y., Ref. Dutch Ch., Ladies, a bed quilt.	

\$4,321 94

JASPER COERNING, Treasurer.

*Donations of Clothing, &c.*

Athol, Mass., a barrel.	
Salem, Mass., Rev. S. M. Worcester, D. D., 20 copies Life and Labors of Rev. Samuel Worcester, D. D.	
Stamford, Ct., Cong. Ch., Lad. Benev. Soc., by Miss Emily Webb, a box,	80 00
Westerlo, N. Y., Ref. Dutch Ch., Ladies, a bed quilt.	

Woodbury, Ct., North Ch., Ladies, by J. G. Miner, a barrel, 80 00

*The acknowledgment from North Granville, N. Y., in the November number, should have been thus:—*

Mon. Con. Coll., \$30; Mrs. Mary Oliphant, L. M., \$30; Ladies' H. M. S., \$16.

REV. ARATUS KENT acknowledges the receipt of the following sums in Illinois:

Elgin, Cong. Ch., 8 70  
Galea, Second Presb. Ch., 84 00  
Udina, Cong. Ch., 8 75  
Jesse C. Kellogg, 5 00

1106 45

REV. CALVIN CLARK acknowledges the receipt of the following sums in Michigan, from Oct. 1 to Dec. 1, 1883.

Ann Arbor, Presb. Ch., 19 18  
Cong. Ch., L. Mills, 2 00  
Clinton, Cong. Ch., in part, 25 09  
Gull Prairie, Presb. Ch., Dea. S. Brown, 10 00  
Port Huron, Cong. Ch., to const. E. W. Beech a L. M., 80 00  
Schoolcraft, Presb. Ch., to const. Edward L. Payson a L. M., 40 19  
Ypsilanti, Presb. Ch., 55 00

1181 83

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of November, 1883. BENJAMIN PERKINS, Treasurer.*

Ashby, Cong. Ch. and Soc., 27 00  
Berlin, a friend, 3 00  
Brookfield, Evan. Soc., 8 00  
Chilmark, legacy of Miss Mary Jones, 100 00  
Concord, Orthodox Cong. Soc., 40 17  
East Falmouth, Second Ch. and Soc., 4 70  
East Hampton, Samuel Williston, to const. Elnathan Graves, Samuel W. Hayden, Rev. Luther Wright, Rev. Rollin S. Stone and Samuel W. Graves L. M., 150 00  
Essex, North Conference Coll. at meeting in West Newbury, 81 02  
Essex, First Cong. Soc., 19 55  
Falmouth, Rev. Mr. Hooker's Soc., 157 00  
Fitchburgh, Rel. Char. Soc., to const. Rev. B. G. Wilcox, W. H. Vose, Aaron Eaton, Jun., Mrs. Anna P. Wyman, and Mrs. Sophia M. Upton, L. M., 183 64  
Groveland, Ladies' Benev. Soc., to const. Rev. D. W. Pickard a L. M., 80 00  
Hampden Co. H. M. S., H. Brewer, Jun., Treas., 30 00  
Blandford, Lad. Sew. Soc., to const. Mrs. W. E. Boies a L. M., 30 00  
North Wilbraham, Ladies' Benev. Soc., to const. Mrs. Dorcas W. Merrick and Mrs. Betsey Adams L. M., 60 00  
Other sources, 535 00  
Lowell, Appleton St. Ch., Mon. Con. Coll., 10 75  
Lynfield, Center Cong. Soc., 10 00  
Mattapoisett, Cong. Soc., 58 45  
Methuen, Rev. Mr. Phillips' Soc., to const. Miss Josephine Davis a L. M., 82 88  
Middlesex North and vicinity, Curtis Lawrence, Treas., 30 00  
Groton, to const. Dexter Blanchard a L. M., 36 41  
Harvard, 64 25  
Leominster, 58 67  
Lunenburg, to const. John Howard a L. M., 30 00  
Shirley, 6 50 195 83

Newton, *Elliot Ch. and Soc.*, 55 00  
*First Ch. and Soc.*, 19 59  
West, Rev. Dr. Gilbert's Soc., 164 35  
North Bridgewater, a Lady, 1 00  
North Wrentham, Fem. Benev. Soc., 13 00  
Plymouth, Second Cong. Ch. and Soc., 9 30  
Plymouth, Cong. Ch. and Soc., 16 35  
South Amherst, Cong. Ch. and Soc., to const. Dea. Oliver Dickinson a L. M., 80 00  
West Newbury, Cong. Ch. and Soc., West Parish, 23 00  
Weymouth and Braintree, Union Ch. and Soc., to const. Mrs. Elizabeth Hayward a L. M., 42 66

22,047 04

*Receipts of the Philadelphia Home Missionary Society, for the quarter ending Dec. 1, 1883. Rev. ROBERT ADAIR, Secretary.*

#### NEW JERSEY—

Camden, Coll., 6 35  
Rockaway, by Rev. J. A. Tuttle, 51 43

#### PENNSYLVANIA—

Birmingham, by Rev. T. Bradford, 2 50  
Catawauqua, 7 55  
Conneautville, 8 35  
Dauphin, by Rev. G. E. Moore, 12 59  
Erie, Board of Agency, 71 25  
Fairview and Manchester, 37 50  
Girard, by Rev. Joseph Vance, 15 59  
Harrisburgh, Mon. Con. Coll., by S. H. Hayes, 55 00  
M'Kean and Washington, by Rev. E. W. Beebe, 18 75  
Mullingar, by Rev. J. M'Master, 17 00  
Philadelphia, *First Presb. Ch.*, Samuel Tolman, 30 00  
*Clinton Presb. Ch.*, Sab. Sch., by F. S. Kimball, 28 00  
*Greenhill*, by Rev. W. W. Taylor, 29 56  
*Second African Ch.*, by J. Taylor, 8 00  
*Third Presb. Ch.*, E. W. Davenport, 10 00  
Pittsburgh, Third Presb. Ch., E. Edwards, \$50; W. M. Sempie, \$25; J. K. Morehead, \$25; D. Bushnell and J. Gray, \$25; W. Thaw, \$30; A. Gordon, \$10; A. P. Childs, \$10; A. M. Marshall, \$10; L. R. Livingston, \$10; J. Richardson, \$10; W. P. Jones, \$10; George Albree, \$10; T. Bell, \$10; others, \$24, 259 00  
Providence, by Rev. J. Barlow, 30 00  
Smithport and Bradford, by Rev. S. Pörter, 12 50  
Summit Hill, Welsh Cong., 7 00  
Wells, by Rev. J. L. Riggs, 7 50  
Wellsboro, by Rev. J. F. Calkins, 24 63  
West Chester, First Presb. Ch., a member, by Rev. W. E. Moore, 500 00  
York, S. Small, \$25; Mrs. M'Donald, \$25; Cash, \$30; P. A. Small, \$10; Mrs. C. A. Spangler, \$10; others, \$35, 175 00

#### DELAWARE—

Milford and Mippillon, 12 50  
Wilmington, David Bush, 10 00

#### MARYLAND—

Harmony, Ch., by Rev. M. Jewell, 1 87  
Rockwell and Bethesda, by Rev. J. R. Eckard, 7 58

#### DISTRICT OF COLUMBIA—

Washington, Second Presb. Ch., by Rev. J. R. Eckard, 28 47

#### KENTUCKY—

A Friend to the cause, 3 00  
1,483 24

# THE HOME MISSIONARY.

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark* xvi. 15.

How shall they preach except they be SENT? . . . *Rom.* x. 15.

---

Vol. XXVI.

MARCH, 1854.

No. 11.

---

## Discourse on the Life and Character of Rev. Charles Hall, D. D.

A DISCOURSE, by Rev. ASA D. SMITH, D. D., commemorative of the character and labors of Rev. CHARLES HALL, D. D., late Secretary of the American Home Missionary Society, delivered by appointment of the Executive Committee, has been published by the Society. The discourse is founded upon Matthew vi., 22: "*If therefore thine eye be single, thy whole body shall be full of light.*" It is a truthful and eloquent tribute to the memory of our lamented associate. For the gratification of those of our readers who have not seen the published discourse, we present such extracts, relating to the life and services of Dr. Hall, as our limits allow.

The Rev. CHARLES HALL, D. D., was born in Williamsport, Pennsylvania, June 23, 1799. His father, who some years since departed this life, was a man of strong, well-balanced mind, retiring in his manners, of singular integrity, and of simple, intelligent and childlike piety. His mother, who still lives, and of whom we may not, therefore, speak at large, possesses, it is believed, some of those very traits of character, that clearness of discrimination and independence of judgment, especially, which were so fully developed in her son. She, also, is a Christian. Charles, the first-born, was solemnly and formally dedicated to God, and whatever of divine grace has shone out in his life, may be reckoned among the innumerable testimonials to the faithfulness of a covenant-keeping God. While he was yet in his infancy, the family removed to Geneva, in this State; and there, amid all the felicitous influences of a religious household, and a highly privileged christian community, a large part of his boyhood and youth was spent.

Charles was a modest, amiable boy, uniformly correct in his deportment. He early exhibited a decided taste and aptness for study. It is remembered that he first learned to read at two or three years of age, by tracing the letters and words on

the sign-boards in the village. He was not only remarkably conscientious in childhood, but, at a very early period, he evidently experienced the awakening influences of the divine Spirit. Soon, however, his attention was in a measure drawn to other things, and his solicitude subsided.

His final and joyful submission to the terms of salvation, was at the age of eighteen. The last struggles of the unhumiliated heart were of the most marked character. Then, for the first time, the obscurations of sin removed, his "single eye" was filled with the glory of God. Then was struck the key-note, not of his whole subsequent life merely, but of that anthem which he is singing now in the world of glory!

It was an early cherished desire of the parents of Dr. Hall, that he should devote himself to the ministry. Partly, it may be, from a knowledge of their views, but quite as much, probably, from his love of learning, and the serious cast of his mind, his own thoughts, even for a considerable period before the change just related, had taken the same direction. His design was favored, especially after his conversion, by the excellent Dr. Axtell, pastor of the church in Geneva, in connection with which, in the year 1817, he made a profession of religion. His pastor had, indeed, ever taken much interest in him, having early perceived his unusual promise. The circumstances of his father were such, however, that he could render him but little aid in the prosecution of his studies. He was thrown mainly upon his own resources. Though a severe trial; this was well, doubtless, so far as the formation of his character was concerned. He learned to "endure hardness"—to rely on himself—to encounter and surmount obstacles. He was the better able, in subsequent years, to sympathize, not with the indigent student alone, but with the home missionary, toiling amid manifold privations and hardships.

Having prepared himself in the studies of the Freshman year, Dr. Hall entered Hamilton College, as Sophomore, in 1821. With great energy and self-denial did he here hold on his way. I have heard touching statements in regard to weary journeys performed by him on foot, and other economical expedients, designed to suit his outgoes to his limited means; expedients involving, sometimes, perhaps, too great a degree of hardship, yet ever illustrating his holy singleness of purpose. He acquitted himself most creditably in all the walks of scholarship, and graduated in 1824, with the first honors of his class. Rejoicing to near the goal of his fondest wishes, he entered, in the autumn of the same year, the Princeton Theological Seminary. Here he remained, earnestly and successfully prosecuting his studies, endearing himself to all his associates, and commending, in his daily deportment, the Gospel he was preparing to proclaim, until, having nearly reached the close of the three years' course, he was called to that field of labor, in which, as it proved, his great life-work was to be done.

It was in March, 1827, Dr. Hall was called to the office of Assistant Secretary of the American Home Missionary Society. In the autumn of 1827, he was appointed one of the Co-ordinate Secretaries for Correspondence; in which office he continued until his death. It was early apparent that he had singular adaptations to the department of labor on which he had entered. His eminent piety fitted him for it; his entire devotedness to his Master's service, and his special interest in the great work of missions. None who knew him, could call in question, even in periods most rife with partisan jealousy, his simplicity of purpose. To the unsectarian platform of the Society, and to the meeting of those exigencies, which conflicting opinions and interests would, at times, occasion, the marked catholicity of his spirit, together with the habitual gentleness and kindness of his demeanor,

was happily suited. He had, indeed, his private denominational preferences; he would forbid such preferences to no one. But as an officer of the Home Missionary Society,—nay, in his inmost heart,—the object which towered above every other, was the spreading of the knowledge of a crucified Saviour. The cast of his intellect fitted him for his work. He had great clearness of judgment; his mind was comprehensive, well-balanced, and strikingly logical in its habits. He had an almost unrivaled discernment of character. He was a man of method, too, and of punctilious exactness in all business concerns. He was a genial fellow-laborer—unselfish, appreciative, considerate, sympathizing. I listened, recently, to affecting testimony from the lips of the first Secretary of the Society, the Rev. Dr. Peters, with whom Dr. Hall acted as Assistant, touching the tender cordiality of the relations which subsisted between them; and with tearful utterances is like testimony borne by the now surviving Secretaries. He was a reliable man. Mild, indeed, he was in manners, and gentle in speech; of such demeanor, at times, that a stranger might almost have thought him timid or vacillating. He was wisely compliant, if occasion required it, on unimportant points; yet, when a matter of principle was in hand, when he was evidently called to take his stand for truth and righteousness, then, whoever or whatever might oppose, he was steadfast and unmovable.

Few persons are aware of the amount and the severity of labor devolved on the Secretaries—I might say of all our great benevolent Associations, but I am now mainly concerned to say—of the American Home Missionary Society. Think of the pulpit appeals to be made, and the platform addresses, and the frequent presentations before various ecclesiastical bodies. Think of the plans to be laid for the advancement of the Society's fiscal interests; and of the various uses of the press for the enforcement of its claims. Think of the examination of proposed fields that becomes necessary, the consideration, at times, of conflicting claims; and especially of the careful scrutiny of character so often required. Think of the supervision,—not ecclesiastical, for that is not assumed,—the general and appropriate supervision of more than a thousand missionaries; men of various peculiarities, at various points, having various difficulties to contend with, and obliged often to roll heavy burdens on the officers of the Society. Think of the more than one hundred letters received weekly, many of them not only requiring answers at length, but embracing questions of a delicate and trying nature, questions calling for not a little deliberation and investigation. Think—if secular life may help me to an illustration—of a firm of three partners, having more than a thousand agents, in as many scattered places, all doing an important and complicated business; and you may be helped to an apprehension of the burdens which, in common with his associates, our departed brother bore. In the line of public speaking, indeed, he did not largely engage. In the view of all who valued, chiefly, richness and spirituality of thought, in pure and forcible diction, he was an able preacher. But his physical frame was feeble, and his voice had little compass. He judged it best, therefore, that in the necessary division of duties, his should be chiefly those of the pen and of the office. That judicious, well-arranged, tasteful, and most effective publication, the "Home Missionary," has, for a large part of its lifetime, been mainly edited by him. Indefatigable were his efforts, through that work and other channels, to enlighten and arouse the public mind in regard to the importance of the Home Missionary enterprise. Among his labors in this direction, I may name prominently, that little pamphlet called "Our Country," first embraced mainly in the Society's periodical, and afterwards published by the Executive Committee in separate form. Unpretending though this pamphlet is, I know no more impressive

embodiment of considerations and facts on the subject of which it treats. It has been a thesaurus of material from which many others have drawn; and has exerted a wide-spread and powerful influence in behalf of the evangelization of our land. In the correspondence of the Society, a sphere of effort less patent, of course, to the public eye, Dr. Hall's labors were not less felicitous or useful. On any subject, and for any purpose, he wrote both readily and well. His style was characterized by the most perfect clearness; not a particle of mist ever hovered over his pages. He had a nice and cultivated rhetorical taste, too, and there was, in no small measure, beauty as well as strength in his periods. Many of the papers he was called to prepare in the line of official duty, are models of their kind. In correspondence, however, an important part of the duties of the Secretariat, and one to which he had occasion much to addict himself, he seemed peculiarly at home, and all his varied powers were called into most effective exercise. Here, some have judged, was his forte. In his more private letters, I am sure, there was not only good logic and all christian wisdom, but a lithe and buoyant play of intellect, an outpouring of the heart, a variety, and freshness, and often brilliancy of style, seldom equaled. Now, a condensed and pithy statement would arrest your attention; now, an apt and striking figure; now, a fine descriptive touch; now, an outburst of most heavenly emotion. In every direction the brightest gems of thought and feeling were scattered. If to all these forms of efficiency, we add that wisdom in counsel, which grew out of the native characteristics of his mind, his christian spirit, his long official experience, and his varied knowledge of men and things, you see in the outline what he was to the Society, and what a breach God has made upon us in his removal from earth.

Shall we speak of the results of his labors? Eternity only can fully unfold them; yet something may be said even now. He found the Society in its infancy; he left it in vigorous manhood. I overlook not nor disparage what others have done; their praise is on earth and their reward shall be on high. I speak of what no one man could accomplish alone; but of what he, by God's grace, had an important part in achieving. He found the Society with one hundred and ninety six missionaries; he left it with nearly eleven hundred. He found it with a revenue of 18,000 dollars; he left it with an income of 170,000. He found it just entering on the work of evangelizing the Great Valley; ere he left it, it had aided in planting the standard of the cross on the shores of the Pacific. Ask you for results? Sum up, if you can, what the American Home Missionary Society has accomplished. Call up to your mind's eye the 120,000 souls that have been gathered into missionary churches—aye, listen to the harpings of many of them before the throne of God. Think of the hundreds of young men who, in such churches, have had their thoughts turned to the ministry, many of whom are now preaching the Gospel. Think of the Sabbath school influences which have been sent forth, and the influences in favor of temperance and all good morality. Think of the power which has been wielded for the shaping aright, and the duly cementing, of the foundations of society, nay, for the rearing aright of the social edifica. Think of all these potencies in their marvelous progression, in their ever-widening sweep of beneficence, as the tide of time rolls on! I would not, I repeat it, give undue prominence to the labors of our glorified brother. Could he speak to us, bending from his heights of bliss, he would forbid my doing so. He who, in his lowliness, felt at times as if his had been "a failure," would love to magnify what his fellow laborers had done, and to exalt, above all, the power and grace of Christ. Yet, if we speak of instruments, was he not, in all we have adverted to, one of the chief? As, at the tomb of Sir Christopher Wren, in the noble cathedral of which he was the architect, we

read this significant inscription, "Si monumentum quaeris, circumspice,"—"If you seek his monument, look around;"—so, may we not say—'For our brother's best memorial, look over our land; in every church formed or fostered by the agency of this Society, from the lakes to the Gulf, and from the highlands of Maine to the land of gold; in every waste that church has reclaimed and beautified, you behold his monument.'

By still other forms of excellence and usefulness, is the memory of Dr. Hall endeared to us. One of the best presentations of the duty of "Systematic Benevolence," that have ever been given to the public, was a Report on that subject, originally prepared by him for the Synod of New York and New Jersey, and afterwards published with a valuable appendix. It is clear, scriptural and comprehensive, embracing, indeed—*multum in parvo*, as it is—the substance of nearly all that has been wisely written on the subject. At an early date in his public life, he commenced, and continued for a time, carefully husbanding his moments of leisure for the purpose, and trenching often upon the hours that should have been given to sleep, an exegetical work of a serial character, called the "Daily Verse Expositor." While he was a good general scholar, striving ever to keep abreast with the age, he specially excelled in biblical studies. He loved and magnified God's word; and delighted in whatever tended to shed light on its pages. The work just referred to was, for the purpose it had in view, that of condensed, simple, yet accurate annotation, admirably executed. To Biblical Archaeology, he gave much attention. With the geography of the Holy Land, especially, he was uncommonly familiar. You might have suspected this direction of his studies, from a glance at the pictures suspended upon the walls of his dwelling. There is one there still, hanging by his silent, yet speaking portrait—a view of Jerusalem, which, though correct enough in the estimation of most intelligent persons, was to his apprehension quite faulty. "That is a good view," said a missionary from Palestine to him once. "No!" he promptly replied, "it is not a good one;" and he soon convinced the man who had been favored, above himself, with a personal observation of the original, that the picture was inaccurate. When Dr. Robinson was about to publish that invaluable work, his "Biblical Researches," so deeply interested was Dr. Hall in it, and so eager to possess himself of its treasures, that he actually begged of the author the privilege of perusing the sheets, as they successively issued from the press. I have been recently assured by Dr. Robinson, that he found no other man in America so deeply interested in the geography of Palestine, or so well acquainted with it. He not only prepared an appropriate notice of the "Biblical Researches," for one of our leading religious papers, but wrote, also, an extended and able review of it for the "Biblical Repository."

Though Dr. Hall's physical habit was, through most of his public life, delicate rather than robust, yet he was ordinarily able to accomplish a great amount of labor. For several years preceding his death, however, there was very manifest decline of his health. In connection, probably, with derangements of the digestive economy, with which he had long been afflicted, he became subject to severe attacks of inflammatory rheumatism. So seriously was he affected, that the mental efforts, which had ordinarily been both easy and delightful, became at times a task and a weariness. It grieved him to find his vigor at all diminished. The thought of being, in any respect, an unprofitable servant in the vineyard of his Master, was ever painful to him. He sought to avoid, or repair deficiencies, by extra exertion. The pleasures of social intercourse, which he relished so keenly, he would often readily sacrifice, that he might accomplish seasonably some official duty. Often when he returned from his office at night, exhausted in body and spirit, he would



turn from those quiet enjoyments of the domestic circle which had ever such attraction for him, to make up, at his writing-desk, what he regarded as an imperfect day's labor; at the same time mourning that he had so little strength to devote to what he was wont to call his "blessed work." He sought, at times, by temporary rest, to re-invigorate his frame; but seasons of relaxation it was difficult to secure, under the constant pressure of business at the office. Loving his work as he did, unwilling as he was to impose additional burdens upon his colleagues, he was ever reluctant to be absent. When obliged to be away, the sight of a number of the "Home Missionary" would be to him as the sound of the trumpet to the war-horse. Too soon for his health, he would hasten back again.

Near the close of the year 1851, it occurred to some of his friends, and the thought came at length to be favorably entertained by himself, that a longer period of absence—a voyage across the ocean, and a tour of months, with entire freedom from his ordinary cares and labors—would be the most hopeful means of restoration. Dr. Robinson was about to sail for Palestine, with the design of further prosecuting his researches there, and he invited Dr. Hall to become his fellow traveler. Most delightful to him would have been the proposed tour—

"As far as the sepulchre of Christ."

It would have been the realization of some of his fondest dreams. Only by a great struggle could he relinquish the thought of it. But considerations connected with his official relations interposed, and he bowed to the will of Providence. "I have given it up," he said to a friend, "and I feel better." It was another of his sacrifices to his single purpose. The derangement of his health still continuing, however, that European tour was the following year determined on, to some incidents of which I have already alluded. The design was facilitated by the praiseworthy generosity of certain friends both of the enfeebled Secretary and of the Society, and by his colleagues cheerfully assuming whatever additional duties his absence might impose upon them.

He sailed for Havre, July 10, 1852. From that city he crossed the channel to England; and after a brief stay in London, went to Liverpool, and thence northward through the beautiful lake country, to the Highlands of Scotland. Returning by way of Edinburgh to London, he visited some of the most interesting localities in the neighborhood of that city, and then made his way to Paris. From Paris, he passed, by way of Germany, to Switzerland, among whose Alpine wonders he made extensive excursions. In one of the mountain passes, the Tête Noire, he narrowly escaped with his life. The mule on which he rode, making a false step, rolled from the path with him, into the rocky bed of a river below. It was marvelous that the effect of the fall was only a few bruises and a momentary stunning. It was of God's goodness; that he might die among his kindred, and that religion might be honored by his last utterances. By way of Marseilles, and other cities on the Mediterranean, he visited Rome. After spending a short time there, he returned through France to England, and thence sailed for home; the whole period of his absence from the country having been less than five months.

He came back with but little apparent improvement in health; yet the hope was cherished that essential benefit might ultimately accrue from his tour. That hope was destined to disappointment. Month after month he struggled with his old infirmities, till on the 14th of October, he left the Home Missionary office for the last time. Oh, had he known that it was the last, what mingled emotions, too tender and deep for utterance, would have been concentrated in his farewell look! The illness which detained him at home, he trusted would prove but temporary. It

was soon discovered, however, by the medical skill which was so faithfully and lovingly exerted on his behalf, that disease had made its inroad upon the citadel of life. An affection of the heart, of a dropsical character, connected, probably, with the inflammatory rheumatism, that had so often and so severely afflicted him, gave decisive indication that his end was near. Having traced his life thus far, it only remains, now, that we gather around his dying bed.

He was ready to die—need I say it? Death to his thoughts was no remote event. He had kept his house habitually in order; his papers and his concerns generally, were in a remarkable state of preparation for his departure. It is said by one who traveled with him in Europe, that as they sat together on a lovely Sabbath in the valley of Chamouny, he “distinctly expressed the apprehension that he should not live long,” and while he manifested a truly christian reluctance to leave his cherished work in the family, and in the Home Missionary Society, at all unfinished, he expressed, also, “a strong desire and a full hope to be with Christ hereafter in his glory.”

The first full development of his feelings, during his last illness, was about a week after its commencement. He had been suffering not a little, but having found partial relief, he was sitting at the window, looking out upon the pleasant grounds around his dwelling. The flowers had nearly all passed away, and the autumnal wind was scattering the many-colored foliage upon the paths of the garden. His countenance wore a deeply serious expression, with perhaps a slight tinge of sadness. “Are you watching me?” said a friend, coming to him from the garden. “No;” he replied, “I was not watching you, I was *taking my leave of the leaves*.” Then, after a moment’s pause, he added, “I shall probably never see them fall again.” “Is it not delightful,” his friend replied, “to think of that brighter world, where the leaves do not fade nor fall, nor the flowers wither?” “No,” said he, “nothing *delights* me now. This suffering has exhausted my spirits.” A hymn he had loved to sing—“Jerusalem, my happy home”—was then mentioned to him. There was no specific response to this; but he soon remarked, as if he had been examining the foundation of his hope, “The most that I can say now is, that I have a calm trust in God. It has become the habit of my mind to trust him. I believe he will save me. I have been a poor, miserable, unfaithful creature. I am grieved that I have done so little to honor him; that, with the opportunities I have had for doing good, I have accomplished so little.” Here he wept like a child. Recovering his composure, he alluded to the condescending goodness of God, in having put him into the ministry, and called him into such a post of usefulness as “*the blessed Home Missionary work*.” He spoke with affectionate tenderness, as he was accustomed to do, of his beloved associates in the work. “Dear brethren!” he said, “I feel for them; they have to bear their own burdens and mine too, now.” He added, “I think my public labors are probably at an end.” “Do you really feel,” his friend replied, “that your Heavenly Father is about to call you to rest from your labors?” “I do not know,” he answered, for substance, “how that may be; nor do I feel solicitous to know. I leave all that, with all my interests, however great or dear, to the disposal of infinite wisdom and goodness.” The fullest evidence did he give, by remarks in this strain, that though his worn and languid frame was scarce capable of ecstasy, he had what is better, the most perfect and cordial submission to the will of God. In a few moments, he spoke again of his deep sense of unworthiness and guilt, and then of the “fullness of Christ.” Here he became eloquent; every trace of sadness disappeared; his eye kindled, and his soul seemed to dilate as he dwelt on the glorious theme.

No other conversation was had with him so extended as this. He continued to

suffer much, and in a variety of ways, especially from pain in the region of the heart, and difficulty of respiration. Yet he bore all with the most perfect patience. The last Saturday of his life, he exclaimed aloud, after a season of great bodily distress, "God of mercy and grace, thy will be done!" Toward the last, it was difficult for him to say much. Whatever he did say, however, was indicative of peace within. As texts of Scripture, or verses of hymns were often repeated to him, he would invariably respond by a look of intelligence, and by repeating the last words or line. The Sabbath but one before he died, his eldest daughter read to him, from the "Gems of Sacred Poetry," the hymn beginning:

"My times are in thy hand;  
My God, I wish them there.  
My life, my friends, my soul I leave,  
Entirely to thy care."

He gave his attention quite to the end, and then said, with emphasis, "I think I can say that."

On the morning of his last Sabbath on earth, as the day was breaking, a friend who had been sitting with him said, "Dear brother, it is the Sabbath's dawn. May the Sun of righteousness arise, with healing on his wings." He replied, "the Sabbath—the Sabbath—the sweet, blessed Sabbath!" His friend then repeated the lines—

"Welcome, delightful morn,  
Thou day of sacred rest!"

He added—

"Lord, make these moments blest."

As the sun was lighting up the East, the chair in which, from difficulty of breathing, he was obliged to sit, was drawn toward the window, that he might look out once more upon the loved face of nature. It was one of those serene and beautiful Sabbaths, that had often called from his lips the exclamation—

"Sweet day, so cool, so calm, so bright,  
The bridal of the earth and sky!"

A member of his family, not being aware of what had passed, said to him, "It is the Sabbath." "Yes," replied he, "It is a *smile of the Lord*." A person who had been passing the night in the family, coming to take leave of him, he shook her hand, and said, "Good morning; the Lord bless you!" Then looking around on all present, he raised his hands, and pronounced with animation and fervor, that beautiful benediction; "The Lord bless you, and keep you; the Lord make his face shine upon you, and be gracious unto you; the Lord lift up his countenance upon you and give you peace." To this he added, "Blessed Jesus, bless them, as thou only knowest how to bless. Blessed Saviour, give them that peace which thou only knowest how to impart;" with other petitions of the most affecting and heavenly character. These were his last audible supplications on earth.

His strength began soon to decline rapidly; and it was thought his departure was at hand. This was told him; but he evinced no emotion, and made no distinct answer. It is probable he then felt unable to answer. Later in the day, his wife said to him, "We think this is death. Do you not think so?" There was still no reply. Again, she said, "We think you are dying. Can you say, as you did yesterday, 'God of mercy and grace, thy will be done?'" Hours passed, and then, in one condensed utterance, the answer came. Calling her from the adjoining room,

and throwing his arm around her neck, he said, "Triumph in death! Triumph in death!" She asked, "Is it triumph in Jesus?" "Yes," he answered, "in Jesus!"

He spoke no more, but lingered till the following day, the 31st of October. For the last hour of his life, a slight film had been gathering over his eyes, and a tear had started forth, and made its way partly down his cheek. Suddenly the tear dried, the film cleared away, his eyes became bright, as one present has expressed it,

"With more than reason's ray."

His whole countenance was radiant as with heavenly joy. Literally, it seemed, "his whole body was full of light;" and "he was not, for God took him."

He is before the throne, now, with White, and Baldwin, and Nitchie and others, his fellow laborers on earth; with many a glorified missionary, and many a ransomed soul, won to Christ by Home Missionary instrumentalities. "I saw him again, in my dreams, of late," said one of his dear surviving friends recently. "It was the same countenance, only the fullness and freshness of youth were there." That was not all a dream, blessed be God! The weariness and the painfulness of disease are all gone, and the lineaments of care and sorrow. He rejoices now in immortal youth, and immortal vigor. Rest thee, dear brother, in thy home above! Incited by thine example, we will toil on as thou didst—striving to keep ever the single eye; and when our work is done, we will go up, to cast with thee, our crowns at the Saviour's feet.

## Tidings from the Missionaries.

### CALIFORNIA.

*From Rev. Wm. C. Pond, North San Francisco.*

#### Declaration of Independence.

The Home Missionary for January contains an account of the formation of the Greenwich Street Congregational Church, in San Francisco, in connection with the labors of Rev. Wm. C. Pond. The church, at its organization, consisted of but *eight* members; and it was stated that most of the members of the congregation were poor, and had taxed themselves heavily for the erection of their house of worship; yet they were determined, at an early day, to relieve the Society of all responsibility for the support of their pastor. It is with much pleasure and gratitude to God that we are now permitted to announce the fulfillment of this purpose. In less than eight months from the commencement of this missionary's labors, a commodious church edifice has been completed, and the congregation have assumed the entire support of their own institutions.

This result is especially gratifying, not only because it relieves the Society from a large pecuniary outlay, but because the zeal and enterprise exhibited are omens of their future success. May this new light, kindled at our Golden Gate, not only be seen by the millions who are to gather on those shores, but send forth its radiance even to the realms of Pagan darkness, and shine more and more unto the Millennial day.

It is a fact more gratifying to me than it can be even to you, which constitutes this the proper time for my third report. My infant church has resolved at once to assume my entire support, and, accordingly, the draft already made for November is to be my last draft upon your treasury. It is with feelings of warm gratitude that I announce this to you. It is not yet eight months since the first effort was put forth in this field, but five months since the first service was held, and only three months since our little church was organized. It is the more gratifying to me, because the step is one to which the church were prompted by their own zeal and liberali-

ty. Although the necessity of a *speedy* assumption of our independence was, more than once, laid before them, an *immediate* assumption of it was more than I had dared to hope or even to ask. To the church belongs all the honor of the step.

It will not be without a hard struggle that they will maintain the ground they have taken. Their minister cannot live on less than he has been receiving, and they will not let him try to do so. But there are not many churches, East or West, as poor in worldly goods as this, that would undertake to meet, unassisted, expenses which, in the course of a year, will amount to more than three thousand dollars. And in this connection I may perhaps suitably say, that the loss to us of one of our members, by any providence, would throw us back upon your hands, unless his place were supplied. But there is no reason to expect his loss, and our hope is that God will spare him to us many years. His payment towards church expenses will be not less than one hundred and twenty five dollars *monthly*.

That which has especially operated with the church to move them to this step, is the hope that it may, in some measure, embolden you to send more missionaries to this State. No Christian, acquainted with this State, and zealous for the advancement of Christ's kingdom on this coast, can fail most earnestly to desire and pray that more laborers may be sent into this rich and perishing harvest. Large and important places, whose permanency is now quite unquestionable, are calling loudly for ministers, but in vain. In several places liberal offers have been made with reference to the erection of churches, if only men of the right stamp could be provided to take charge of these enterprises. But the men we have are all busy, and no others come. And thus California is neglected. With her isolated, and therefore perilous position, with her large and increasing foreign and *heathen* population, to be christianized or else to degrade us toward heathenism; with her growing importance, her rapidly increasing population, her prospect, continually being realized, of rapid progress toward a gigantic influence; California, which must be the center of capital for the whole Pacific coast, which must be the foreground of Christianity and of Republicanism for Asia and the Isles of the ocean; California must be neglected! Among three hundred thousand inhabitants, there are fourteen min-

isters, Congregational and Presbyterian (N. S.), engaged in the pastoral work! In the southern part of the State is a tract larger than all New England, without a single Congregational or Presbyterian minister in all its length and breadth. In the northern part of the State is another tract as large or larger than the State of Maine, without a single such minister in all its territory. And these vast tracts are not wastes. There are towns, already important and becoming more important constantly, in this neglected region. Where there are no large towns there is a sparse population, scattered through almost all the region, that ought not to be altogether left to perish, but sometimes, at least, should hear the word of life.

But who shall go for us? The little band of laborers are already overburdened. They see more to be done, immediately around them, than they can do. It seems to me no wonder that christian patriots are ready to struggle hard, if they may thus send even one more laborer into such a field. Since I last reported, two have united with our church by letter, making our present number twelve. One has been examined with reference to being admitted by profession. This is the first conversion which can be traced instrumentally to this enterprise, and is an interesting case. God grant we may yet have to thank him for many such!

With many thanks for your generous assistance thus far, and with the hope and expectation that you may often hear from the Greenwich Street Church, in the way of repayment and donations, we take our leave of the A. H. M. S.

## IOWA.

*From Rev. Timothy Lyman, Lansing, Allamakee Co.*

### Faith without Sight.

Since my last communication, I have been in this field, doing what I could under my great commission as missionary of the Gospel. Did I say, doing what I could? I fear I have no right to say this. It was once said by Christ, of a poor but highly favored woman, "She has done what she could." I have often longed for this poor widow's commendation, as the greatest reward of all my toil

in this life. Would it not be happiness enough for us, if we could but know that our omniscient Lord thus regarded our work?

I have been much edified and strengthened in my work by some of the communications in the Home Missionary—editorial and otherwise—upon the *manner of development* in the kingdom of heaven, as *gradual* and often *unseen*. If I may judge from my own experience, your missionaries often need to refresh themselves, and strengthen their faith by such truths concerning the kingdom of God. Such considerations come to me as a fulfillment of prayer that my faith fail not. I have found, that if I give way too much to the natural desire of *seeing* one's progress, and *feeling* the movement that is carrying us on, I am liable to distressing doubts and hurtful discouragements. We must labor in hope, if we would labor effectually. I feel that neither God nor man is pleased with me, when I enter the pulpit (as I am ashamed to confess I sometimes do) with a mind darkened and depressed by doubts and fears, rather than glowing with the love of Jesus and a fervent, stirring faith in the promise, "Lo, I am with you always." We need a faith and love strong enough to light up our path, and give us a quick, strong, and steady tread, when we are entering a dark cloud that promises to pour down torrents of opposition upon us.

I have almost unconsciously been led into this train of reflections, but it will enable you the better to judge of the circumstances which are calling upon me to fortify myself with these considerations. Your missionaries are, or ought to be, learners as well as teachers, and many of them have to learn "how to be abased, as well as how to abound." May the Lord teach us, that we may know how to teach others.

#### A Hard Field.

We have here more open and out-breaking sin to combat than in any place where I have ever lived. The mass are greatly governed by public sentiment, and we have not been able yet, in this place, to create a strong public sentiment against such acknowledged sins as drinking, gambling, and Sabbath-breaking; yet there are a few who will set their faces, as a flint, against such things. We are yet working at the disadvantage of having no house of worship; we have to rent a room as we can.

The Sabbath school that was organized when I came here, was mostly under the control of our Methodist brethren. The superintendent was a Methodist, but he invited other denominations to unite with them. I did what I could to advance the interests of the school and encourage others to engage in it. Often I spoke publicly in its behalf. But the school dwindled away by degrees. The superintendent could not find teachers, and a few weeks ago he gave it up in discouragement. Feeling that a school must be sustained, I have opened another under my own superintendence. This adds somewhat to my labors; but I am willing to do what I can for the youth. A few young men have formed a Bible class, which I hear. There has been, some of the time since I have been here, a great indifference about attending meeting. Of late there has been a marked increase in attendance, and we hope this new indication for good will be permanent. There is also, on the part of many citizens, we judge, a growing desire to have a church building erected. I think it will be best to try them soon, to see what can be raised. We feel, also, that we have gained something in the community by being better known. Western men are rather incredulous of the goodness of people until they have tried them, as, indeed, they have occasion to be. We feel that one part of our great work is, to establish a character whose excellence they cannot question.

---

*From Rev. J. R. Mershon, Marion, Linn Co.*

#### Prompt Watching for Souls.

There are some peculiar sources of encouragement and discouragement to a minister in the West.

His heart is, now and then, greatly melted down, and encouraged by the ready reception of the Gospel by immigrants on their first arrival. From some cause, perhaps a removal from old restraints and hindrances, or a feeling of loneliness and destitution, induced by emigration, some will embrace the Gospel at once, on hearing it in this far off region. This is a fact calling for the strictest vigilance of the watchman of Zion. After the new-comer gets settled down, and his heart becomes engrossed with a new worldly enterprise, there is far less hope of impressing his mind.

But if he can be caught on the wing—if that all-sufficient and glorious rest, provided for the soul in the Gospel, can be pressed upon his attention while his feelings are tender, as he misses former objects of attachment, there is some hope of its immediate reception. Christians in the East, too, ought to remember this; and when their impenitent children or friends emigrate to the West, it should be their hope and prayer that a change of associations will render their minds more susceptible to the Gospel. On the other hand, the minister in the West is pained, and greatly tried, by seeing that so many professed followers of Christ were only kept in the line of duty by the restraints which were around them in the old settlements. In his labors with them he is too often forcibly reminded of Paul's testimony regarding backsliders, in Heb. vi. 4—6. Here, too, is a reason for special watchfulness on the part of eastern Christians and eastern churches. When church members are about to emigrate to the West, however active they may have been there, a little counsel and exhortation would not be likely to do any hurt.

The churches in the East, generally, ought to be very vigilant and strict in their inquiries after members who take letters of dismission to come West. Those members, and the church they leave, too often regard the giving of a letter as dissolving entirely the peculiar relation subsisting between them, and the mutual obligations it imposed; whereas it calls for *special watchfulness*, which should not be relaxed until it is known that the wandering member has entered into covenant with another church. And until the churches, generally, arouse to duty in regard to this thing, religion will continue to be scandalized by this deplorable looseness and backsliding of its professed votaries.

#### The First Church Bell.

A very large and splendid bell, costing \$350 at the foundry, has been sent us from Boston, two thirds of the purchase money being donated by merchants in that city, the rest by our own members. Its first notes in this community caused a very agreeable surprise in the inhabitants. It sends its solemn warning voice to the ears of several thousand souls; being heard over a district of country twelve miles in diameter, whose solitude, but a few years ago, was broken only by the yell of the savage and the cry of the wild beast. Many profess a sort of "feel-

ing at home again, under the sound of the church-going bell." It has a most happy effect in arousing the people to punctuality in public worship, and is itself a preacher, on each recurring Sabbath day.

From Rev. S. Waters, Mount Pleasant,  
Henry Co.

#### A "Burnt District"

Doubtless there are times in the history of these western churches, when "they serve, who only stand and wait;" and this is my only hope that I am at present doing any good.

The truth is, that my field is a very hard one. It is what western preachers term a "*burnt district*." When efforts have been frequently made in any place, until the people have become so accustomed to them, that they have lost all interest in them, and the extraordinary excitement has become an ordinary matter, that place is said to have been "*burnt over*," until every green thing has been consumed, and nothing further is to be hoped for, and no religious interest can be created among that people.

You of the East know but little of the wild paroxysm of nervous frenzy and excitement which is generally exhibited in these "big meetings," as they are here termed, conducted by some of our friends of other denominations. Many a victim of these efforts, when the heated state of his imagination is gone, and his nerves have returned to their usual tone, fancies that he has lost that religion which once he supposed he had found, and has "*fallen from grace*." He now supposes that nothing remains for him to do but to return "to the weak and beggarly elements of the world," until he may "*get religion*" again, in the midst of a like excited scene. It may be, that when the meeting is over and he has become himself again, he partially opens his eyes, and comes to the conclusion that all this excited feeling and religious experience are the product of heated nerves, and a brain deluded and bewildered. He thinks that the eyes of his understanding have been made the "fools of the senses"—of some mesmeric spell, and rejects the whole matter as a sham which has been practised upon him. And as the religion obtained in this way is the only kind which he has been taught to imagine genuine, when this is found, as he thinks, to be a cheat, the

whole is lost, and he becomes a Campbellite, and rejects all experimental religion, and deems immersion and an outward reformation to be all that the Scriptures demand, or else he turns a Universalist or an infidel, and casts the Bible utterly away.

We are to have a railroad pass through this place, extending from Burlington to the Missouri river; and we are hoping that, when this shall have been completed, a different class of people will come in, and that the present order of things will be greatly changed.

## WISCONSIN.

*From Rev. Lucius Foote, Delavan, Walworth Co.*

### An Old Fashioned Revival.

I am happy to inform you, that the Lord whom we serve, and whose we are, has begun to revive the drooping graces of his children, and give us some special tokens of his loving kindness. We are enjoying, by the grace of God, what may be termed an "old fashioned revival of religion." There began to be more seriousness and solemnity visible in our congregation on the Sabbath, about the first of last month. A very few of our members began to awake to the subject of *living and doing* more to glorify God and save souls. Occasionally an inquiry was made, whether we could not have a protracted meeting. I put them by, and said, "we are not ready for such a meeting;" and, "perhaps the Lord will give us a blessing without having a meeting." For a number of Sabbaths I endeavored to shape my subjects so as to throw my people, in their hopes and efforts, entirely upon the arm of the Lord. Nor did I increase at all the number of our meetings during the week. It was hard to make the members feel, that there could be any conversions to Christ, without *putting on steam*, and having, every day, meetings for preaching and public prayer. But I begged of them that they would not distrust the Holy One of Israel; nor by any means undertake to be his counselors. At one of our prayer meetings about this time, I requested that each professor of religion present would, by all means, during the week, take time and opportunity to converse personally with one or more impenitent persons of his acquaintance on the subject of the soul's

salvation, and report progress at our next meeting. I took one of my deacons the next day, and went out and made personal visits from morning to night, conversing with all whom we met. We found, upon our return, that the Lord had gone out before us, and somewhat "prepared the way" for us, instead of our preparing the way for him. We found, furthermore, that the feeling among the *impenitent* was, on the whole, in advance of that among the members of the church. We found, also, some difficulties among private members of the church that needed healing.

At our next meeting, I called for our members to report what they had done and said; when lo! no one out of all the church, save my wife, my deacon, and one other good praying man, had any report to make. The members saw and felt their guilt. The few who spoke, however, gave encouraging reports. I then mentioned a number of names of persons who were serious; some of these were present, and I asked them if they would unite with their pastor in requesting an interest in the prayers of Christians for themselves. A number did so, and the effect was very perceptible and good. Since then there has been a number of interesting cases of conversion, and others are inquiring. There is, furthermore, considerable seriousness in our Sabbath school, and two or three children begin to indulge hope. The work is noiseless, and our meetings are still and solemn. We hope that the work may continue in the same good old way, until the members of this church will learn, that souls *can* be converted, in the use of the common means of grace, when God pleases. Not that I have any serious objections to *protracted meetings*, when rightly conducted; but I have serious objections to that wretched notion in our churches generally, that they must have these meetings in order to have revivals; and when the meetings are well over, think that their work is now done, for one, three, or five years. Our churches need piety enough to labor for, and expect the continued outpourings of the Spirit of God, and then we should see additions, "daily," to the number of those who will follow Christ faithfully to the end. I am happy to say, that our only daughter thinks that she has recently chosen the Saviour as her eternal portion and friend.

Our Sabbath school is also now gradually increasing in numbers, as well as interest. We have recently purchased a new library, and obtained some 20



copies per week of the "*Well Spring*," to be circulated among the children. Last Sabbath was our communion. Two united with our church by letter, and one by profession. The contribution for our monthly concert this month was more than six dollars; this is an increase upon ordinary contributions at these seasons, showing that the hearts of the few who give have more love to the cause. The work of revival appears as yet confined, so far as I know, to our society. Pray for us, that the word of God may have free course and be glorified.

---

*From Rev. J. D. Stevens, Monroe, Greene Co.*

#### **Hopes and Fears.**

The last quarter has been one of peculiar trial; of alternate hope and fear. We had strong hope that the temperance effort here would be followed by a genuine revival of religion.

On the other hand, we had our fears, that error, ignorance, and prejudice united, would form so great a barrier, that any special efforts would be unavailing. A "great meeting," as it is called, was commenced some four or five weeks since, which has just closed. The impression made upon the community is anything but favorable to a revival of genuine religion. Every such effort tends to increase the general indifference and unbelief, that so extensively prevail with the masses throughout this entire country. In the view of the more intelligent portion, all such efforts bring the ministry, and religion itself, into disgrace, and shield the unconverted from all conviction, and confirm them in their skepticism and impenitence.

If we had at our control a comfortable place for holding our meetings, Sabbath school, &c., and I could preach, at least once every Sabbath, in this village, something, I believe, might be soon accomplished. My labors have, hitherto, been so scattered over the country, that it really seems that I have labored in vain and spent my strength for nought.

#### **Four Years' Work.**

During the four years I have labored in this county, I have lost but one Sabbath from ill health. I have traveled about seven thousand miles; preached seven hundred times, and delivered twelve temperance lectures; attended twenty

funerals, ten weddings, 250 prayer meetings, and ten Bible meetings. I have gathered into the two small churches organized in this county, during the time, only 43 members, most of them by letter, or persons who had once been professors in other places; seven of this number have been dismissed to other churches, and two excluded.

Whether any of these were converted under my ministry, or what number of them are true Christians, the final day will decide. A Sabbath school has been sustained here nearly the whole time since I came into the county. A number of others have been commenced, but not constantly sustained. This would go down at once, if I should leave. The members of my family have mostly sustained it.

#### **Darkness and Destitution.**

Here is a district of country some sixty miles or more in extent, each way, with a population of more than 20,000, with no other minister or church of our denomination. Not one fourth of this mass of immortal beings attend upon the stated means of grace. The Sabbath is scarcely known. The youth and children are growing up in ignorance and vice. The adults are rapidly ripening for perdition. Most of the members of these two churches live widely separated from each other, are poor, not alone in this world's possessions, but in all the christian graces, and can have but little saving influence. Other denominations around us are no better, to say the least. There is but little of the "*living epistle*," or the real leaven of the Gospel here. Not only ministers must be supported, but missionary schools must be sustained here, as much as in foreign countries, if the Gospel ever exerts its saving power upon this community. We want a score of missionary teachers, and missionary men and women, to come into this county, to be laborers together with Christ, and with the blessed Spirit of God, to be light and salt to save the masses here from eternal death.

---

*From Rev. A. C. Lathrop, Neenah, Winnebago Co.*

#### **Work for the Maine Law.**

The missionaries of this Society in Wisconsin appear to have done good ser-

vice by their vigorous efforts to secure a vote of the people in favor of a Prohibitory Liquor Law, at the recent election in that State. Very many of them report efforts, put forth almost incessantly for weeks together, to enlighten the people of their several districts on this subject, and induce them to vote aright. The business of lecturing, in villages, and sparsely settled neighborhoods, in behalf of this good cause, is left, in the new States, almost entirely to ministers of the Gospel. If they fail to do the work, it is not done at all. It was a critical time in Wisconsin, when this question came before the people, and the missionaries were wise in employing their best energies *then* for the triumph of the right. Their earnest christian efforts, no doubt, contributed largely towards the favorable issue of the struggle.

In the following letter is given an account of the prolonged labors of one man in this service. Another missionary from the same State writes as follows:—"In addition to filling my regular appointments, I have been engaged in lecturing through the county in favor of a Prohibitory Liquor Law. As this was an important crisis in the temperance cause, I felt called upon to devote more than usual attention to the subject." Honor to whom honor is due, in this matter.

I spent the greater part of the month of October lecturing on the Maine Law, through the length and breadth of my field, out of town, and in the vicinity, speaking nearly every night of the month, and on to the Ides of November, in almost every school district, village, and neighborhood in the northern towns of the county. Though a toilsome, it was a pleasant, work. I was well received at every place. Crowded houses gave good attention.

Other lecturers were, to a limited extent, on the same field. The results were favorable beyond expectation, as the county gave a large majority in favor of the law. I also scattered some hundreds of Maine Law tracts among the people.

#### A New Sanctuary.

Four weeks from Thursday next, we expect, *Deo volente*, to consecrate our

sanctuary to the Triune God. When I came here, it was in an unfinished condition, and used as a village school house, and a town hall for all sorts of gatherings, as well as for a sanctuary. It was also encumbered with a debt of \$300. Now it is nearly completed, and will, when finished, be a substantial, neat, convenient temple of worship. It is built of beautiful brick. We have been aided, in the construction of our sanctuary, by the Congregational Church Building Fund to the amount of \$208. Our house, when completed, will be free from debt. One of our deacons, a cripple, partially blind, and far from being what is called rich, has assumed the debt. He is a pillar in the church in every sense, without whom I should almost despair of its prosperity, speaking after the manner of men.

#### A Church in the Wilderness.

Last Sabbath, New Year's day, I preached at Hortonville, a little town on the edge of the vast pinery region. There is a little church of twelve disciples there. They were organized two years ago, and have had Congregational preaching but three times since. Most of the last year, they have been without any preaching whatever. This place is about twenty miles away. I have arranged to go there once in four weeks. It would have been gratifying to you, to see with what eagerness they listened to the word, the heaving sigh, the beaming eye, the trickling tear, giving evidence that they were hungry for the bread of life. It is pleasant to preach to such a people.

Here is a vast field that should be occupied by a missionary. New London is on the Wolf River, seven miles beyond Hortonville, and Mukwa ten miles. During the winter, there are hundreds of lumbermen and raftsmen that need to be looked after, in connection with the settlers.

---

From Rev. J. W. Walcott, Menasha,  
Winnebago Co.

#### Pre-occupancy by the Truth.

The field, occupied for three years by the writer of the following communication, a sense of duty has constrained him to abandon, and it is now without a supply.

Menasha is growing rapidly, and is likely soon to be a place of importance. It is to be hoped, that the church established at this place may not be left long without the services of a faithful minister. The intermission of the regular means of grace for a few months, often proves exceedingly disastrous to the feeble churches in our new settlements.

Menasha has been, in some respects, a hard field of labor. It had an unusually large number of "frontier families." Most of them were poor, and unable, if disposed, to do anything for a minister's support. The very severe depression in business matters had its effect in crippling the energies of the church and society, both as to ministerial support, and providing a house of worship. The want of a church edifice, the absence of efficient business men in the church and society, and the want of a healthful, moral, and religious influence on the part of the proprietors, have been serious hindrances to the success of ministerial labor. The intemperance and Sabbath-breaking, and the errors of professed friends, which had been transplanted here, all helped to increase the difficulties in the way of building up good society. Yet the place had not been burned over, and sown to error, as many other western villages have been. The evils to be met were rather the bad habits, and erroneous opinions, which had been thrown together here, than errors disseminated after the attempt to organize society.

Notwithstanding all the obstacles which have presented themselves to the growth and prosperity of religious institutions among this people, there was one advantage worthy of notice. There had been no error preached here. In less than one month after the first tree was felled on this village plot, one of your missionaries proclaimed to the people the Gospel of Christ, and with the exception of an occasional Sabbath, they have enjoyed the preached word since that time. A morbid appetite for excitement and error had not been formed. The missionary, early supplying the demand for preaching among the first settlers, gains the ground by pre-occupation, and forestalls error. It costs less to maintain truth, and defend it, in a rising village, than to subdue the errors which would have sprung up in its place.

An interesting society has grown up

at Menasha, the importance of which is constantly increasing with the increasing business facilities of the place.

I close my labors in connection with the A. H. M. S., with many thanks for the partial support it has afforded me in preaching the Gospel to the needy.

## ILLINOIS.

*From Rev. O. Andrewson, Norway, La Salle Co.*

### A Sailor Converted.

I am happy to inform you of the sincere conversion of a sailor, who had spent his days, with the prodigal son, far off from his father's house, and had been a stranger to the life of God in Christ Jesus, and abhorred and shunned the house of God and the association of his people. He finally came to see his lost condition, and after that, he felt himself unworthy to come to meeting, and was trying to find a way to find peace in a solitary and retired place; but his condition became very critical. He came to meeting again, and it so happened that I then preached over the text, "Come unto me all ye that labor and are heavy laden, and I will give you rest." By showing whom Christ meant with these words, I, or rather the truth, won access to his heart, and the next day he came to me for further inquiry upon the case. He unfolded to me his whole history, and among the various subjects, he confessed that he never could sin with peace or a quiet conscience. I asked him if he knew any reason for that, but he could not give any. I asked him if either of his parents, still living in Norway, were religious, and just as I put the question, he screamed and jumped on the floor, and said, "O mother! mother! mother!" and while the tears rolled freely, he continued crying, "mother! how she prayed for me while a child; while growing up, when I left the parental roof, and sure as she lives," said he, "she continues praying for me." The case was plain. No wonder he could not sin with undisturbed peace and a quiet conscience. He is now rejoicing in the Lord.

Six or seven more are preparing to join the church, being young people whose hearts have been worked upon, partly in the Sabbath school, and partly by attending preaching. Some others have been revived of late, and have formed a

new determination to take up the cross and follow more faithfully the Lord in the path of duty.

*From a Missionary in Winnebago Co.*

**Reading Meetings.**

On the last Sabbath, at my appointment in the afternoon, a man and his wife were present, from a neighborhood about nine miles distant. He told me that since I had preached in his neighborhood, about two months ago, he had commenced *reading meetings* on the Sabbath, which were well attended and solemn, and that he had come over to get another appointment, for an evening meeting, at least. So I promised to go in two weeks. That famishing region needs all the time and labor of a man, who can preach as he runs.

*From a Missionary in Western Illinois.*

**One Working Man.**

The Sabbath school at one of my preaching stations is still well sustained by teachers and scholars. The energy of the superintendent, of whom I spoke in my last communication, has kept the school in existence, even under the most trying circumstances. The school will, I think, be continued through the winter. I never have realized before, how much good *one* devoted man can do in an irreligious community. If one sinner destroyeth much good, one righteous man doeth much good. And I feel sure that the light of eternity alone will disclose how much good, and in what different ways, has been done by the superintendent of this school. He labors assiduously for no reward, except what God gives, and for no end, except that of doing good. He needs, and we hope he will have the prayers and sympathies of God's people to strengthen him in his work.

**Intemperance and its Fruits.**

Intemperance is on the increase. The effect of the law passed by our legislature has been to establish, by "authority of law," a place where whisky can be sold by the drink. The consequences are truly disastrous. Men will drink, and drinking, of course they get drunk. Then their poor families have to suffer,

both from poverty and from personal abuse. With such influences, and such practices around me, you will not wonder that so little is reported as the result of my year's work. Sabbath breaking, quarreling, profane swearing, &c., necessarily accompany intemperance, and these moral diseases are infectious. Old and young get drunk, swear, break the Sabbath, and think that these things make them men. I have been able to find but three persons, all females, who were willing to come out on the side of the Lord. And yet I have never seen a settlement, where the people so regularly, and so generally attend preaching; nor where outward attention has been better. I have been kindly treated by them, both in public, and when I visited their families. They have not, it is true, contributed a large amount towards my support; yet what has been raised was paid so cheerfully, that I am sure what was contributed was the offering of willing minds. And the contributions have given me greater pleasure on that account.

You see, therefore, that your missionary has a truly great work before him. Here I am, all alone, except that God is here. During the year, I have enjoyed the labors of but two ministers of our order, and but one of these on the Sabbath. Then my heart is pained every day at things I see and hear. When I attempt to preach, how cold seem my warmest exercises. My faith droops often. At times, I am appalled at the magnitude of the work before me. But then I think, or endeavor to think, of God. I endeavor to rise above earth. I strive to look, by faith, into the eternal world; then my hopes revive, and my zeal grows a little more warm. In your efforts for the evangelization of this western world, do not forget to invoke the blessing and the guidance of God upon your missionaries. They need your sympathies; they need your prayers; they need the anointing of the Holy Ghost.

**INDIANA.**

*From Rev. Philip Bevan, Swanville, Jefferson Co.*

**Special Efforts.**

Since my last report, we have held a series of meetings at both of the places in which I labor, and from them both I feel thankful to be able to communicate

a favorable report. At the Mount Lebanon Church, for want of assistance, we were not able to make a protracted effort. Our meeting and communion season lasted only about three days; but at Mount Vernon we continued our meeting ten days.

The Mount Lebanon congregation is growing more interesting than ever. When I first preached there, the hearers appeared restless and inattentive, often rising from their seats, and leaving the room. But now, the most careless confess themselves interested in the subject of religion, listen with earnest attention, and always remain till the close; indeed, several young men are inquiring the way to Zion, with their faces thitherward. This church has been a great blessing to the neighborhood. It brings together, at stated intervals, most of the families in the vicinity, and the attendance is steady and increasing, and this would never have come to pass but for the aid of your Society.

At Mount Vernon, the church held daily meetings for prayer, conference, and preaching; Christians were very much quickened, and awakened to a livelier attendance on the various means of grace, and induced to resume neglected duties, particularly the weekly prayer meeting. Many sinners appeared to be "pricked in their hearts," and five youthful persons have given themselves to the Lord, and united with his church. I think that, in both these churches, God has greatly blessed his word to all the people, and a foundation for future and more extensive good has been laid.

## OHIO.

*From Rev. Henry Bushnell, Marysville,  
Union Co.*

### Precious Fruits of a Revival.

I am cheered from time to time by seeing the destitutions around me supplied, and at home, by the love of a kindly sympathizing people, who remark, that the year past has been a growing year to the graces of the church. It is good to see growth in symmetrical piety; that is quite as important to our ultimate strength and usefulness as increase of numbers. The revival of last winter shows its fruits to-day in ripening christian character. Its blessed results are becoming more apparent, instead of

being lost. It led a youth from scenes of dissipation and profanity, where he joined in many vices with the vile, to the Academy, where he is studying for the ministry. It led another in middle life to revive a desire to be in the ministry which he had cherished in younger days. He went to Lane Seminary for the purpose of studying, but was obliged to turn back again by a failure of health. It led a sister to consecrate herself more unreservedly to the Lord, and her consecration has since been put to the test; for she is now upon the ocean, on her way to Africa, to bear to the benighted the "glad tidings." Here is truly a work of grace, the value of which we may not count by the numbers it has added to our church. If to-day we rejoice in progress made and still making, when shall it cease? Next year; or with our death; or ever?

## TENNESSEE.

*From Rev. W. E. Caldwell, Cleveland,  
Bradley Co.*

### Labors among the Negroes.

We have thought it best for the people of color who have been attending our Sabbath school, to have a school especially for them in the Sabbath afternoon. We have two good reasons for this change. One is, that we cannot have a sufficient number of teachers to attend to them and the whites at the same time. Another is, that it will suit the blacks much better; for their owners can spare them better at the school hour in the afternoon than in the forenoon. And, besides, I have no doubt that they will learn much better when thus separated, than in a mixed school. They are very attentive, and learn well. We have about thirty in the school; eight of them are in a Bible class, and read with some degree of fluency.

Last night I preached to a congregation of about 200 blacks, and never had a more attentive, orderly congregation in my life. It has been my plan to preach to them once a month. During the other Sabbath afternoons and evenings of the month, I preach at different points in the surrounding country. Such solemnity usually pervades our assemblies, as indicates that God's Spirit is impressing the hearts of the hearers by the messages I deliver.

## Miscellaneous.

## Death of a Missionary.

REV. HENRY E. EASTMAN, who had been for several years a faithful missionary of this Society, was, a few months since, transferred by death, as we have reason to believe, to the higher service of redeemed souls in Heaven. For four years he had served Christ in the ministry at Somerset, Hilldale Co., Michigan, and there, among the people whom he loved, it was the will of God that he should die.

He was prostrated by a fever in August last, at a time when all the members of his family, and many in the neighborhood, were suffering from the same disease. So long as he had strength, even after the first attack, he was actively employed in the care of his family, and in his Master's business; but from the sick bed, when once he was laid upon it, he never afterward arose. His disease was typhoid fever; for six weary weeks he suffered, and then his spirit passed peacefully away. "Through his whole protracted illness," says an intimate friend, "he enjoyed a remarkably tranquil state of mind. Though strongly desirous of recovering to carry out his plans for the good of others, for himself, he felt that 'it would be sweet to rest in the bosom of the Saviour.' In view of leaving his family in dependent circumstances, he said to his wife repeatedly, 'Do not be troubled, the Lord will provide for you and the children;' and a short time previous to his death, 'Trust in the Lord, believe his promises.' To his weeping sons he said, 'Give your hearts to God—trust in Jesus, will you!' When asked by one of the brethren how he was, he replied, 'Happy in the Saviour.' For the last year he seemed ripening for Heaven, though we had not thought he would so soon drink from the fountain, whose streams had become so delicious to his taste. He often remarked that he never before enjoyed such delightful views of divine truth, and in reference to the Bible, that he turned from all human productions to this great source of wisdom."

We have ample testimony to the excellence of his character, and the usefulness of his life. Rev. S. Stevens, his successor at Somerset, says, "He was a good man and ardently devoted to the work of the ministry; and he exemplified the religion which he professed and preached. He possessed in a high degree the confidence and affection, not only of the church, but of the community at large; indeed, such were his amiable and inoffensive traits of character—his humility and prudence—that he had no enemies." His labors had not been without good results, and at the time of his death there was the promise of fruit in the field where he had faithfully wrought. He has left a widow and two sons, bereft of their best earthly friend, but having still the one eternal Friend, who is the God of the widow and the fatherless.

The Presbytery of Marshall, to which Mr. Eastman belonged, adopted a series of resolutions respecting his death, which we subjoin.

*Resolved*, That the Presbytery of Marshall learn the decease of the Rev. Henry E. Eastman, lately a member of this body, with unfeigned sorrow, and that in this event we recognize the hand of Almighty God removing one of our members by death, thus admonishing us that our lives are in his hands, that our days for this life are rapidly diminishing, and that we shall soon be called to give up our account to our final Judge.

*Resolved*, That we return our thanks to the Great Head of the Church for the grace given to our brother in a life of piety and usefulness, and that we remember him as a *brother beloved in the Lord*, intelligent, earnest and faithful, and an example to us of single-hearted devotedness to the cause of Christ.

*Resolved*, That we deeply sympathize with the family of the deceased in their bereavement, and commend them to him who hath said, "Come unto me all ye that labor and are heavy laden, and I will give you rest," and that we sympathize also with the Presbyterian Church in Somerset in the loss of a faithful pastor, and pray that they may speedily receive one who shall break unto them the bread of life.

### Principles of Missionary Action.

The following statement of "Principles of Missionary Action," is extracted from the 20th Annual Report adopted by the Society, in May, 1846. They are regarded as no less important than at the time of their adoption, and we republish them for the purpose of bringing them anew to the attention of Auxiliaries, Agencies, and Committees of Missions, co-operating with the Society, and of its patrons and friends generally.

The Committee would allude, briefly, to several principles of missionary action, which they regard as vital to the happiest influence of this Institution, and worthy to be commended anew to the special consideration of its Auxiliaries and Agencies, and of the Committees of Missions who correspond with it.

In enlarging, the past year, the number of congregations and missionary districts partially supplied, more than they have been able to increase the number of missionaries, the Committee have not overlooked, nor been less deeply impressed with the importance of aiming at the establishment of a *permanent ministry*. To give, ultimately, to every church the undivided labors of a pastor, is the end which this Society seeks to attain. And the itinerant labor, which it designs to encourage, is that only which is introductory to such a result. In new and sparsely settled communities, or where churches consist of but few members, and have almost no means of aiding even in sustaining the ministry, and there is little prospect of a rapid increase, the best provision for their wants that can at first be made is, undoubtedly, by means of that general exploration and those occasional services, which shall awaken desire and hope, and prepare the way for more frequent ministrations. But this should by no means be regarded as a fixed arrangement. Rather, every church in such a district, which begins to acquire strength and put forth promise, should be encouraged and aided to secure, without procrastination, the regular administration of gospel ordinances; and if there are those which exhibit no signs of ever being able to do this, it is desirable that they should become so consolidated and allied to each other, that two or three together may enjoy the privilege which neither could hope for alone.

In churches, too, where the Gospel is

regularly preached, the Committee feel it to be of the first importance, that the appropriations of the Society should be so made, as to be an encouragement to the institution of the *pastoral relation*. Churches which depend upon stated supplies, and are unwilling to enter into engagements for a longer period than a year: and ministers who are not disposed to cast in their lot with the people whom they serve, and take upon themselves all the responsibilities of a permanent connection, are not of that class, as the Committee suppose, which it is the special design of this Institution to aid.

And to facilitate the institution of the pastoral relation, great care should be exercised by those who, in behalf of churches and ministers, seek and recommend the aid of the Society, that only such ministers be introduced to our feeble churches, or have given them encouragement of receiving missionary assistance, as possess the requisite qualifications for the pastoral office in these circumstances, and are willing to remain permanently with the churches, if their labors should be acceptable. Especially should it be regarded as indispensable that, whether a pastor or a stated supply, *the missionary should reside with his people*, and be wholly devoted to their spiritual improvement. Applications in behalf of *non-resident ministers*, or ministers devoted mainly to *teaching*, to *agriculture*, to anything aside from the appropriate duties of the sacred office, should, in the judgment of the Committee, be declined.

It should be borne in mind, also, by all, that it is the *church*, and not the missionary, that is the *beneficiary* of the Institution. The laborer is worthy of his hire. And such laborers only as are worthy of it, can this Institution consistently employ. If there are those in *necessitous circumstances*, whose infirmities unfit them for the full service which the prosperity of a church demands, they should receive commiseration and kindness; but to yield them that relief which their condition requires, does not come within the objects contemplated by the founders of this Society.

The Committee are deeply impressed, also, with the importance of special care, that no church be placed or continued on the list of beneficiaries, whose condition is not *manifestly necessitous and hopeful*; so much so, that it may, without unseemliness and incongruity, receive of the charities of churches and individuals, many of whom give, not of their abundance, but of their penury. There is a

tendency among churches which have been the longest and most liberally aided, to be among the last to relinquish their hold on charitable assistance. A grant from the Missionary Society is calculated on as a matter of course, and the question then is, how shall we supply the deficiency? The improvement of farms, the building of literary institutions, and even charitable donations scarcely less to individual objects than the amount they ask for, are sometimes regarded by churches as sufficient apologies for seeking missionary aid. Appropriations, in such cases, the Committee cannot doubt, would be justly regarded as a perversion of missionary funds. A life annuity to any church, it is no part of the design of

this Institution to insure. Nor is it its design to aid a church, for the purpose of enabling it, indirectly, to accomplish other objects than the support of the Gospel, however good and important those objects may be in themselves. Its design is, to aid and encourage the really feeble and needy, on such conditions, and to such an extent, and for so long a time only, as shall be most wisely adapted to bring them, in the shortest practicable period, to the dignity and happiness of self-supporting churches. And the success of the Institution is indicated by the number of such churches that spring up under its fostering care—by the number which it thus gets off from its list, rather than the number it takes on.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of January, 1854.*

*Not in Commission last year.*

Rev. Charles Galpin, Excelsior, Min.  
Rev. Joseph Mather, Rock Creek and Lebanon, Io.  
Rev. Erasmus Chester, Newton Falls, O.  
Rev. Benjamin Walker, Mecca, O.  
Rev. J. W. Lane, Centerville, N. Y.

*Re-appointed.*

Rev. M. B. Starr, Albany, Eugene City and vicinity, Oregon.  
Rev. Richard Hall, Cottage Grove and Point Douglas, Min., and Prescott and vic., Wis.  
Rev. G. H. Pond, Oak Grove and vic., Min.  
Rev. H. W. Cobb, Tipton, Iowa.  
Rev. J. C. Cooper, Hillsboro and Salem, Iowa.  
Rev. J. Summers, Benton and vic., Iowa.  
Rev. J. S. Emery, Paris, Wis.  
Rev. H. H. Benson, Geneva, Wis.  
Rev. Dana Lamb, Rosendale and Springvale, Wis.  
Rev. S. Bristol, Green Lake, Dartford and vic., Wis.  
Rev. J. H. Lewis, Lodi, Leeds and Lowville, Wis.  
Rev. C. E. Rosenkrantz, Columbus, Wis.  
Rev. Calvin Warner, Elk Grove, and Boner Branch, Wis.  
Rev. A. S. Allen, Dodgeville and Wyoming, Wis.  
Rev. O. Boynton, Mineral Point, Wis.  
Rev. L. Clapp, Wauwatosa, Wis.  
Rev. C. C. Cadwell, Burlington, Wis.  
Rev. J. C. Sherwin, La Crosse, Wis.  
Rev. Z. T. Hoyt, Hastings, Mich.

Rev. H. C. Werth, St. Louis, Mo.  
Rev. T. Lippincott, Chandlerville and vic., Ill.  
Rev. W. Herritt, Frederickville and Pleasantville.  
Rev. H. C. Abernethy, Rock Creek and vic., Ill.  
Rev. H. H. Hayes, Rock Island, Ill.  
Rev. L. B. Esbjorn, Andover, Ill.  
Rev. J. V. Downs, Crystal Lake, Ill.  
Rev. J. Fairchild, Franklin and Highland, Ind.  
Rev. J. M. Ladd, Mizpah, Ind., half the time.  
Rev. Benjamin Welles, Bristol and vic., Ind.  
Rev. J. Schlosser, Baltimore and Walnut Creek, O.  
Rev. H. W. Palmer, Kingsville, O.  
Rev. Thomas Evans, Youngstown and Briar Hill, O.  
Rev. G. C. Judson, Sullivan, O.  
Rev. H. E. Howe, Wilkesville, O.  
Rev. J. McCutchan, West Mill Grove, O.  
Rev. Asher Bliss, Corydon, Pa.  
Rev. C. Ransom, Moriah, N. Y.  
Rev. Foster Lilly, Hume, N. Y.  
Rev. C. Holcomb, Ontario, N. Y.  
Rev. G. S. Northrup, Strkryerville, N. Y.  
Rev. D. Russell, Canadea, N. Y.  
Rev. A. H. Parmelee, Addison, N. Y.  
Rev. O. Kenmore, Rose, N. Y.  
Rev. W. L. Andrews, Ossian, N. Y.  
Rev. W. R. Downs, Hornby, N. Y.  
Rev. J. Chichester, Bennington, N. Y.  
Rev. W. Hunter, Springwater, N. Y.  
Rev. J. A. Prime, Buffalo, N. Y.  
Rev. W. J. McCord, Jefferson, N. Y.  
Rev. E. R. Demming, Burke, N. Y.  
Rev. Thomas Riggs, Constable, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of January, 1854.*

**MAINE—**

Waldo, North Ch., Mon. Con. Coll., by H. Davidson, 5 00

**NEW HAMPSHIRE—**

Hanover, Ladies' Benev. Soc., by Mrs. C. O. Blaisdell, 85 00  
Lynde, Rev. E. Tenney, in part to const. Roger M. Tenney a L. M., 10 00  
Lyndeborough, Legacy of Amariah Blanchard, by William Jones, Ex'r, 900 00

**VERMONT—**

Rutland, legacy of Fayette Dikeman, by P. A. Dikeman, Ex'r, 50 00

**MASSACHUSETTS—**

Home Missionary Society, by B. Perkins, Treas., 3,000 00  
Conway Cong. Ch., Juv. Miss. Soc., by S. Clark, 2 09  
Cummington Village, W. H. Gullford, 10 00

East Hampton, Payson Cong. Ch., by H. G. Knight, An. Coll., \$79 89; Mon. Con. Coll., \$88 70, 168 59  
Hadley, legacy of Moses Beach, by George Allen, Ex'r, 100 00  
Hampshire Missionary Society, by E. Williams, Treas., 19 14  
Chesterfield, 46 49  
Hadley, First Parish Gen. Benev. Soc., 54 18  
Hatfield, 22 50  
Northampton, 1st Parish, Asahel Lyman, to const. himself and Mrs. Lucy Lyman, L.M., 60 00  
Edwards' Ch., Benev. Soc., \$74; Ladies, \$87, 105 00  
Southampton, Ladies, 46 49  
Whately, Second Parish, 42 24  
Worthington, Ladies, 42 00  
Other sources, 8 45 400 00  
Lenox, Oliver Peck, in part to const. Mrs. G. W. Platner, of Lee, a L. M., 10 00



Pittsfield, First Cong. Ch. and Soc., by G. C. Burnap, collected by Walter Tracy, \$18 25; Hon. H. H. Childs, \$69; Miss Jones, \$4 75; O. R. Barter, \$15 76; H. G. Davis, \$51; T. Clapp, Jan., \$34; Rev. S. Allen, \$10 50; L. B. Page, \$8 50; I. Peck, \$71 80; Sundries, \$7 25; of which \$80 is to const. Thomas Colt a L. M.	285 81
North Amherst, Cong. Ch., to const. Mrs. Harriet B. Fisher a L. M.	48 00
Northampton, Thomas Pomeroy, Sheffield, Anonymous,	10 00
Southfield, Cong. Ch., bal. of Coll., by Rev. O. Lombard,	1 00
Springfield, George Merriam, to const. Wm. Merriam and Lewis Merriam, of Greenfield, Rev. John Flake, D. D., of New Braintree, Rev. S. G. Buckingham, of Springfield, and Homer Merriam, of Troy, N. Y., L. D.	500 00
West Springfield, Mrs. L. M. Cooley,	10 00

## RHODE ISLAND—

Little Compton, legacy of Abigail Almy, by I. B. Richmond,	100 00
--	--------

## CONNECTICUT—

Missionary Society, by E. W. Parsons, Treas.,	1,000 00
Bethel, Anonymous,	5 00
Cong. Ch. and Soc., to const. Rev. W. Nye Harvey a L. D., by J. H. Seeley,	108 55
Bethlehem, Fem. Cent. Soc., by Mrs. Abby Church,	5 00
Branford, Lyman L. Squire, to const. Miss Jennette Melissa Squire a L. M.,	30 00
Clinton, Benev. Assoc., to const. Andrew J. Hurd a L. M.,	46 68
Danbury, First Cong. Ch., Sab. Sch. Miss. Assoc., by L. C. Hoyt,	100 00
Durham Center, Anonymous,	5 60
Greenwich, a friend,	20 00
Middle Haddam, Rev. James Kilbourne, New Haven, in full of legacy of Ruamah Canada (\$1,191 60 in all), by H. Olmsted,	2 00
Ladies' Durand Soc., to const. Mrs. Catherine W. Jarman a L. M.,	41 60
Yale Theological Seminary, W. S. C.	80 00
North Stonington, Cong. Ch. and Soc., by D. R. Wheeler,	1 00
Norwich, First Soc., Mrs. Thomas Lathrop, by Rev. H. Arms,	41 00
Pomfret, legacy of Frederick Averill, by L. and W. W. Averill, Ex'rs,	20 80
Ridgefield, First Cong. Ch., Sab. Sch. Miss. Soc., by S. S. Olmsted,	50 00
South Woodstock, Edward D. Perry, Ladies' H. M. S., to const. Mrs. Lucy T. Colton a L. M., by Mrs. C. A. Perry,	14 40
Stonington, Aux. H. M. S., by Miss L. A. Sheffield, to const. Miss Evelina Smith a L. M.,	3 00
Waterbury, E. S. H., to const. Samuel Holmes, of New York, a L. M.,	30 00
Willington, Cong. Ch., by Rev. D. Bancroft,	80 00
Winsted, Cong. Ch. and Soc., by George Alvord,	25 00

## NEW YORK—

"Thank Offering," \$40; M. H. S., \$5, Alleghany, First Cong. Ch., by Rev. J. K. Warner,	45 00
Amber, S. C. Hemenway, in full to const. Willie Hemenway a L. M.,	20 00
Amity, Presb. Ch., by Rev. William Timlow,	6 00
Brooklyn,	28 00
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	78 44
Canandaigua, legacy of Susan Hart, by S. H. Andrews, Ex'r,	100 00
Centerville, Green Co., Presb. Ch., by Rev. A. H. Lilly,	8 50
Coventry, First Cong. Ch., by J. Kershaw,	18 60
Floyd, Welsh Cong. Ch., by M. Brayton,	9 25

Greenville, Pr. Ch., Individuals, \$5 75; Young Ladies' Bible Class, \$3 43; Mon. Con. Coll., \$45, by Rev. T. F. White,	54 18
Hudson, Charles Paul, \$10; Mrs. Rose, \$1, Jamestown, Cong. Ch., by A. Hazeltine,	11 00
Lenox, Mrs. Lydia Hall, in full to const. Mrs. Harriet N. Hall, Carlisle, Mich., a L. M.,	10 50
Lumberland and Barryville, Cong. Chs., by Rev. F. Kyte,	10 00
Maine, Cong. Ch., Mon. Con. Coll., by Rev. W. C. Boyce,	9 84
Martinsburgh, First Presb. Ch., Coll., in part, by Rev. R. J. Cone,	8 48
Milton, Summer Coleman,	10 00
Moira, Cong. Ch., by Rev. G. C. Strong,	10 00
Moravia, Cong. Ch. and Soc., by Rev. R. S. Eggleston,	18 25
New York, Mrs. E. M. Hunt, to const. Henry W. Hunt a L. M., \$30; M. Merrill, \$14; W. B. B., \$10; a friend, by Rev. J. P. Lestrade, \$5,	16 00
Allen St. Ch., Mon. Con. Coll., by Rev. G. Thacher,	59 00
Brick Ch., John Adams,	9 25
Mercer St. Ch., Coll., by R. Lockwood, \$205 05; E. Wainwright, \$50; W. G. Bull, \$100; R. Lockwood, \$50; G. B. De Forest, \$100; H. M. Scheffelin, \$25; I. R. Fowler, \$10; S. A. Scheffelin, \$25; W. L. King, \$50; J. G. Nelson, \$30; J. N. Phelps, \$50; A. Averill, \$30; R. H. McCurdy, \$30; a Lady, \$10; G. W. Rule, \$5,	20 00
Church of the Pilgrims, Mon. Con. Coll., by R. P. Buck,	770 05
St. Bartholomew's Ch., a Lady,	66 64
West Presb. Ch., by A. Boynton,	3 50
Oswego, A. B. Merriam,	58 00
Poughkeepsie, First Presb. Ch., Mon. Con. Coll., by James Bowne,	5 00
Ridgebury, Sarah W. Arms, avails of refreshments sold during the Holidays,	150 00
Rochester, S. Hamilton,	15 00
Rye, E. H. Burger,	17 50
Wadham's Mills, Cong. Ch., by Rev. C. Spooner,	6 00
Walton, First Cong. Ch., by Rev. J. S. Pattengill,	10 00
West Coventry, Mrs. Eliza A. Hoyt, in part to const. James P. Hoyt a L. M.,	68 24
Williamsburgh, First Presb. Ch., Mon. Con. Coll., by C. F. Tuttle,	

## NEW JERSEY—

Morristown, a Lady, by Rev. O. L. Kirtland,	6 00
Newark,	27 80
Park Presb. Ch., by S. P. Smith,	
Second Presb. Ch., Young People's Miss. Soc., to const. Miss Harriet Pettit a L. M., by C. P. Ward,	100 00

## PENNSYLVANIA—

Susquehannah, Brandt and Schlager,	5 00
------------------------------------	------

## MARYLAND—

Cumberland, Ellen Duncan,	10 00
---------------------------	-------

## VIRGINIA—

Mount Carmel, Presb. Ch., by Rev. W. A. Taylor,	10 75
---	-------

## GEORGIA—

Athens, Luther Clark,	10 00
-----------------------	-------

## TENNESSEE—

Newport, Rev. W. H. Smith,	5 00
----------------------------	------

## KENTUCKY—

Newport, Ger. Ch., by Rev. F. A. Fischer,	5 00
---	------

## OHIO—

Cincinnati, Zion's Ger. Ch., by Rev. F. Scheidt,	10 00
--	-------

Cochecton, Second Presb. Ch., by Rev. H. Calhoun,	20 00	Lancaster, Cong. Ch., by Rev. S. W. Eaton,	17 00
Greenwich, Moses E. Mead,	2 00	Prairie du Sac, Swiss Presb. Ch., by Rev. J. H. Spengler,	2 32
Jersey, Mon. Con. Coll., by Rev. C. M. Putnam,	2 50	Sun Prairie and Windsor, Cong. Cha., by Rev. C. W. Matthews,	4 25
Marietta, David Putnam,	200 00	Wauupun, First Cong. Ch., by Rev. S. H. Ashmun,	26 11
Perryburgh, First Presb. Ch., by Rev. J. H. Newton,	60 35	IOWA—	
Bridgeville, by Rev. W. B. Stow,	5 00	Davenport, Cong. Ch., Mon. Con. Coll., by Rev. E. Adams,	2 00
Warren, Samuel Chesney & L. M., by E. Spear,	50 00	Dubuque, Cong. Ch., by Rev. J. C. Holbrook,	11 00
Wilkesville, Presb. Ch., by Rev. H. R. Howe,	10 65	Marion, Cong. Ch., by Rev. J. R. Marshon,	12 00
INDIANA—		MINNESOTA—	
Received by Rev. R. Hawley,		Little Falls, by Rev. G. H. Pond,	20 00
Poland, J. B. Ness,	1 00	NEBRASKA—	
Bowling Green, Presb. Ch.,	10 55	Fort Leavenworth, E. A. Ogden, U. S. A.,	10 00
Cristie's Prairie,	2 00	OREGON—	
Putnamville,	3 07	Oregon City, First Cong. Ch., Mon. Con. Coll., by Rev. G. H. Atkinson,	5 00
Jay County, First Presb. Ch., by Rev. James Boggs,	5 00	\$9,946 11	
Logansport, Presb. Ch., Mon. Con. Coll., by Rev. M. M. Post,	25 00	JASPER CORNING, Treasurer.	
Newport, Presb. Ch., by Rev. John Hawkes,	28 00	Donations of Clothing, &c.	
Orange, Electa S. Watkins,	3 00	Conway, Mass., Juv. Miss. Soc., Cong. Ch., by Sarah Clark, a box,	15 26
ILLINOIS—		Receipts of the Western Agency, at Geneva, N. Y., from Sept. 18, 1853, to Jan. 19, 1854. Rev. J. A. MURRAY, Secretary.	
Byron, Cong. Ch., by Rev. R. M. Pearson,	21 00	Addison, by Rev. A. H. Parmela,	50 00
Chicago, Second Presb. Ch., by S. L. Brown, to const. A. M. F. Colton, Egbert L. Jansen, Joseph Meeker, Alfred Baker, Nathaniel Page, Samuel P. Pomeroy, E. Willard Smith, Mrs. Mary Ann Hubbard, Miss Frances M. Kimball, Mrs. Jerusha Metcalf, Miss Mary Williams, Miss Emily Montgomery, Mrs. Catherine Burton, and Miss Julia Rosseter, Life Members,	424 20	Akron, by H. D. Jackson,	6 28
Ore, Cong. Ch., by Rev. L. C. Gilbert,	12 39	Albion, First Presb. Ch.,	100 68
Marseilles and Nettle Creek, by Rev. James Loughhead,	5 25	Aurora, W. H. Bogart, to const. Rev. Elihu Barber, of Union Springs, a L. M., \$20; Presb. Ch., Coll., in full to const. Rev. Wm. R. Chapman and Mrs. Emily B. Chapman L. M., \$42,	73 00
Moline, Cong. Ch., Mon. Con. Coll., by Rev. A. H. Hitchcock, \$21; Dea. E. Gilbert, \$3,	28 00	Barre Center, Ladies' H. M. S., by Miss R. S. Wilson,	21 00
Northville, Presb. Ch., by Rev. Nahum Gould,	11 80	Bennington, by Rev. I. Chocheater,	12 50
Ottawa, First Cong. Ch., by J. G. Nutting,	60 95	Buffalo,	
Shabbona Grove, Cong. Ch., by Rev. Asa Prescott,	7 50	Ladies' Miss. Soc., to const. Mrs. — Hotchkiss, Mrs. — Bemington, and Miss — Lightbody L. M., by Mrs. G. L. Hubbard,	100 00
West Vigo, Cong. Ch., by Rev. J. Chapman,	10 00	La Fayette, Ch., by Mr. Sears,	60 00
Wilmington, First Presb. Ch., by Rev. J. G. Porter,	15 00	Byron, to const. Mrs. Hubbard Rice a L. M., by Rev. J. Partington; also a box, valued at \$48,	45 00
Winalow, Presb. Ch., by Rev. J. N. Powell,	8 00	Cayuga, Henry Willard, in part to const. Mrs. A. A. Willard a L. M., \$10; J. H. Daniels, in full to const. Henry Everitt Daniels a L. M., \$10; Miss E. McIntosh, to const. Mrs. Tabitha McIntosh a L. M., \$30; Mrs. P. Willard, \$10; others, \$17 50,	77 50
MICHIGAN—		by H. Willard,	12 00
Benton, Cong. Ch., by Rev. J. W. Smith,	5 00	Clarence, by Rev. I. Hamilton,	19 00
Blissfield, First Presb. Ch., \$10 23; Second Presb. Ch., \$9 77,	20 00	Corning,	45 50
Dexter, Cong. Ch., by Rev. R. Robinson,	18 00	Dansville, First Presb. Ch., by D. J. Wood,	41 62
Dover, Presb. Ch., by Rev. Paul Shepherd,	5 00	Dryden,	1 00
MISSOURI—		Dunkirk, by Rev. I. Hamilton,	23 00
Bates County, Col. George Douglass,	5 00	East Bloomfield, Ladies' H. M. S., to const. Mrs. Harriet Porter, Miss Mary Ann Norton, Miss M. S. Dibble, and Miss Lamyra Paul, L. M., \$120; Benjamin Gauss, \$10; others, \$26 49, by Myron Adams,	226 49
Hermion, Presb. Ch., by Rev. F. Birkner,	10 78	Eden, Family Missionary Box, by John Peck,	10 00
Received by Rev. G. A. M. Renahaw,		Elmira, in full to const. Rev. David Murdoch, D. D., and Mrs. Elizabeth B. Murdoch L. D.,	104 48
Mount Zion, Presb. Ch.,	20 00		
Springfield,	5 00		
Newark and New Providence, Presb. Cha., by Rev. T. H. Tallow,	16 00		
St. Francisville, Presb. Ch., by Rev. Wm. Porter,	12 50		
Troy, Francis Parker,	15 00		
Presb. Ch., by Rev. E. P. Noel,	11 40		
WISCONSIN—			
Blake's Prairie, Cong. Ch., by Rev. Ira Tracy,	8 03		
Fairplay, Presb. Ch., by Rev. Richard Hassell,	4 00		
Green Bay, Presb. Ch., Mon. Con. Coll., by D. Butler,	25 00		

Geneva, Charles A. Cook, to const. Miss Anna Maria Cook a L.M., \$50; Mrs. Perez Hastings, \$10; W. T. Scott L. M. in full, \$5; Rev. J. R. Boyd, in full to const. Mrs. J. R. Boyd a L. M., \$10; G. P. Mowry, \$30; others, \$91 26,	186 96
Genoa, King's Ferry, a friend, by Moses Lyon,	10 00
Gowanda, by Rev. L. S. Morgan,	7 50
Griffin's Mills, by Rev. M. R. Sanford,	11 00
Groton, legacy of Mrs. Lydia S. Rawlee, by Reuben Darling, Ex'r,	50 00
Holland and South Wales, by Rev. N. C. Robinson,	5 60
Holly, Presb. Ch., by W. Alling,	90 65
Hornby, by Rev. W. R. Downs,	25 00
Horseheads, Presb. Ch., by Rev. C. C. Carr, to const. himself and Mrs. Carr L. M.,	30 00
Howard, by Rev. E. Benedict,	9 00
Hume, by Rev. Foster Lilly,	25 00
Ithaca, Mon. Con. Coll., by W. T. Hopkins, \$64 06; I. Mack, \$1,	65 06
Lakeville, by Rev. E. M. Toof,	11 00
Livonia, Lad. Sew. Soc., \$7 55; bal. by Rev. B. G. Riley, \$9 45,	17 00
Lyons, John Gilbert, \$10; bal., \$5, by Rev. Charles Hawley,	15 00
Mecklenburgh, by Rev. E. T. Ball,	9 00
Medina, M. F. Hopkins L. M. in full, \$10; others, \$24 04,	34 04
Millport, by Rev. R. McMath,	7 50
Mount Morris, Orin Hall, \$10; Coll., \$30; in full to const. Rev. D. Chichester a L. M.,	30 00
North Bergen, by David Fancher,	18 00
Nunda, Coll., in full to const. Mrs. Caroline G. Sanborne a L. M.,	30 75
Oakfield, by Rev. J. B. Jervis,	25 00
Oak's Corners,	3 37
Ovid, to const. Rev. L. Hamilton a L. M., by Arad Joy,	60 00
Owasco, Mrs. Throop Martin,	2 00
Owego, Sab. Sch., to const. Francis Armstrong a L. M., \$30; Mon. Con. Coll., by Dr. Hay, \$89 88; Mrs. Lovejoy, in full to const. James Lovejoy a L. M., \$10; others, \$33 50,	143 83
Cong. Ch., Coll.,	19 78
Pen Yan, Presb. Ch., Coll., by E. B. Jones,	85 69
Perry Center, in part to const. Jason Lathrop a L. M., by Rev. Thomas M. Hodgman,	25 00
Prattsburgh, legacy of Mrs. Martha Waldo, by Rev. B. C. Smith, \$65; J. H. Hotchkiss, in full to const. Mrs. J. H. Hotchkiss a L. M., \$10; others, \$38 40,	108 40
Pultney, Presb. Ch., by Jacob Backman,	31 00
Richmond, First Cong. Ch.,	18 88
Rochester—	
First Ch., A. Gardner,	50 00
Third Ch., Mrs. Ray,	10 00
Washington St. Ch., O. Hastings,	15 00
Rock Stream, \$15 50; Eddytown, \$8 04; in full to const. Rev. Oris Fraser a L. M.	23 59
Rushville, by Rev. L. M. Glashan,	6 00
Scipio Square, by Rev. Moses Thatcher,	13 00
Silver Creek, by G. W. Tew,	10 84
Sodus, Ladies' Miss. Soc., in part to const. Mrs. Genet Gurnee a L. M., \$8; others \$10; by Rev. W. W. Collins,	18 00
Springwater, by Rev. W. Hunter,	6 00
Strykersville, by Rev. G. S. Northrop,	50 00
Trumansburgh, Joseph T. Bradley, L. M. in part, \$10; others, \$76; by Rev. D. H. Hamilton,	86 00
Varna, by Rev. Alvah Lilly,	14 38
Vienna, Phelps,	40 85
Waterloo, Ger. Evan. Ch., by Rev. Dr. Wil- lers,	5 00
West Dresden, by Rev. D. A. Abbey,	25 00
	<b>\$3,484 48</b>

*The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of December, 1853. BENJAMIN PARKER, Treasurer.*

Adams, Rev. R. Crawford's Soc.,	22 50
Andover, Mr. Cooper,	2 50

Beverly, Dane St. Ch., Ladies and Gent.,	90 50
Boston, T. B.,	3 00
Braintree, Rev. Dr. Storrs' Soc., Quarterly Coll.,	20 00
Brighton, Evan. Ch. and Soc.,	87 16
Brookline, Howard Ch., and Soc.,	235 80
Cambridge, Shepard Ch., Coll., \$174 25; Mon. Con. Coll., \$61 75,	236 00
Charlestown, Winthrop Ch. and Soc.,	370 43
Dartmouth, Rev. Mr. Mandell's Soc., to const. Clarissa C. Bailey and Charlotte Baxter, L. M.,	50 00
Franklin, legacy of Olive Pond,	25 00
Grafton, Miss E. M. Merriam, dec.,	2 00
Hampden Co., H. M. Soc., H. Brewer, Jun., Treas., of which \$300 is a legacy of Glendon Burt, late of Longmeadow, and \$60 is to const. Reuben Boies and Mrs. Sally Boies L. M.,	354 00
Lowell, Appleton St. Ch.,	60 00
Malden, Ladies' Benev. Soc.,	18 00
Marshfield, Rev. Mr. Alden's Soc., to const. Charles Sampson a L. M.,	31 85
Newburyport, Rev. Dr. Dimmick's Soc., Mon. Con. Coll.,	29 64
Newton, Rev. Dr. Gilbert's Soc.,	123 43
Northboro, Evan. Cong. Ch., to const. Dea. Alpheus Adams a L. M.,	40 00
Salem, Rev. Dr. Emerson's Ch. and Soc.,	233 87
South Abington Cong. Ch. and Soc.,	108 33
South Dennis, Rev. Mr. Thacher's Soc., to const. Capt. Seth Collins a L. M.,	62 00
South Weymouth, Fem. Pr. Soc., Rev. Mr. Terry's Ch.,	94 25
Wellfleet, South Cong. Soc.,	5 15
Wenham, Cong. Ch. and Soc., to const. Mrs. Mary D. Cook and Mrs. Juliet Friend L. M.,	71 00
	<b>\$3,261 21</b>

*The Connecticut Missionary Society acknowledges the receipt of the following sums. E. W. PARSONS, Treas.*

Abington, Cong. Ch. and Soc., by Rev. H. B. Smith,	28 68
Collinsville, Cong. Ch. and Soc., by Rev. C. B. McLean,	10 65
Enfield, Ladies' Sew. Soc., to const. Charles C. A. Brigham a L. M., by Mrs. A. Parsons,	44 00
Everett, by L. Foote, Treas.,	200 00
Exeter, by Rev. John Avery,	14 25
Harvinton, by L. Hoadley,	15 21
Litchfield, bequest of Jemima Vail,	25 00
Church and Soc., in addition,	10 00
South Farms, in addition,	1 53
Publishing Committee of Proceedings of Centennial Convention,	26 56
Manchester, Coll.,	8 43
Middletown, Fourth Ch. and Soc.,	44 00
Milton, Cong. Soc.,	13 00
New Hartford, Truman Curtis,	10 00
Newington, Kneass Soc., \$5 01; Young Men's H. M. S., \$29,	34 01
North Mansfield, by Rev. H. Hooker,	44 00
Pomfret, H. M. S., \$143; Ladies' Sew. Soc., \$30,	178 00
Somers, bequest of a deceased Lady to const. Mr. James H. Walker, of Hardwick, and Miss L. N. Warner, of South Hadley, Mass., L. D., by Daniel Sexton, Ex'r,	200 00
South Glastenbury, by Rev. F. W. Chapman,	18 00
South Killingly,	25 00
Torrington, Cong. Soc.,	85 12
Wapping, Second Cong. Soc., Coll.,	15 86
Warren, by George Starr,	77 25
West Avon, Ch. and Soc., by Rev. W. S. Wright,	51 00
Wethersfield, Coll., \$3; Ladies' Sew. Soc., by Miss E. B. Williams, Treas., \$50,	58 00
Windsor, Ladies' Sew. Soc., to const. Mrs. Charlotte B. Loomis a L. M., by Rev. T. A. Loomis,	30 00
	<b>\$1,214 44</b>

# THE HOME MISSIONARY.

---

Go, . . . . . PREACH the GOSPEL, . . . . . *Mark xvi. 15.*

How shall they preach except they be SENT? . . . *Rom. x. 15.*

---

---

Vol. XXVI.

APRIL, 1854.

No. 12.

---

---

## Christ, a Home Missionary.

THE Being, before whose eye, in the wilderness of temptation, were brought all the kingdoms of this world, with all the glory of them, might, had he so willed it, have traversed all those kingdoms in his own personal ministry. Clothing himself, had he chosen it, with those same miraculous gifts which he reserved for his kingly ascension, then to be showered down on his Pentecostal Church, he might have visited land after land, declaring to every tribe of mankind, in their own dialect, the truths he came to reveal. He might have been the first to carry the Gospel to Imperial Rome, and hunting the hoary profligate and dissembler Tiberius to his guilty retreat at Capræ, he might have reasoned before the crowned ruler of the world, of righteousness, temperance, and judgment to come, until he, too, like an inferior ruler in after times, had trembled on his throne. He might have anticipated the labors of his servant Paul, by bearing the news of the unknown God, and the resurrection, to the philosophers of Athens. To the Roman people he might have declared himself as that great Deliverer, of whom their Virgil had already sung; and the sages of Greece might have been compelled to own in him that Heavenly Teacher for whom their Socrates had longed. And the nations of the East, now intently looking for the advent of a king, whose dominion should be a universal one, might have learned from our Lord's own lips the spiritual and eternal nature of that kingdom they justly but blindly expected. And thus having filled the whole world with the echo of his fame, as a preacher of repentance and of faith, he might have returned to Jerusalem, out of which her prophets might not perish, there to consummate the atoning sacrifice of which he had testified.

We say, Jesus Christ might thus have carried abroad the word of salvation to

many nations. Instead, however, of doing this, he confined himself in his personal instructions to the bounds of Palestine, one visit to the coast of Tyre and Sidon excepted, and even of this it is most probable that he taught in that region only the Jews there scattered. In his occasional retirement from the violence of his enemies, he neither wandered to Arabia and its roving hordes of the race of Ishmael, on the south; nor did he travel into the country of that powerful people, whose territories skirted Judea on the east, the Edomites, who were the kindred of Israel, as being the posterity of Esau. When the appeals of distress were made to him by those of another race, he himself drew attention to this restriction as being laid upon his own ministry, declaring that he was not sent but to the lost sheep of the house of Israel—was not sent, or in other language, his commission as a missionary preacher went no further. To their relief he confined well nigh all his miracles. With the devotedness of a true patriot, he labored for the good of his own, although his own received him not. And to the end he persevered in this course.

In the last week of his mortal career, when to his divine prescience the awful scenes of the betrayal, the mockery, the scourging, and the crucifixion were already present, as a vivid reality—when, seated with his disciples on the sides of Olivet, he looked, with them, upon the city with its battlements and turrets, its long drawn terraces, and its gorgeous temple, spread out on the opposite heights, but saw what their eyes could not see, and heard what their ears could not hear—when, in the garden that lay at his feet, his prophetic eye already discerned the bloody agony soon to bedew it, and viewed, in the palaces of Herod and Pilate rising before him, all the scenes of ignominy and torture he was soon there to encounter—when along the streets, now sending up but the hum of cheerful industry, his prophetic ear even now heard resounding the yells of the multitude, as they rushed from the place of judgment to the hill of Golgotha—even with these sights and sounds around him, from the thought of his own overwhelming baptism of anguish, he could turn aside to weep over favored but guilty Jerusalem, with as ardent an affection as had ever filled the heart of a Hebrew, when his eye caught the first glance of its turrets on his yearly pilgrimage, and he hailed it in inspired song, as the city of the great King, seated on the sides of the north, beautiful for situation, and the joy of the whole earth. And after he had wrought out the great work of redemption, and gave his apostles, before his ascension, charge to bear his Gospel among all nations, however remote, and however barbarous, he yet added the restriction, that their labor should begin at Jerusalem.

With such a sanction of your endeavors, what motives are needed to impel you? His example to guide, his presence to uphold, and his Spirit to prosper you—if the Lord be thus for you in the splendor of his example, for you in his promises, and for you in his wonder-working Spirit, who can be against you? Whether we look to the advantages which our nation presents for such labor, or to its peculiar necessities, to our duty as Christians, or our interests as men loving their country, to the general obligations of the church, or our own personal and special privileges and responsibilities,—on every hand are teeming incitements to energy and liberality, to perseverance and courageous devotedness.

1. Do we speak of the *advantages* which our wide-spread land presents for labor of this kind? We cannot forget, that here are none of the impediments of an adverse government and an alien nation, suspicious of your missionaries as foreign emissaries—impediments with which the laborer abroad must ever contend. From the St. Lawrence to the Gulf of Mexico, and from the Atlantic to the Rocky Mountains, and yet onward to the coasts of the Pacific, a broad and goodly land is open

or opening before you,—not the land of strangers, but your own native soil, blest with free institutions, and a government springing from and accountable to the people. Its free institutions invite the free and glad labors of the Missionary. The national appetite for knowledge, and the many endowments and appliances for the diffusion of knowledge, promise you aid, in bringing before the national intellect the only knowledge that is of unmingled truth and immutable value. The land is inhabited by a people, not divided and isolated, as are the possessors of equal spaces of territory in the old world, by the varieties of dialect and languages, which make man seem as a barbarian to his neighbor, separated from him but by a river, or a range of mountains. The language of your forefathers, the language in which your household bibles are written, is that which its cities, and its hamlets, and its farm-houses alike acknowledge—which its colonists are carrying into the depths of the forest, and the seeds of which its adventurous mariners are scattering along every shore smitten by their keels.

To make yet more plain your duties, and to render the wise and beneficent purposes of his providence yet more easy of translation to the reason and conscience of this people, God has made their country the point of attraction to the oppressed or the needy of other lands, and the eyes of many and distant nations are fixed upon you. Our Heavenly Father has made us a national epistle to other lands. See that you read a full and impressive comment to all lands, of the power of christian principle, and of the expansive and self-sustaining energies of the Gospel, when left unfettered by national endowments and secular alliances. The evangelical character of our land is to tell upon the plans and destinies of other nations. See to it, that the men who quote your democracy and your enterprise, your energy and your increase, be compelled by glaring evidence, which they may not dispute and cannot conceal, to add, that for your freedom and all its better fruits, you are indebted to the religion of the Saviour borne throughout the length and breadth of your land.

And last among the advantages with which God has endowed you, and bound you, as it were, to this work, let me name the amount of uneducated or perverted mind, which he is daily quarrying from the mines of European superstition, and from the place where Satan's seat is, and casting down upon our shores to be inserted into the rising walls of your republic. At home, it was comparatively beyond your reach. The jealousy of priestly and of kingly rule guarded it from your approach. God has brought it, disencumbered, to your shores. Will you meet it with the Gospel?—will you follow it to its western homes with the Missionary? Your prayers have ascended to God in behalf of those perishing in the darkness of false religion in other lands. Your prayers have been answered, as God is wont to answer even his own people, in the mode and the hour they were perhaps least prepared to expect the boon; and while your souls thought only of the subjects of your petitions as dwellers on a foreign shore, He has in his wondrous working made them already the denizens of your own land; and the crowds, to whom you had hoped to send the Foreign Missionary, have already besieged your doors to ask the easier and the cheaper care of your Home Missions. Their souls are evidently as valuable here, as they would have been if sought out by your messengers on their native soil, and there won to the faith of Christ. You know not but that, although transplanted to this soil, they may still retain a hold so strong on the affections, and an influence so controlling on the character and destinies of the kindred and countrymen they have left behind, that, converted here by the labors of your Home Missions, they may become the allies, or the channels, or themselves the chosen instruments of your Foreign Missions to the lands whence they came.

It was thus, in the declining ages of the Roman empire, that the hordes of Paganism, disgorged from their own native seats upon the imperial territories, became themselves christianized by the nation they had invaded, and evangelized the paternal tribes they had quitted. Let us, then, regard the emigrants around us, not as invaders, but as the exiles of a country, of which they or their children may yet become the evangelists. Let us count wisely and gratefully the number of the deathless spirits who have thus been ushered, under the most favorable circumstances, into our borders. Many of them have been the nurslings of a corrupt or careless hierarchy; and, torn from the breasts of European error, they are now committed by the hand of Providence to the fostering care of your Sabbath schools, and Bible classes, and the pioneer churches planted and watered by the care of your Missionaries.

2. As to the advantages, so to the *necessities* of our case we need ever to look. We may not forget, or hold negligently the civil privileges, the envied but the fragile inheritance, which our fathers have bequeathed us. The strangers day by day wafted to your shores become your fellow sovereigns. They choose with you the law-makers. They interpret and modify, sustain or subvert your Constitution. If not converted, under God, by you to the faith, they will, with the characteristic energy of evil, sacrifice your dearest earthly interests to their passions, their superstitions and their crimes. Your written constitutions, your declarations of right and of national independence, your books of statute law and of precedent, contain in themselves no inherent principle of vitality. They operate and have life, but in proportion as that life is infused into them by the feelings and conscience of the nation. The reign of violence has passed; men talk now of the reign of written constitutions. But parchment and paper cannot give freedom, or uphold it when given. Ours is a government of public opinion, and each day the channels by which that public opinion may act upon the laws, tribunals and treaties of the nation, seem shortening and widening, turning each day a fuller and more direct and more rapid stream upon the ostensible rulers, and the written laws of the nation. In the formation of this sovereign principle of opinion, your new-found fellow-citizens wish to share, and cannot but share, even did they not wish it. If not educated and sanctified, they will only lower and dilute the tone of public morals, already, alas, too evidently declining; and a vitiated public opinion will send its reeking corruption into your senate-chambers, your halls of justice, your schools, your warehouses and your homes, until licentiousness and profaneness and violence, like the curse of Egypt, be found a croaking and alimy plague infesting the whole land.

Nor may we hide from ourselves the fact, that unfriendly influences of the most seductive character are busy—that the work of natural corruption is not left to its own natural course, but superstitions which have in other lands and ages held the widest sway, are assiduously engaged in the work of education and proselytism amongst us;

“And bold with joy,  
Forth from his dark and lonely hiding-place,  
(Portentous sight) the owlet Atheism,  
Sailing on obscene wings athwart the noon,  
Drops his blue-fringed lids, and holds them close,  
And, hooting at the glorious sun in heaven,  
Cries out, “Where is it !””

\* Coleridge.

And yet, amid these dangers, that self-gratulation "which goeth before a fall," as surely in a nation as in the individual, is so evident, as to be imputed to us as a national foible. Privileges singular and great, we indeed have; but the only light in which it is safe to view them, is that of the corresponding obligations they impose. Signal mercies, if misused, must provoke judgments as signal; and American Christians, if unfaithful to their high trust, will be made examples of God's sore indignation. And among the difficulties of our situation, felt not, indeed, except by the church, let us remember the demands of the Foreign Mission field, each day increasing. To meet these, the Home Mission enterprise must be sustained by the churches at home, until, made by its influence united, intelligent and devoted, they become the camp and armory, from which shall be sent forth yet other and more numerous levies of conscripts for the foreign service of the Church of Christ.

3. The *motives* which urge you to the work, in view of these considerations, will naturally suggest themselves to all, and are alike varied and powerful. Self interest and the love of kindred furnish them. The more aged among us cannot but desire to transmit to the coming generations, unimpaired, the immunities and blessings they received themselves from those who went before. To the young men of our churches, we might speak of the peculiar interest which, as the future inheritors of the land, they have, to escape the evils of ignorance and irreligion, and to avert, if it may be, the storm that will descend on the quiet graves of their fathers, but which they, still surviving, must buffet for themselves, or be swept before its violence. We might appeal to your love of man as such, or to your love of country, and ask on these grounds your alms and your prayers in this good work. But if the Roman patriot could say of the paramount force and engrossing character of that high motive—love to our country,—“Dear are the charities of home; dear are parents, and dear are our children; but our one country, yet dearer, combines all the charities of us all,”—I would speak to you, brethren, of a higher love, blending with and absorbing as well this as all minor charities. As lovers of your country I might urge, and as lovers of your kind I might require you—but by a love which sanctifies and itself surpasses all others, I beseech you—as the lovers of Christ, or rather let me say as the beloved of Christ, whom he has loved to the death, has ransomed and is sanctifying, give to this work your prompt aid, your prayers and your efforts. And while some give of their substance, and some add their counsel, and all their prayers, are there not yet others here, who are girding themselves to a costlier offering, and who are prepared to become themselves a whole burnt-offering upon the altars of the church, and as a living sacrifice to spend and be spent in the personal labor of bearing the Gospel to the destitute?—*Rev. Wm. R. Williams, D. D.*

## Aspects of the Missionary Field.

### CALIFORNIA.

*From Rev. S. S. Harmon, Sonora.*

#### Increasing Congregations.

In the Home Missionary for January, portions of a letter from Mr. H. were published, giving some account of a third most calamitous fire in Sonora, by which their

church erection enterprise was greatly hindered. In the following letter, our readers will find an interesting report of hopeful signs and actual progress in this field.

I still continue to hold a service, one Sabbath P. M. at Shaw's Flat, and the next at Jamestown. I have also a service on Friday night at Columbia, once



in two weeks, and every second Thursday night at Algerine Camp. The attendance in each of these places is good—a small increase at almost every meeting. There ought to be a service at Jamestown every Sabbath—yes, two of them, and also at Columbia. The appointments in these places I have been able to fulfill regularly from the first. I continue my morning and night service at Sonora on the Sabbath. Here, too, notwithstanding we have changed our place of worship three different times, there is an increase in attendance from Sabbath to Sabbath. We have the gratuitous use of the new Court House, which will seat, comfortably, over 250. Last Sabbath was our communion, and though none connected themselves with the church, yet I was pleased to see the house nearly full. In the evening every seat was full.

While our attendance has been increasing, it has not diminished the audiences at the other churches. When I came here last Spring, neither of the other churches was more than one quarter full on the Sabbath. They evidently expected that the opening of a third Protestant service would diminish their numbers; but it has not proved so; their numbers have been greatly increased. So great is the encouragement in this way, that a Baptist brother has just arrived in town to start a church of his order. He will preach for me to-morrow, the first relief I have had of the kind since I came to Sonora. We have a weekly prayer meeting at my house. It is quite well attended, and we all feel that it is indeed a Bethel. On the whole, I feel very much encouraged. We feel that the Lord is with us.

#### Indications of Progress.

The banking-houses of Sonora, Columbia, Springfield, Shaw's Flat, and Jamestown, have entered into a mutual agreement to keep their houses shut, and to buy no more gold on the Sabbath. Handbills to that effect have been posted all over the country, and the first Sabbath of the new year was fixed upon as the commencement of this arrangement. Sabbath came, and with it came the closed banking-houses, and the members of two of them presented themselves before God and worshiped with us. Others might have been present at the other churches. The firm of Page, Bacon & Co. set the example more than six months ago, in fact ever since they opened a house here. This, I am told, has been

their uniform practice. We hope the merchants will be induced to follow this example ere long. Two of their number have already done it. When I first came to this city, there were dog, bull, and bear fights almost every Sabbath. I have heard of nothing of the kind for the last three or four months.

At that time also, there were three gambling saloons, all crowded; now there is but one. At a meeting, of a business character, called a few nights ago, a notorious gambler undertook the defense of his craft, but was indignantly hissed down. The friends of temperance in Tuolumne Co. are now agitating the subject of the Maine Law. A petition to the Legislature now in session at Benicia, asking a Prohibitory Law, is now being circulated, having a very respectable list of signatures.

Our mountain city has nearly recovered from the recent destructive fires. Several substantial brick buildings, fire-proof, have taken the place of the former ones. We are blessed with a lyceum and a singing school. Both are quite respectable. The teacher of the singing school is the leader of our choir—a pupil of Lowell Mason. We have had almost uninterrupted sunshine since the middle of April. The mining operations are almost suspended for want of water. As a consequence, business is very dull, and money, though we literally tread on gold, is very scarce. Here the invariable condition is, "No water, no money."

---

## MINNESOTA.

*From Rev. Royal Twichell, Anoka, Benton Co.*

#### Labors Interrupted by the Indians.

Mr. Twichell is stationed on the Mississippi, at the mouth of Rum River, twenty miles north of St. Anthony's Falls. Beyond this point, toward the northwest, no Home Missionary has yet been sent. There, on the extreme borders of civilization, for more than a year, he has been laboring in the service of this Society.

I have recently suffered a serious interruption in my labors, by the Winnebago Indians. A difficulty, originating between them and the Ojibwas, filled them with fear, and they left their homes at Watab and Long Prairie, sixty and a

hundred miles above our place, and in great haste and excitement came down to Itasca, only seven miles from us. Afterward they came within three miles and pitched their lodges, and set up their fortifications. Here they remained ten or twelve weeks, till a council was called by our Governor to settle their difficulties. During this time they were roaming about in parties; and, finding white men more savage than they, who would furnish them with liquor, they became intoxicated, and committed serious depredations wherever there was opportunity. My dwelling being at the ferrying place on Rum River, and half a mile from any neighbor, it was not safe for me to be absent from home, and the people in the neighborhoods where I had preached had to watch their premises in many instances, so that it was difficult to have religious services among them.

#### Helpers Welcomed.

In the midst of all the darkness that has been round about us, I hope there is now some light breaking in upon us. The Lord, in his providence, has seen fit to direct hither Aaron and Hur, for my help and comfort. A number of persons—members of my old church and congregation, have come into this region, and next week I hope to see them all at my own house, when they will unite their hearts and efforts for the purpose of building up Christ's church and kingdom in this place. We may have to commence our church organization with no more than five or seven members; but if they are truly of Christ's flock, God will add to their number of such as shall be saved.

---

### WISCONSIN.

*From Rev. C. W. Munroe, Appleton, Outagamie Co.*

#### The Missionary's Reward.

It is with more than usual gratification that I pen my quarterly report; for "the Lord *hath* done great things for us, whereof we are glad." The last three months have been to me the most precious season since I entered the ministry. Souls have been born again. At our communion season last Sabbath, we received into christian fellowship fifteen—eleven by profession of their faith in

Christ; five of these last are heads of families.

There has been very considerable religious interest in the place for the last two months. The interest commenced among the Methodists, at the close of their last quarterly meeting. I did not think it expedient to hold extra meetings while theirs were in progress, especially as we had no suitable place for holding them; but rather to co-operate with our brethren, at least until our house of worship should be finished and dedicated. I had the privilege of taking some public part in their work, but my labors have been mostly pastoral—preaching "from house to house," and I feel that in these labors I have been greatly blessed. My own soul has received a blessing, and I have reason to believe that I have been the instrument which the Lord has condescended to use in blessing others.

#### The House of God Completed.

Last Thursday we dedicated our new temple to the worship of Jehovah. It is a building acknowledged by all to be tasteful and commodious. We should have been glad to have the forthcoming work on church architecture, for the selection of a plan by which to finish the inside. But we have been highly favored by the architect of the new college building, who gratuitously drafted plans for us, according to which we have finished the edifice, to the wonder and admiration of many of our backwoods countrymen.

#### An Interesting Sabbath.

The past Sabbath was a most interesting and solemn day to us. Besides the addition to the church of one third of our whole number, the rite of baptism was administered to four adults and two infants; one of our brethren officiated for the first time as deacon, and we all together sat down at the table of our Lord, for the first time as a church in his consecrated house. The room was well filled with communicants and spectators; some of these latter seemed deeply impressed by the scene before them, even to the shedding of tears. As for the church, the season will not easily pass from memory.

Rev. J. Porter, of Green Bay, was, and is still with us. As an old pioneer, his heart is gladdened by what his eyes see, and what his ears hear, on the spot where, but five or six years since, his horse's feet followed the Indian trail. He has preached several evenings to atten-

tive and, amid all the circumstances, large congregations. We have evidence that the Holy Spirit is still hovering over our village, and still striving with souls; and we try to have faith that many more will submit to the sceptre of king Jesus.

#### The Missionary Installed as Pastor.

I must not omit to mention one other circumstance most interesting to this people, and to myself personally. In answer to an unanimous invitation from the Church and Society, I consented to become their pastor, and was, consequently, installed by a Committee of the Winnebago District Convention, on the evening of Thursday last. The occasion was one of very deep and general interest; the services were appropriate and impressive. Our hope, and trust, and prayer is, that the Good Shepherd will own and bless the new and intimate relation, thus sacredly assumed, to both pastor and people, and get to his holy name increase of glory thereby.

*From Rev. Dana Lamb, Springvale,  
Fond du Lac Co.*

#### Settlement of Pastors.

It is gratifying to observe indications of an increasing desire, on the part of missionaries and their people, to have the pastoral relation formed as early as possible, in the history of the new churches at the West. There is so much that is unstable and fluctuating in western society, and so much that is evil growing out of this shifting habit, that we cannot think it a matter of small moment when we hear, as in the preceding and following letters, of the settlement of pastors in the new villages of the West. The policy of the American Home Missionary Society in this respect is well known to all our readers. We are glad to be able, from time to time, to present facts like the following, which show that the aim of the Society is becoming realized.

During the past quarter I have attended the annual meeting of our General Convention at Madison, the capital of our State. The meeting was most deeply interesting and harmonious. Besides that meeting abroad, I have attended an installation at Beaver Dam, and assisted in the settlement of the first pastor in

Dodge County. Last August we installed the first pastor in Fond du Lac County. Recently the first pastor was settled in Sheboygan County, at Sheboygan; and we think there is a growing interest in regard to the settlement of pastors over our churches. We expect at least two more, soon, within the limits of the Winnebago Convention. It is a subject I have felt a deep interest in, and I have recommended it, wherever there was a prospect that the pastoral relation could be established with hope of permanency. I introduced a series of resolutions on this subject, at the last meeting of our General Convention. We hope soon to see many permanently settled pastors among our infant churches.

#### Labors and Fruits.

My labors are abundant, as I have two Sabbath day stations for preaching, and four Sabbath evening stations. My two parishes extend over the territory of two townships, each six miles square. Our church meetings, preparatory lectures, communion seasons, and funeral services, are double what they would be in one parish.

At our communion at Rosendale, on the last Sabbath, we received ten to our church, eight by letter and two by profession; the two, a young man and his wife, were the fruits of our little revival last winter. After one year's experience they came forward, with much stability of christian character and unshaken purpose, to live the christian life henceforth. There are others still indulging hope; one young man, in particular, who would have joined us on the last Sabbath, but he had not sufficiently recovered from a fever to be present. There are others who have not yet received their letters, who will soon join the Rosendale Church. They have their meeting-house frame up, and it will be finished early on the opening of Spring. The Springvale Church are also now making preparations to build a meeting-house the next season.

*From Rev. J. B. Preston, Berlin, Marquette Co.*

#### Hindrances and Encouragements.

I had hoped, by this time, to be able to speak confidently in relation to the erection of a church the ensuing season; but this I cannot now do. I know we are not permitted, when adverse circumstan-

ces seem to surround us, and difficulties and hindrances to be in our way, to draw the conclusion that our Heavenly Father is against us, and that he would not have us go forward; if so, Job might have sunk under his trials, and Moses might have retraced his steps to Egypt. Trials are needful to test our faith in the promises of God, and our fidelity in his service.

Unforeseen obstacles now meet us. A railroad is surveyed to our village; books are opened, and all are awake, anxious for the road, and stock in it. We know it will prevent many subscriptions for a church; still, we cannot yet relinquish the idea of making a strenuous effort to accomplish the object. The brethren in the church are united, and are resolved though poor, to make great sacrifices, which will have to be done, if we go forward. We do desire to build a sanctuary for God, that he may dwell among us.

As a church we have enjoyed our usual prosperity, and are enabled to labor together harmoniously for the building up of the Redeemer's kingdom. We are encouraged to labor on, and sow the seed, knowing that "in due season we shall reap, if we faint not." Although the results are not as we might wish, still, we are not left without evidence that our labors are not in vain in the Lord. At our last communion season, eight were added to our number, seven by letter and one by profession. We hope to be strengthened by this addition.

#### Rapid Improvement.

Last week I attended the installation of Rev. C. E. Rosenkrans at Columbus, 52 miles distant. I was struck with the improvements of the country, in the fencing of farms, building of school houses, substantial dwelling houses and barns; indeed, much of it has the appearance of a country long settled.

Columbus is a pleasant village, increasing in population and thrift. What is particularly interesting is, the hold the Gospel and its institutions have upon the inhabitants. As I listened to the recital of the labors and toils of your beloved missionary there, and saw some of the results, in a neatly-finished house of worship, and the installation of the pastor of their choice, to guide them in the way of life, I could not but feel, that the day is not far distant, when Wisconsin, yea, the Great West, will rise up and call the A. H. M. S. blessed,

for its agency in producing such glorious results.

From Rev. Sherlock Bristol, Dartford, Marquette Co.

#### Cheered and Strengthened.

On Saturday last, I received your kind and sympathetic letter, in connection with a renewal of my commission for the current year. Such words of sympathy and confidence are invested with a peculiar power, when read by a missionary, toiling amid many discouragements, on the western frontier,—laboring to build up churches in lands of which it may be said,

"The sound of the church-going bell,  
These valleys and rocks never heard;  
Never sighed at the sound of a knell,  
Nor smiled when a Sabbath appeared."

Yesterday I felt their force warming my heart, as I drove through the drifted snow, across the prairie, to meet a distant appointment, the thermometer being ten degrees below zero, and myself in imminent danger of being frozen. Truly, "As iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

#### Furnished for Greater Usefulness.

In your letter you express the hope that the people of this township will raise seventy-five dollars towards my support. I feel gratified in being able to say they have raised, already, *one hundred and upwards*, and with this, and the aid you have granted, I am enabled to purchase a horse, and as a consequence, have nearly doubled my preaching appointments. I verily believe that I shall be able to do one-third more work, with less wear upon the constitution, than would have been possible, had my salary been so small that I could not keep a horse. Of all places on earth, none so imperatively demand that a missionary should have a horse, as at the West, so sparse is its population, so distant and scattered its villages. It is quite enough for a minister to preach, and fulfill the other duties of his calling here, without having, in addition, to do the proper work of a horse. I am thankful for the relief which your last brings in this respect.

#### Bright Prospects.

On the whole, the prospects are cheering. This is shown in increased attend-

ance upon public worship, in enlarged subscriptions for the support of the Gospel and other kindred causes, in increased regard for the Sabbath and the Bible, in the lessening influence of skepticism and allied errors, and in churches rising in every direction, dedicated to the worship of God. It is my hope and expectation, that we shall be able to raise forty or fifty dollars for the A. H. M. S. this year, and in three years sustain the preaching of the Gospel, unassisted, in the field which I now occupy.

### ILLINOIS.

*From Rev. John Peck, Rockville, Kankakee Co.*

#### A New and Promising Field.

I was pleased to learn that I am not expected to occupy so large a field as I did the past year. I was then the only Presbyterian minister laboring in our new county. I feel that I now have plenty to do in the field assigned me in Rockville and vicinity. I now have four regular preaching places. The two most important are in Rockville. There is a disposition manifested to attend regularly upon the preaching of the word; and this encourages strangers, who are coming to sojourn with us, to fall in with the established order of things.

The field I occupy is new, and changes are rapidly going on. Many are coming in from other places, and it is of vital importance that they should be brought under gospel influences. I trust that the seed, thus early sown, will yield an abundant harvest.

#### Western Growth.

Our county, Kankakee, contains about six hundred square miles. It is about twenty miles north and south, and runs from the Indiana line to the west line of Iroquois County, making thirty-two miles east and west. It is organized into six towns. Its population is, probably, not far from six thousand. The county seat, called Kankakee City, located on the Illinois Central Railroad, contained, seven months since, no buildings, except such shanties as were requisite for the laborers on the railroad. There are now nearly 100 buildings—five stores well filled with goods; a number of lawyers, physicians, land agents, insurance agents, carpenters, shoemakers, &c. Besides, there are

the agents in the employ of the Railroad Company. There is preaching at the depot twice every Sabbath—the Presbyterians holding meetings every week, and the Methodists once in two weeks. There is a select school in successful operation, with an ample supply of scholars. The above statistics I take from our county paper, the Kankakee Gazette, and I suppose they are nearly correct. You will see from them how rapid is our progress, and how important is the work in which you are engaged.

*From Rev. R. M. Pearson, Byron, Ogle Co.*

#### Dependent no longer.

The question was raised at our annual church meeting, of attempting to support the Gospel, without asking further aid from the Home Missionary Society. The answer was, "We will try."

There was one difficulty which seemed to arise in the minds of some, in case the church assumed my support. What I receive from the Society, is cash, is paid quarterly, and goes very far toward meeting current expenses as they arise. To be deprived of this, and be obliged to depend upon subscriptions, might subject me to much perplexity and embarrassment. Some thought, if we had no aid from the Society, my salary ought to be raised to 450 dollars. But this difficulty, I feel, is not so great as to authorize me to draw upon the Society, if it is possible for me to get along without it. *And this experiment we are to make.*

And so, after being connected ten years with your Society, and enjoying, so far as I know, your confidence and approval, and being encouraged in my labors by your sympathy, counsel and prayers, that connection is to terminate, for the present at least, with this report. The thought to me, in one respect, is a sad one; it seems hard to reconcile myself to the thought, that I can no longer be your missionary, having a common interest in the prayers of God's people for a blessing upon your missionaries, and upon their labors. But the path of duty is too plain to be mistaken, and I must say, "The will of the Lord be done." I know you will still feel an interest in my labors, because you feel a lively interest in every thing connected with the kingdom of Christ in this western country. There is, however, some consolation in the thought of separation.

The funds we might receive, can, and will be given to others more needy, and where, perhaps, they may do more good.

#### Ten Years of Missionary Labor.

As I look back over the ten years of my labors in this county as your missionary, I regret that I can see so little fruit of my labors—small indeed, compared with what I hoped to accomplish when I came here. Still, I feel that good has been done, and it rejoices my heart to know that so much has been effected toward laying the foundations of society, on a permanent basis, in this region. Your Society has done a noble work for our State, and especially for the north part of it; and eternity alone will show the grand total of results.

May the work you have been enabled to do here, by God's blessing, be done for those States and churches that are springing into life still further west! You will still have our sympathy, prayers, and coöperation, and we shall rejoice in the privilege of doing for others according to our ability, as others have done for us. Freely we have received, freely we hope to give to others, as the Lord may prosper us.

---

*From Rev. L. P. Esbjorn, Andover,  
Henry Co.*

#### Sowing in Tears.

The last quarter of this year has passed away, under enjoyment of the grace and blessing of God. Notwithstanding my domestic bereavement, of which you are already informed, I have been enabled to continue my work in the service of the Lord among my dear people, in the usual way, preaching every Sabbath, teaching in the Sabbath school, exhorting publicly and in private, visiting the sick, &c. No extraordinary work of God has been seen, but several instances of the effective working of the Holy Spirit by the word, have cheered my heart. The church has increased to the number of about 200 members, several of whom are at considerable distance. The sickness, which I mentioned in my last report as prevailing among the inhabitants of this neighborhood, has continued during this quarter also; and, although the mortality has not been great, yet there has been more suffering and poverty among our scattered people, than it is possible to de-

scribe. There have been many cases, where every person in the family has been sick, so that none of them could help the others; and, in two instances, father, mother, and children have been lying in distant cabins on the prairie for three days, unable to take care of themselves or their animals, none knowing of their distressing situation.

More than four months ago, my horse strayed or was stolen away while feeding on the prairie, and I have not yet been able to find him. This circumstance has been so much more distressing to me, because I had suffered a similar loss a year ago, and this horse was purchased with money benevolently given to me by the church members and some other dear friends; and I have thus been unable to go around among my suffering people, as much as I desired. God has been pleased to lay many burdens upon me, but he also has graciously given strength to bear them. Praise be to his holy name.

During the fall, the church in Molina, Rock Island Co., has lost her preacher. Since that time I have twice visited them, and administered the means of grace to their hungry souls. My intended visit to our people in Geneseo I have not been able to effect for want of a horse. To Victoria, Knox Co., I have been once, urgently called by several countrymen, who do not like the religion prevailing in that place. I found that a church might easily be gathered there, if they could be provided for. Some sincere souls, among whom I entertained myself, are hungry for "meat." Notwithstanding our difficulties, we have plastered our church, and are making strenuous efforts to finish it with seats, pulpit, &c.

#### Aid still Needed.

Inclosed I send an application for renewed aid, written in the usual simple way, by one of our simple-hearted people, and literally translated by me. Had it not been for the prevailing sickness, we certainly would have been able to help ourselves. But, as things now stand, it is impossible. When the father is sick, two, three or four months of the best time for earning money on railroads, or by working for farmers, and the mother, if she be any better, has two or three sick children to take care of, and the physician and the druggist take some ten, twenty or thirty dollars, then there is little left in the cabin of the poor stranger. But there is a merciful Father in heaven, to whom the sufferers learn to

cry, more than ever, and who has children willing to help, and do good without getting weary, knowing that in due season they shall reap if they faint not.

#### Application for Aid.

The missionary by whom the foregoing letter was written, has been laboring for four years among the Swedes in Andover, Ill. The Evangelical Lutheran Church, of which he is pastor, has recently applied for further aid from this Society. There is a beautiful christian simplicity in the spirit and style of this application, which will make it interesting to our readers. It was written by the officers of the church in their own language, and is given below in a literal translation.

We, the undersigned, hereby render our most obliging thanks for the more than great help we have had, and for your christian love to the poor fellow-travelers on the journey to eternity. We also have the greatest reasons to be thankful to our all-good God for his fatherly care. First, he has given us an instructor who feeds his flock with the pure and unadulterated word, and who, with the greatest diligence and carefulness, endeavors to lead his people on the right way, even in the faith in the merits of our Saviour, not clothing himself in sheep's clothing, as some others do. Moreover, by the help of others, we have been happy to enjoy that grace, that we have not been as sheep without a shepherd. We feel nearly ashamed to beg help for another year; but as "asking is free," and the want is pressing upon us, you will kindly permit us to ask. Almost every one of us has been unable to earn anything for half this summer, or longer, on account of sickness. On the contrary, we have had to buy medicine for fever and ague, with much money. God knows how we feel sorry to be in necessity again to ask for aid, since we have been helped along so many times. Hence we beg your kind pardon, hoping that you will not be displeased, but do all in your power to help us, for the sake of God and our souls. Besides, we, according to the promise of the Father of us all, cast all our care upon him, for he knows all our wants before we pray him, and consequently careth for us. Finally, we send a cordial salutation, most respectfully signing ourselves,

Yours in Christ Jesus.

## INDIANA.

From Rev. John Fairchild, Franklin, Johnson Co.

#### A Good Work Begun.

I have just spent three months of missionary labor with the Second Presbyterian Church of Franklin, and the Highland Church. Owing to the scarcity of ministers, these churches had been much neglected, having had only transient, or partial supplies for several years. Consequently, when I began to labor among them, the congregation had become much scattered, several valuable members had gone to other churches, and all seemed discouraged. There has, already, been a very happy change in these respects. The congregations have been gradually increasing from the beginning. The number of members in the Franklin church has been doubled, and two valuable members have been added to the session. The Sabbath school, long dead, has been resuscitated, and is flourishing; a weekly prayer-meeting is kept up, and is well attended. I have preached three times on each Sabbath, besides occasional preaching during the week.

I am laboring, by every prudent method, to extend the religious influence of these churches, that I may extend their usefulness. I urge the doctrine upon the membership, that every professor of religion should live devotedly and earnestly for Christ, and that every member of the church should know his appropriate work, and endeavor to do it promptly and conscientiously. There is now, I think, a hopeful feeling, in the place of a desponding one, in the minds of all the brethren. Contributions have been taken up for the Church-Erection Fund, for the Bible Society, and for the Sabbath School Union.

#### Education and Temperance.

We have also done something for the cause of education and of temperance. The subject of free schools is receiving much attention in the larger towns of this State, and many valuable schools have been established within the past year. A Baptist College is located in Franklin, having been recently endowed in part, and, in a measure, newly manned. It now promises to subserve the common interests of education in this part of the country, as well as the interests of the denomination by which it is managed.

The temperance sentiment of this State is fast ripening into a settled purpose, to prohibit, by law, both the manufacture and the sale of intoxicating drinks. There will be a strong effort to induce the next Legislature to pass a stringent prohibitory law.

#### More Laborers Needed.

There is, in this State and throughout the West, a great want of competent evangelical ministers. As a consequence, many important fields are lying uncultivated, or are left to fall into the hands of those who sow thorns instead of wheat. Those of us, therefore, who are laboring to build the religious institutions of this new world "upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief cornerstone," feel much solicitude, as we look out upon many broad fields around us, "white already to the harvest," which we cannot gather. O Lord, send more laborers into the harvest.

We, who are on the ground, are sure that the work of the Home Missionary Society was never more needed in the West than at present. Much of the healthy growth and the prosperity of the country is due to the efficient operations of this Society. But we, who have been for many years careful observers of the progress of the work, feel that it has now reached a point in its history of critical interest. The churches *must* enable the Society to do much more than it has done, in order to meet the calls of Providence. It is my prayer, that the churches may see and feel this, and by their increased beneficence, enable the Home Missionary Society to fulfill its high trust.

---

### OHIO..

*From Rev. N. T. Fay, Montgomery, Wood Co.*

#### Conflicting Elements.

During the past quarter my congregations, both at this place and at Scott, have been marked by a fuller and more constant attendance. Yet there are many very injurious influences, operating upon the minds of this community, to prevent the dissemination and progress of the truth.

The families first established in this region, had almost no religious views,

or modes of worship in common with each other. These differences in religious opinion and practice became more and more marked, and, finally, gave rise to a spirit of intense bigotry and sectarianism. There are now frequent spells of apparent quietness, when these unhallowed fires smoulder and almost die out; but ever and anon, the wrathful elements are all astir, and belch forth their huge volumes of smoke and flame.

Just at this time there is some commotion. A new Campbellite preacher is trying his skill, in an effort to restore to life and activity a few remaining fragments of a former church. In another portion of this field, a preacher is at work, trying to make the people believe that "hell is the grave," and inculcating other strange and lying dogmas. But these influences are gradually losing their force; not, we think, because the elements of bigotry and sectarianism cease to exist, but because, under the light of divine truth, which brings to view the cross of Christ, all theories which engender debates, strifes, anger, clamor and evil-speaking, appear to be both unprofitable and wicked. With the Bible in our hands, and the love of Christ in our hearts, we turn our eyes upward, and clearly discern the day-star which ushers in the glorious rising of the Sun of Righteousness. We shall then rejoice together, as we gaze upon, and feel his healing beams, which, as this heavenly orb rises higher and higher, will ever continue to impart more light and more love.

#### Rejoicing in the Missionary Work.

The work allotted to the Home Missionary is a blessed work. I review, with thankfulness, those providences which led me to be a Home Missionary. Here I stand, in the most highly-favored position. The wants of my country press upon me. There are dark spots to be enlightened, in the land consecrated to God by the prayers, and tears, and blood of the Pilgrims. When these are all illuminated, and the light shines on every mountain top and in every valley, the Home Missionary may change his name, as he crosses the ocean to point the nations to that source of light whose beams shed glory on his native land. It is for the illumination of the whole world, that we traverse these prairies, and penetrate these forests.

While engaged in these labors, the Church seems dearer to us; for, in our behalf, her most sincere and earnest prayers are offered. Our food and rai-



ment are provided for us by those who love Christ; not by the rich only, but by the poor as well, who make sacrifices for Zion's sake, while they sigh and weep over her desolations. This is God's work, and while occupied with it, we feel that we are near to Heaven. When the Home Missionary dies, it will be but a short and bright journey to the Father's house on high.

*From Rev. Warren Taylor, Berlin, Jackson Co.*

#### Building on the Ruins of Error.

At the time of my last report, I regarded Bloomfield as the most unpromising part of my field; but I am permitted to see a decided improvement in that quarter. I commenced my labors there on the ruins of a congregation of feet-washing Campbellites, which had fallen to pieces, because it never had vitality to hold it together. Disgusted with their old teachers, they wanted something new, and, I presume, would have welcomed a Universalist just as heartily as they did me. I have preached to them the truth in simplicity, saying nothing about their old teachers, or old religion; they have listened with eagerness, and the result is that, by the efforts of one man who was once a Methodist, two members of their old society who, I hope, are real Christians, and a Presbyterian female—a mother in Israel—a Sabbath school and weekly prayer meeting have sprung up spontaneously, and are both well attended. I look and pray for more precious fruits.

#### Persecuted for Righteousness' Sake.

On the score of difficulties, I have my share. A candidate for the Legislature, understood to be opposed to the Maine Law, lost his election. As I publicly advocated this law, and the adoption of measures to procure its passage in this State, this man is relieving the bitterness of his disappointment just now, by rallying his forces, and directing his batteries against me. But I trust the truth will not be greatly hindered.

*From Rev. Lysander Kelsey, Wheelersburg, Scioto Co.*

#### Preaching and Singing.

During the past quarter I have been able to fill all my appointments. I now

preach regularly at four different points, and occasionally at others. Formerly I have been in the habit of preaching three times every Sabbath, and also Saturday night, at as many different places, many miles apart. This I think my voice would allow me to do, if I could be relieved from singing. But I must commence and lead the singing usually, or we should have none. I find it as hard on the organs of speech to sing the three hymns, as to preach the sermon, and our sermons must not be read in a dull voice. Our people of the West demand a volume and energy of voice and manner, far beyond what is expected in the East, else we cannot gain and hold their attention. The tremendous strain on the organs of the voice, in preaching and singing, at a Saturday evening service, and three Sabbath day appointments—equal to eight sermons in twenty four hours—can be easily understood; not to speak of the physical labor of sometimes riding, in the mean time, from twenty five to forty miles, over hill and dale, and through soaking rains and swollen streams. This latter I can do, and my general health remain unimpaired. But my throat will not allow me to preach so often, and do the singing also.

#### A New and Needy Field.

There is a small town about twelve miles above me on the Ohio river, where I have preached occasionally, and where, I think, we ought to have a church. It is one of the most beautiful pieces of bottom land, of the many such on the beautiful Ohio. It is about eight miles in length, and will average two miles in breadth. It has been settled for fifty years, and is highly cultivated. It contains probably 1,000 inhabitants, and is, almost all of it, given up to infidelity. I have often wished that, unoccupied by other fields, I was free to enter that sword in hand. Satan there is strongly intrenched, and it would be a hand-to-hand conflict. A man could do little or nothing in such a place, without living among them, and giving the field almost his entire time. It is far from being like a settlement, where the people have been accustomed to the Gospel in the older States, and are anxious to have it in their new home. Most of the people have been born and reared here, and under infidel influences, and know but little of any other. A man could not have an audience by leaving an appointment to preach, but he would have to go out and gather his audience, to a great ex-

tant. But western infidelity, as bad as it is, I do not think is as stubborn as that of the East, and other enlightened communities. It will yield, and does yield, under a faithful application of the power of the Gospel, as hundreds of communities can witness. Yet how can I enter that field, effectually, with my present wide territory to occupy besides?

### MICHIGAN.

*From Rev. W. P. Esler, Eagle, Clinton Co.*

#### Gathering the Lambs.

Through the kind providence of God, the labors of the past quarter have been performed without interruption. Last Sabbath was our communion day. It was a season of much interest to this people. Six new members were admitted to the fellowship of the church. They were received on profession. Five of them are heads of families, and the other is a young man of much promise. There was, also, a whole family of five children dedicated by their parents to Christ and his church in baptism. This reminded us of the primitive days of the church, in which whole families were disciples. But it reminded us also of the spiritual destitution of this people, before they were visited by your missionary. Several cases of this kind have previously occurred on this field. The occasion of this is found in the fact, that these people have not had the church, with her ministers and her ordinances, but have been as sheep without a shepherd, exposed to all the moral contamination of a new country. Yes, the children of the church at the East emigrate to the West, and settle often in the backwoods, as was the case with this people; large families grow up around them unbaptized, and strangers to the covenant of promise. The number of such families is, alas, very great! Oh, who is to feel for, pray for, and search out these scattered, wandering sons and daughters of the church? Who can fully estimate the value of the Home Missionary Society in its labor of love, in reclaiming these prodigals, and in seeking out these long lost and neglected sheep of Christ's fold?

#### An Urgent Appeal.

A great work has, indeed, been accomplished by this Society. But a much

greater work is yet to be done; and this work must be done soon, or it can never be done so well, and with so small an outlay of the means at the disposal of the church. Hundreds and thousands of places are now actually destitute of the stated preaching of the Gospel; and the church is in duty bound to occupy these destitute places with an evangelical ministry. It will not be long before these destitutions will be occupied by ministers of a very different kind, the propagators of a religion that is false, pernicious, and, I might add, infernal; by those who turn the light of the world into error, delusion, and darkness; whose system tends to damage the soul, and lay conscience dead by an infinity of pompous ceremonies. And are there not men enough in the church to save those for whom I plead? Is there not an abundance of surplus wealth, possessed by the church, to send laborers into this great harvest? Can any one spend his time, talents, or wealth in a nobler cause? It is a cause in which the loftiest seraphs before the throne of God would rejoice to be employed—a cause for which the everlasting Father gave his only Son—a work for which the Holy Spirit moves upon the moral chaos of society, to reduce confusion to order, and to animate the dead with life.

*From Rev. A. L. Payson, Schoolcraft, Kalamazoo Co.*

#### Gradual Improvement.

As a congregation, we have entered upon a new year, under circumstances more favorable than those of any past year. In looking back from our present stand-point, we can see that there has been a gradual change for the better. On the part of the congregation, there was never, perhaps, so much interest manifested for our continuance, as now. Since my residence here, I have visited often the families not connected with us, but of a faith directly the reverse of that which we think the Bible teaches. By one means or another, several have been induced to attend our church. Some five or six families are now regular attendants, and have taken pews; others are more or less regular. A few weeks since a family hired a pew, who have seldom, heretofore, attended church at all.

Although the Gospel has not produced all those saving and benign influences upon the heart of the church and people that we could desire, it has not been

altogether ineffective. It is evident, good to some degree has been accomplished. There is, at present, less open Sabbath breaking; less hostility and bitterness against the church and religion; more of the community are now found in the sanctuary on the Sabbath; and we hope, by a patient continuance in well-doing—by holding forth the truth in its clearness and power—that inroads will gradually be made upon the kingdom of darkness, and that the dreadful errors which have been embraced by so many among us, will, sooner or later, be seen and given up. We certainly have reason for gratitude to God, that we have been enabled to exert so favorable an influence upon the minds of those who, heretofore, have entirely kept aloof from us.

---

### NEW YORK.

*From Rev. J. S. Stone, Redford, Clinton Co.*

#### Church Organized.

I am glad to inform you that, since my last report was made, we have organized a little church here. I trust it is, indeed, a church of Christ, a vine of his own right hand's planting, to be nourished by his care, and watered with the dews of his grace. It has been my desire, since I came here, to see this object accomplished, and there has been some consultation with the brethren about it, but it was thought best, on some accounts, not to organize last year. But, at the commencement of this year, most of them felt it to be their duty and privilege to unite together as a church, that they might enjoy the ordinances of God's house. On the 24th of October, a meeting was called, at my house, of those who were interested, and, after some consultation, it was determined to organize a Presbyterian church. We then made choice of three brethren for elders, and one for deacon, and appointed the third Sabbath in November for the public services of organization.

On the day appointed, an appropriate sermon was preached by Rev. A. D. Brinkerhoff, of Chazy, and the organization took place in the forenoon. In the afternoon, the elders and deacon were ordained, Rev. D. Dobie, from Plattsburgh, and two of his elders being present to take part in the services. After the ordination, the little flock, consisting of ten members, sat down at the table

of the Lord, together with our friends from abroad, and our Methodist brethren who were present. The occasion was one of deep solemnity and interest to us all, and we separated, feeling that it had been good for us to be there. Thus a new responsibility is thrown upon me in the care of this church. The Lord give me grace and wisdom, that I may be a faithful shepherd of his sheep.

#### The Dying Backslider.

Two weeks ago I was sent for to visit a sick woman at Goldsmith's Mills, in the borders of Franklin Co., some twelve or fourteen miles up the north branch of the river. I found a little settlement of about 160 or 200 individuals, but entirely destitute of religious privileges and of religion; the only professor I could hear of, was the woman who sent for me. She said she had lived there seven years, and all had lived like heathen together. The only difference between Sunday and other days was, that the Sabbath was a day for hunting and sport, and for settling accounts. I found her in the last stages of consumption, just on the threshold of eternity, and in a most fearful state of mind. She had allowed herself to be drawn away by the surrounding influences, and, for a long time, had lived nearly as others lived; and now, when the hour of trial came, she was in darkness, and almost in despair. Oh, how fearful a thing is death to the backslider! I spent three or four hours with her, and endeavored to point her to the Saviour as her only hope. She had been an Irish Presbyterian, and seemed to be ignorant, in many respects, of the way of salvation; but she listened eagerly to my instructions, and, I hope, not without benefit. After spending as much time with her as I could, and commending her to God in prayer, I left her, and a day or two after I heard of her death.

Almost innumerable are such sad cases of spiritual declension even to the verge of apostasy, which come to our knowledge through the reports of missionaries, both East and West. Do not these numerous instances force upon us the suspicion, that the piety which will not bear transportation, and which cannot abide the exposure of an unchristian community, is almost unworthy of the name? A serious question is this, worthy the solemn consideration of every church, and every member of the church.

## Miscellaneous.

## Responses.

In the Home Missionary for January, an appeal was made to the friends of the American Home Missionary Society, to furnish the means of fulfilling its pledges to the missionaries, and of raising the standard of missionary support. The responses which have been received, afford substantial evidence that the views expressed, and the method of relief indicated, in the articles referred to, are generally approved. This approbation is expressed in such ways as the following. A friend in the country, after making a liberal contribution, to meet this exigency, undertook a voluntary agency among his neighbors, by which more than \$100 were raised, as a special donation to the Society. More recently, the following note was received, at the office of the Society, from a source unknown:

"The inclosed check for Two THOUSAND DOLLARS—a donation to the American Home Missionary Society—is from one who has read the articles in the *Home Missionary* for January, on "Missionary Salaries," and "The Treasury," and who feels sympathy for the poor missionaries who are struggling to sustain their families on inadequate means. He wishes to see the wrong to them and to the church of Christ, from the turning aside of young men from the ministry, abated, by providing a more adequate remuneration."

These, and other similar responses, are especially gratifying, from the fact, that statements have been made in some of the religious papers, which show that the exact position and responsibility of the Society, in relation to this matter, are not understood by all; and a method of meeting this exigency has been proposed, which, we think, has not been well considered. It has been suggested, that the American Home Missionary Society might safely raise the standard of missionary salaries fifty per cent. at once, and that, in case the churches should fail to furnish the means for the increased expenditure, the number of missionaries should be so reduced as to allow this rate of compensation.

It should be borne in mind, that the step here proposed would involve an *additional expense of nearly \$200,000, annually*, or more than the present entire income of the Society. The accumulation of an enormous debt would inevitably follow, unless, as suggested, one half of the missionaries dependent upon the Society should be dismissed. But the question arises, whether the unexpected withdrawal of all missionary support from so many laborers, in order to increase the remuneration of the rest, would, on the whole, diminish the present amount of suffering; or whether the exclusion of five hundred men from the work of the ministry, at a time when such a famine of the word prevails, would be a sacrifice acceptable to the church and to the Chief Shepherd. We believe it would not be wise, at present, and that it will not be necessary to adopt either of these desperate expedients. It is true, that unless relief be speedily provided, many now laboring in the ministry, and others on the way to it, will be compelled to turn aside to other avocations. But we trust that the church, seeing her danger and duty, will relieve the present distress, and avert the threatening calamity. Hence our reiterated statements and appeals on this subject.

But we must again repeat our statement, that the remedy for this evil is not altogether with the contributing churches, and this Institution. The efforts of the Committee are greatly hindered by a lack of sympathy and cooperation on the part of the assisted churches. As a general fact, their ability to sustain the ministry has been greatly increased by the same causes which have created a necessity for higher salaries; and they should be required to bear a part of the additional burden. Besides, the Executive Committee do not fix the salary of the missionary. Between him and his congregation the contract is made, and the rate of compensation determined, the Society being called in, subsequently, to aid in securing him the stipulated amount. The Committee may, and very frequently do, propose an increase of salary, and offer to furnish whatever is

necessary of the additional sum, but to advance the minister's salary, by a grant from the treasury, without the application or approval of the people themselves, and while they do not contribute, as God has prospered them, for the same object, would be a violation of the principles on which the Society's appropriations are made, a real damage to the church relieved.

The Executive Committee, as we have stated before, feel deeply the importance of raising the general standard of missionary support, and are laboring diligently to secure this result. Material progress has already been made; and they are grateful to God for the encouragement they have received in this undertaking. But it is a difficult, and must be a gradual work, if it is to be so accomplished, that the churches aided shall be brought up to the full measure of their responsibility, the funds of the contributing churches judiciously expended, and the missionaries experience the needed relief.

#### The Chinese in California.

The advent of these strangers to our shores, devolves upon the churches of this country a new responsibility. They are to constitute a permanent and important element in the population of the Pacific States. Though it required an extraordinary attraction to draw them away from their Central Flowery Kingdom, to these distant shores, and though many of them expected to return to their native land, yet most of them will, doubtless, remain. Those who do return will carry back such a report of the land, as will stimulate others to make the same adventure; and as new facilities of intercommunication are opened, increasing multitudes will follow in their steps. The 30,000 Chinese now in California, we must regard as only the first wave of a swelling and returnless tide of Asiatic immigration, which is destined soon to break over all our Pacific coast.

Shall we leave them to erect the temples of paganism, and bow in idolatrous worship on this christian soil; or, recognizing the beneficent purpose of God in their coming, shall we meet them with the messages of the Gospel, that they may

find, and send back to those whom they have left behind, a treasure more precious than gold that perisheth?

The Executive Committee are not unmindful of their responsibility in regard to this work. They have hoped to find at least one laborer, qualified by acquaintance with the character and language of the Chinese, whom they might enlist for this service. Their efforts have, as yet, been without success; but they do not despair of being able ere long to dispense the bread of life, through the agency of this Institution, to "these from the land of Sinim."

Among the Chinese residents in California are several young men who were educated at Hongkong, under the direction of Rev. S. R. BROWN. They, of course, exert an important influence over their countrymen. One of them, ACHICK, is the writer of the famous letters to Gov. Bigler, and is the "Head Man" of his countrymen. Through his correspondence with his former pupils, Mr. Brown has peculiar facilities for gaining correct information, and forming a correct opinion, respecting the condition and prospects of the Chinese population in California. The following extracts from a recent communication from him will be read with interest:

Few of the Chinese immigrants have brought their families with them. They generally expect to return to China, after they have made their fortunes; but many of them will, after all, live and die on this continent. As time advances, I presume whole families will emigrate to this country. I have a letter from a pious young man at Hongkong who tells me that he intends, as soon as he has learned his trade, the printer's, to bring his wife and children to California or Oregon, that he may spend the rest of his days in a land of religious and civil liberty. It is a singular fact, that all the Chinese come to this country, since gold has been discovered here, rather than go to a colony under the British flag. They have formed a more favorable opinion of Americans and American institutions, than of John Bull and British rule. They therefore crossed the Pacific, expecting to be better treated than they would be in a British colony. I regret greatly the reception they have met with in California. Achick says they are now satisfactorily protected by our government, but what they most complain of, is the *prejudice which classes*

them with negroes. The meanest Spaniard or Mexican is called a white, but says he, "*we are called colored people.*" Now, both for the sake of the Chinese immigrant himself, and for the impression he will make upon his countrymen at home, it is greatly to be desired that the Christian Church should show her true character and disposition. He is in a more favorable position here to receive the Gospel than in his native land, if he is taken seasonably, before inhospitable worldlings have chilled his kindly feelings, and hardened him against the approach of the christian missionary. One man is not enough to perform this mission of mercy, in behalf of the church. There should be several, in my opinion, full of love to the souls of the Chinese, and acquainted to some extent with their language, employed as speedily as possible, to go and give them the right hand of welcome, and direct them to the *durable riches*.

These Chinese immigrants will, doubtless, leave an indelible impression upon the future history of California. It can not be otherwise. Upon China itself they will exert a powerful influence. Never was there a period in the history of that country, when a colonist from it could exert such an influence upon his native land. He will not hereafter be regarded as an outlaw, and the lawful prey of government officials and others, because he has expatriated himself for a time. When he returns home, if ever he does, he will no longer be afraid to tell what he has seen and heard abroad, lest he shall lose his hard earnings by the hand of rapacious violence, under the cloak of law. Let him be treated with courtesy and kindness here, and the way is open to his heart, as much as in the case with other men. In his separation from his country and family, he will appreciate the kindness of the Christian who approaches him with sympathy and love, and who, while he enters into his circumstances with a fellow feeling for him, avails himself of that opportunity to turn him from dumb idols to the living God. I know the feelings of the Chinese, and I am persuaded that the right man, approaching them in the right way, may do much good among them in this land of their sojourn, and, perhaps, adoption.

I hope and pray that the American Home Missionary Society will soon find a suitable man to send forth on this mission. Let America thus extend her hand across the Pacific, and welcome the peo-

ple of teeming Asia to the hospitalities, the privileges, and the hopes of this new world, while with the other she points to God, the giver of all.

---

Rev. John Codman, D. D.

*Memoir of John Codman, D. D., by William Allen, D. D., late President of Bowdoin College; with Reminiscences, by Joshua Bates, D. D., late President of Middlebury College.*

This work is a joint tribute of affection, from its two distinguished authors, to the memory of their departed friend, and a worthy memorial of his eminent services and worth. Dr. CODMAN spent his entire professional career in the quiet duties of the pastoral office, in a country parish. In such a life there can, of course, be but little of striking incident, and to some it may seem that there can be but little worthy of record. Yet the attentive reader of these pages will concur, we think, in the sentiment with which Dr. Allen introduces his portion of the Memoir.

The important relations which the late Rev. Dr. Codman sustained to our churches, the eminent services rendered by him to the evangelical faith, the unsullied purity of his character, and the warm and grateful love of his church and people, demand that a life thus devoted to the service of Christ should be fully and faithfully delineated. Such a biography belongs to the ministry of which he was an ornament and a model, and to the community who honored him while living and deeply lamented him in death.

A considerable portion of the volume is occupied with a detailed account of the controversy, with which his congregation was agitated in the early part of his ministry. It arose from his peremptory refusal to exchange ministerial labors with those who had avowed Unitarian sentiments. His decided action on this subject led to a division in his own congregation, and was one of the chief instruments which effected the general separation between the Orthodox and Unitarians in that State. This, it will now be admitted by all, was an im-

portant, but most delicate and difficult achievement. "It is doubtful," says Dr. Bates, "whether there was any other minister, possessing such qualifications, and surrounded by such favorable circumstances of location, wealth and friends, in all the region, as to have been able to accomplish it with success. But God seems to have raised him up for the express purpose, and to have furnished him with all the means and facilities for the arduous work; to have given him his birth at the proper time and in the proper place; to have endowed him with the best adapted talents; and so to have controlled the course of his education, and ordered all the circumstances of his settlement in the ministry, as best to qualify him for the work, and enable him to perform it in the best manner."

To the services of Dr. Codman in the various departments of christian benevolence, too little prominence, as we think, is given in the Memoir. The friends of Home Missions, in particular, will ever hold him in grateful remembrance for his valuable counsels, and munificent contributions to this Institution, and to the Massachusetts Auxiliary. Of the latter, he was one of the most liberal supporters, and for twenty years presided over the deliberations of its Executive Committee. Immediately after the organization of the National Society, he constituted himself a Life Director by his own donation, and at its first Anniversary was elected one of its Vice Presidents, which office he held until his decease.

In the second year of the Society's existence, it became evident, that some organ of communication between the Institution and its patrons would greatly increase its usefulness, and the Executive Committee, encouraged by the liberal offer of \$500 from Dr. Codman, commenced the publication of the *Home Missionary*. He ever manifested a deep interest in the Society's welfare, rejoicing in its growing resources and influence, and, in its seasons of embarrassment and depression, extending to it his prompt and liberal aid. His own voice is silent in death; but through the lips of many a herald, sent forth into the missionary field by his agency, he, being dead, yet speaketh.

### Home Missionary Influence.

We give below an interesting communication from a western missionary, who is personally acquainted with the facts in the case, and with the individuals to whom the story relates.

While writing my report, my mind was called to this question, Has the American Home Missionary Society done all that its friends claim for it? The answer came immediately—yes, and more than all. The history of one young man, with whom I was acquainted, proves it.

In the early settlement of Illinois, two missionaries of this Society came among us and preached. They found this young man among the wild people of the prairies and the forests. They admitted him to the church, and advised him to study for the ministry. One of them came to his boarding place every day and instructed him, there being no schools in the neighborhood. A year or two after, in 1830, a company of Home Missionaries founded Illinois College. This young man went there to college, but could only take with him one suit of clothes, and 75 cents in change; he had not a relation in the world able to assist him, neither had he talents sufficiently brilliant to attract, and thereby get friends. While overcome with discouragements, a Home Missionary came to him and said, "Don't be discouraged, we will see you through." That young man worked his way through college, and graduated in 1836. Being in debt, he taught school five years, paid off all his debts, and saved money enough to pay his way at Lane Seminary. While teaching, he prepared several young men for college, three of whom I know to be now Home Missionaries among the destitute. This man is yet a Home Missionary himself, and can call more than one hundred new born souls his spiritual children. He is yet poor and often discouraged, but when a quarterly draft is met so promptly by the Home Missionary Society, he lifts his head, and feels that God has means.

Brethren, this is only one example; think of the good done by that first Home Missionary, who found this young man in the forests, and encouraged him to study for the ministry. He is only one of hundreds who are doing the same work. Don't be discouraged when the treasury is low. God has means.

**Notice.**

*To Missionaries and Churches seeking the assistance of the Society.*

As important particulars are often omitted in the applications of churches for aid, thereby causing special correspondence and delay in the action of the Society, we would call attention to the fact, that specific directions in regard to applications

are given on the third page of every Commission. They are published, also, in the *Annual Reports* of the Society, and on the cover of most of the numbers of the *Home Missionary*; and we would express our earnest desire that these directions may be followed, as strictly as practicable, by those who have occasion to ask the assistance of the Society.

*Appointments by the Executive Committee of the American Home Missionary Society, in the month of February, 1854.*

*Not in Commission last year.*

Rev. Oliver Dimon, Keosauqua and vic., Iowa.  
Rev. Huntington Lyman, Cascade, Lyndon, Onion River, and Winooski, Wis.  
Rev. I. Delamater, Sharonville, O., half the time.  
Rev. Edwin Black, Newport, Ky.  
Rev. R. Williams, Shiloh, N. Y.  
Rev. John Floyd, Nelson Flats, N. Y.  
Rev. R. C. Dunn, Jamesville and De Witt, N. Y.  
Rev. A. Schroder, West Leyden, N. Y.

*Re-appointed.*

Rev. R. Twichell, Anoka and vic., Min.  
Rev. Williston Jones, Cedar Rapids, Iowa.  
Rev. H. N. Gates, York, Delhi, and South Fork of Maquoketa, Iowa.  
Rev. J. E. Upton, Postairn's Grove, Spring Rock and Walnut Grove, Iowa.  
Rev. G. C. Beaman, Croton, Dover, Tuscarora, Baler's neighborhood, Finley's neighborhood, and String's Prairie, Iowa.  
Rev. R. E. Snow, North Rochester and Waterford, Wis.  
Rev. F. G. Sherrill, Oak Creek and Caledonia, Wis.  
Rev. S. H. Ashmun, Waupun, Wis.  
Rev. Anson Clark, Brookfield and Lisbon, Wis.  
Rev. J. H. Kasson, Baraboo, Wis.  
Rev. J. H. Spengler, Prairie du Sac, Wis.  
Rev. Evan Owens, Dodgeville and vic., Wis.  
Rev. S. W. Eaton, Lancaster, Wis.  
Rev. C. W. Munroe, Appleton, Wis.  
Rev. James Hall, Troy, Wis.  
Rev. C. Morgan, East Troy, Wis.  
Rev. Ira Manley, Grandville and vic., Wis.  
Rev. C. W. Matthews, Sun Prairie and Windsor, Wis.  
Rev. S. A. McEwen, Argyle, Darlington and Willow Springs, Wis.  
Rev. Ira Tracy, Blake's Prairie, Wis.  
Rev. James Nall, Dearborn, Mich., half the time.  
Rev. E. T. Branch, Salem, Mich.  
Rev. W. W. Atterbury, Lansing, Mich.

Rev. D. B. Campbell, Prairieville and Middleville, Mich.  
Rev. Aaron Rowe, Hartford, Lawrence and vic., Mich.  
Rev. E. Robinson, Dexter, Mich.  
Rev. A. L. Payson, Schoolcraft, Mich.  
Rev. M. Harrison, Decatur, Mich.  
Rev. I. S. Twombly, St. Charles, Mo.  
Rev. E. P. Noel, Troy and vic., Mo.  
Rev. F. Birkner, Hermann and vic., Mo.  
Rev. Nahum Gould, Northville, Ill.  
Rev. J. H. Baldwin, Waltham, Ill.  
Rev. J. G. Porter, Wilmington, Ill.  
Rev. Stephen Peet, Batavia, Ill.  
Rev. J. V. Downs, Virginia, Ill., half the time.  
Rev. Josiah Wood, Murphysboro' and Carbondale, Ill.  
Rev. T. N. Hasselquist, Galesburg, Knoxville and vic., Ill.  
Rev. J. R. Smith, Edgington, Ill.  
Rev. W. H. Rogers, Noblesville and Stony Creek, Ind.  
Rev. B. F. Cole, White Lick, Ind., one fourth of the time.  
Rev. F. E. Sheldon, Zoar, Ind., half the time.  
Rev. J. E. Conrad, Shiloh and Franklin, Ind.  
Rev. E. Hawley, Putnamville, Bowling Green and Christie's Prairie, Ind.  
Rev. W. L. Buffett, Perryville, Ind.  
Rev. E. Wilkinson, Pomeroy, O.  
Rev. I. D. Cornwell, Hancock, N. Y.  
Rev. H. W. Lee, Hamilton, N. Y.  
Rev. W. B. Tompkins, Columbus, N. Y.  
Rev. P. Montague, Pierrepont, N. Y.  
Rev. D. Van Valkenburgh, Exeter, N. Y.  
Rev. Edward Cope, Mount Upton, N. Y.  
Rev. L. Pomeroy, Bainbridge, N. Y.  
Rev. A. L. Grandall, Willet, N. Y.  
Rev. J. A. Canfield, Chamont, N. Y.  
Rev. Rufus Pratt, Bussia, N. Y.  
Rev. Felix Kyte, Lumberland and Barryville, N. Y.  
Rev. E. H. Squier, Lewis, N. Y.  
Rev. O. Spooner, Wadham's Mills, N. Y.

*The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, in the month of February, 1854.*

**NEW HAMPSHIRE—**

Received by Rev. B. P. Stone,  
New Hampshire Missionary Society, to const. Rev. Amos W. Burnham, of Rindge, Rev. Jacob Cumming, of Hillsboro' Bridge, Rev. Daniel J. Noyes, D. D., of Hanover, Rev. Asa P. Tenney, of Concord, and Rev. Isaac Willey, of Goffstown, Life Directors,  
500 00

Brookline, Calvin E. Shedd, in full to const. Emily T. Shedd a L. M., 12 00  
Haverhill, Mrs. Mary P. Webster, to const. Mrs. Nancy L. Peabody a L. M., 20 00  
Lyndeborough, Cong. Ch. and Soc., to const. Dea. Wm. Jones and Dea. John C. Goodrich L. M., 63 00



Pittsfield, Dea. J. L. Thorndyke, in part to const. Sarah Thorndyke a L. M.,	26 00
O. A. S. to const. Miss Jane M. Spalding, of Montpelier, Vt., a L. M.,	80 00
Amherst, Richard Boylston, L. D. in full,	40 00
Derry, John Bradley, Jr.,	30 00
Dunbarton, from the Estate of Mrs. Sarah B. Brown, dec.,	8 75
Mason, legacy of Mrs. Mary T. Perkins, by Thomas H. Marshall, M. D., Ex'r,	1,000 00

## VERMONT—

Thetford, in part of legacy of William Kingman, by E. E. Hosford,	514 00
Woodstock, Charles Thomas, by J. Steele,	2 00

## MASSACHUSETTS—

Home Missionary Society, by Benjamin Perkins, Treas.,	4,000 00
Anonymous,	2,000 00
Cambridgeport, in part of legacy of Charles Valentine, by H. M. Chamberlain, Ex'r, Conway, on account of legacy of William Avery, by Joseph and Maria Avery, Ex'rs,	400 00
On account of legacy of Calvin Bartlett, by Phineas Bartlett, Ex'r,	239 55
East Falmouth, Rev. A. C. Childs,	900 00
Hampshire, Miss Soc., by E. Williams, Treas.,	5 00
Goshen, Asabel Billings, to const. Benjamin White a L. M.,	80 00
Northampton, Mrs. Susan Adams, \$35; Dr. Benjamin Arritt, \$35,	50 00
Westhampton, Gent., \$60 50; Ladies' Circle of Industry, \$26,	86 50
Williamsburgh, First Cong. Soc.,	56 45
Other sources,	237 05
Hatfield, on account of legacy of Pilny Day, by Rufus Cowles, Ex'r,	400 00
Lanesboro', Cong. Ch. and Soc., by Rev. C. Eddy, to const. Benjamin G. Pratt a L. M.,	900 00
Lenox, Eldad Post, \$10; others, \$74 50,	84 50
Sturbridge, bal. of legacy of Mrs. Delphia Allen, by Rev. H. Beebe, Ex'r,	267 75
Whately, Cong. Ch., a Member, to const. C. N. Seymour a L. M.,	30 00
Williamstown, Mrs. Louisa P. Hopkins, avails of land, in part,	100 00
First Cong. Ch., Mon. Con. Coll., by Rev. H. E. Hoisington,	30 00

## CONNECTICUT—

H.,	50 00
Branford, Miss Sarah Linsley L. M.,	80 00
Brooklyn, Cong. Ch., by E. Newbury, Coll., \$34; Friend, \$8,	102 00
Darien, a female friend,	2 00
Essex, a friend,	6 00
Glastenbury, J. B. Williams, to const. Solomon Williams, of Manchester, a L. D.,	100 00
Hartford, a mite from a friend,	5 00
Madison, Gent. Miss Soc., by J. T. Lee,	75 27
Middletown, Fem. H. M. S., to const. Rev. James B. Crane a L. M., by Julia A. Russell,	20 00
North Cong. Ch., by Evan Davis,	86 00
New Hartford, a few Young Ladies, by L. T. Yale,	6 00
North Cong. Ch., by Rev. T. A. Spencer,	23 00
New Haven, J. Y. Leonard, in part to const. Miss H. S. Leonard a L. M., Officers and Students of Yale College, by Prof. C. A. Goodrich,	10 00
First Cong. Ch., A. Walker, by J. Ritter,	238 00
North Branford, a friend,	30 00
Northford, Ladies' Benev. Soc., to const. Rev. A. C. Pierce a L. M.,	30 00

North Stamford, by Rev. S. Willard,	21 00
South Cornwall, First Cong. Ch., by J. Calhoun,	20 00
Stamford, Mrs. Rachel Fox, \$15; George Fox, \$15,	30 00
First Presb. Ch., by George Elder, to const. Mrs. J. L. Cerning a L. M.,	22 00

## NEW YORK—

Albany, W. H. Ross,	500 00
Andes and Middletown, by Rev. W. E. Holmes,	14 25
Arkport, Jarvis P. Case,	2 00
Barra, Cong. Ch., by Rev. B. Fancher,	5 00
Brooklyn, Miss Elizabeth Wolcott, \$6; a friend, \$30,	35 00
South Presb. Ch., Mon. Con. Coll., by J. Milton Smith,	100 00
Buffalo, in part of legacy of Jabez Goodell, by H. Shumway, Ex'r,	8,000 00
Canterbury, a friend,	5 00
Cazenovia, Presb. Ch., by Rev. G. S. Boardman,	100 00
Clymer, Ref. Dutch Ch., by Rev. J. W. Dunnewold,	16 00
East Palmyra, Rev. E. A. Platt,	50
Hancock, Cong. Ch., by Rev. I. D. Cornwall,	14 00
Harlem, Presb. Ch., Mon. Con. Coll., by E. Ketchum,	10 00
Hudson, Presb. Ch., Individuals, by Chas. Paul,	115 00
Hunter, Presb. Ch., by Rev. J. B. Flah,	8 00
Mount Hope, Cong. Ch., by Rev. A. Downa,	10 00
Mount Sinai, Cong. Ch., to const. Charles Miller a L. M.,	55 33
New York, legacy of S. S. Howland, by O. H. Russell, Ex'r, \$2,500; Rev. W. Patton, D. D., to const. George and William Badger L. M., \$60; Henry O. Huggins, to const. Rev. Wm. S. Huggins, of New Haven, Ct., a L. M., \$30; David Gould, \$20; a friend, \$30; do., \$20; do., \$10; do., \$2; do., \$1; Root, \$3,	2,677 00
Eastern Cong. Ch., Mon. Con. Coll., by L. Chichester,	3 15
Fourteenth St. Ch., by W. D. Porter, \$636 08; H. N. Beers, to const. Mrs. H. N. Beers a L. D., \$100,	736 08
Mercer St. Ch., B. F. Butler, \$75; Rev. W. H. Bidwell, \$50; O. Bushnell, \$35; Mrs. E. H. Blatchford, to const. Miss Grace Vernon Blatchford a L. M., \$30,	180 00
Church of the Puritans, Mon. Con. Coll., by E. M. Kingsley,	18 00
University Place Presb. Ch., Coll., \$100; to const. E. D. Morgan and Mrs. E. D. Morgan L. M., \$100; F. H. Wolcott, \$100,	300 00
North Argyle, legacy of John Lester, by John Graham, Ex'r,	25 00
Oneida Lake, J. C. Smith,	5 00
Plattskill, Rev. Loring Brewster,	2 00
Port Jefferson, Cong. Ch., by Dr. L. W. Sutton,	10 00
Poughkeepsie, Rev. T. S. Wickes,	50 00
Ridgebury, a friend,	2 73
Presb. Ch., by Rev. C. S. Arms,	20 00
Southold, Presb. Ch.,	5 00
Troy, First Presb. Ch., Coll., in part, by B. Hatch,	50 00
Valatie, Presb. Ch., Miss Soc., by James Biddell,	30 00
Yorktown, Cong. Ch., by Rev. J. H. Thomas,	5 00

## NEW JERSEY—

Bloomfield, James C. Baldwin,	15 00
Caldwell, legacy of Miss Joanna Harrison, by J. F. Harrison,	50 00

## PENNSYLVANIA—

Philadelphia, Clinton St. Ch., John Berland,	25 00
--	-------

## KENTUCKY—

Harmony Presbytery, by Rev. B. Mills, 175 00

## OHIO—

Dresden, Rev. S. P. Hildreth, 3 50  
 Graham's Station, Presb. Ch., by Rev. W. H. Bay, 18 85  
 Milton and Liberty, by Rev. F. Muszy, 5 00  
 Radnor, Presb. Ch., by Rev. E. Evans, 18 44

## INDIANA—

Bedford, Rev. J. M. Bishop, 10 00  
 Indianapolis, Ger. Ch., by Rev. C. Riehl, 5 00  
 Oriand, Cong. Ch., by Rev. J. Patch, 18 25  
 Winchester, Presb. Ch., by Rev. A. Loose, 18 50

## ILLINOIS—

Concord, Cong. Ch., by Rev. W. E. Catlin, 50 00  
 Farmington, I. R. Simpson, 5 60  
 Greenwood, Presb. Ch., by Rev. I. A. Hart, 10 00  
 Lyndner, Cong. Ch., by Rev. J. Wilcox, 9 00  
 Mendon Cong. Ch., by Rev. A. H. Fletcher, 23 25  
 Okaw, Ger. Ch., by Rev. C. Witte, 5 00  
 Payson, Cong. Ch., by Rev. Z. K. Hawley, 15 00  
 Perry, Presb. Ch., by Rev. John Ballard, 25 00  
 Pinckneyville, Vergennes, and Plum Creek, Presb. Ch., by Rev. S. R. H. Wylie, 18 40  
 Quincy, First Cong. Ch., to const. Rev. John D. Potter a L. M., 50 00  
 Saratoga and vicinity, \$21 88; Rev. Albert Day, 25  
 Twelve Mile Creek, Coll., \$10; Mon. Con. Coll., \$10 50, by Rev. G. S. Johnson, 20 50  
 Udina, Cong. Ch., by Rev. N. C. Clark, 5 00  
 Vermillion, Cong. Ch., by Rev. R. C. Bristol, 25 00  
 Wythe, Cong. Ch., by Rev. G. J. Barrett, 25 00

## MICHIGAN—

Adrian, First Cong. Ch., by L. G. Barry, 60 00  
 Allegan, First Presb. Ch., by Rev. C. M. Morehouse, 25 00  
 Cooper and Alamo, Cong. Ch., by Rev. B. F. Munroe, 5 00  
 De Witt and Victor, by Rev. John Scottford, 11 00  
 Genesee Co., legacy of Joseph S. Fenton, by W. H. Fenton, Exr., 100 00  
 Jonesboro, Presb. Ch., \$19; Schoolhouse Coll., \$6, by Rev. H. L. Stanley, 25 00  
 Long Lake, Presb. Ch., by Rev. J. B. Jewell, 10 00  
 Palmyra, Presb. Ch., by Rev. J. Cochran, 20 32  
 Portland, First Cong. Ch., by Rev. H. Root, 5 50  
 Prairieville, Presb. Ch., by Rev. D. B. Campbell, 5 75  
 Tallmadge, Cong. Ch., by Rev. R. Reynolds, 7 00  
 Washtenaw Presbytery, by W. C. Voorhies, Treas., 8 00  
 Ann Arbor, 45 50  
 Webster, Presb. Ch., to const. Peter Sears a L. M., and in full to const. Mrs. C. G. Clark a L. M., 5 00  
 Ypsilanti, Presb. Ch., 58 50

## MISSOURI—

Parkville, Presb. Ch., by Rev. G. B. Woodward, 30 00  
 Rock Hill, Presb. Ch., by Rev. J. A. Darrah, 20 00

## WISCONSIN—

Appleton, Cong. Ch., by Rev. C. W. Munroe, 1 28  
 Center, Cong. Ch., by Rev. J. Jameson, 5 48

East Troy, First Presb. Ch., by Rev. C. Morgan, 14 00  
 Rosendale and Springvale, Cong. Ch., by Rev. Dana Lamb, 10 75  
 Shopiere, by Rev. M. Wells, 75

## IOWA—

Colesburgh, Cong. Ch. Ladies' H. M. S., in full to const. Rev. E. B. Turner a L. M., 10 00  
 Columbus City, Cong. Ch., by Rev. D. Knowles, 5 10  
 Garnaville, Cong. Ch., by Rev. O. Littlefield, 25 00  
 \$23,455 00

JASPER CORNING, Treasurer.

## Donations of Clothing, &amp;c.

Dunbarton, N. H., estate of Mrs. Sarah B. Brown, dec., by S. Kimball, a box, 110 84  
 New York, Allen St. Presb. Ch. Sab. Sch., a bundle of books, 20 00

Receipts of the Central Agency, N. Y., to 1st March, 1854. J. E. WARNER, Treasurer.

Angusta, Cong. Ch., 75 00  
 Chaumont, Presb. Ch., 25 00  
 Clinton, Cong. Ch., 69 50  
 Collomer and Bridgeport, 25 00  
 Columbus, Cong. Coll., 10 00  
 Constantia, Cong. Coll., 12 50  
 Coventryville, Presb. Ch. Coll., 23 50  
 Eaton, Cong. Ch., 15 00  
 Exeter, Cong. Coll., 20 00  
 Gloversville, Cong. Coll., of which, \$20 by J. V. Place, L. M.; and \$100 by S. B. Place, to const. Rev. Homer N. Dunning a L. D., 425 00  
 Greene, Presb. Ch. Coll., of which, \$6 from the friends of Home Missions, 16 00  
 Holland Patent, Presb. Ch., 17 27  
 Madison, Cong. Ch. Coll., 5 50  
 Mexico, Presb. Ch., 10 00  
 Mount Vernon, Presb. Ch. Coll., 50 00  
 Nelson Flats, Cong. Ch., 3 00  
 New Hartford, Presb. Ch. Coll., 41 27  
 Poolville, Cong. Ch. Coll., 25 00  
 Bedford, Mr. Amos Johnson, for Minnesota, 15 00  
 Rome, Presb. Ch. Coll., in part, 58 00  
 Sherburne, Cong. Ch. Coll., of which, \$20 is to const. Rev. Oliver Bronson a L. M.; and \$20 by N. E. and S. B. Rexford, to const. Mrs. Cynthia M. Rexford, of Jamesville, Wis., a L. M., 70 58  
 Smyrna, Cong. Ch., by Z. W. Elmore, Esq., of Sherburne, to const. Dea. Andrew B. Knapp a L. D., 100 00  
 Stow's Square, from Mrs. Hannah Bailey, 5 00  
 St. Lawrence Consecration, N. Y., by Rev. Philo C. Pettibone, Treasurer for Home Missions, 214 77  
 Waterville, Presb. Ch. Coll., \$60 of which to const. E. A. Walters and John Haven Life Members, 70 38  
 Ladies' Benev. Soc., \$20 of which to const. Mrs. E. E. Williams a L. M., 31 56  
 Westernville, Presb. Ch. Coll., 16 56  
 \$1,480 67  
 Utica, Young Ladies' Benev. Soc., a box, 26 00

REV. MARCUS HICKS acknowledges the receipt of the following sums from Ohio.

Cincinnati, Tabernacle Ch., 41 84  
 Circleville, Second Presb. Ch., 18 50  
 Columbus, Second Presb. Ch., in part, 200 32  
 Third Presb. Ch., 40 00  
 Welch Ch., 20 00

Higginsport, Presb. Ch.,	9 80
Georgetown, Presb. Ch.,	57 08
Ironton, Presb. Ch., in part,	36 00
Jersey, Presb. Ch., \$25; S. W. Ward, \$3,	28 00
Lookland, Presb. Ch., in part,	7 15
Newark, Second Presb. Ch., bal.,	18 96
Portsmouth, Presb. Ch.,	126 18
A friend,	5 00
	<hr/>
	\$596 28

REV. CALVIN CLARK acknowledges the receipt of the following sums from Michigan.

Adams, Cong. Ch.,	14 00
Albion, Presb. Ch., in part,	18 70
Battle Creek, Cong. and Presb. Ch.,	75 58
Concord, Presb. Ch., in part,	8 02
Kalamazoo, Presb. Ch., in part,	89 35
Cong. Ch., in part,	21 75
Litchfield, Cong. Ch.,	10 20
Marshall, Mrs. Philo Dibble a L. M., \$80;	
Ira Nash, \$50; C. Clark, \$15; Coll.,	
\$128 04 to const. Rev. James H. Trow-	
bridge a L. D., and Mrs. Lucy W. Chie-	
holm a L. M.,	193 04
Parma, Presb. Ch.,	7 94
Raisin, Cong. Ch.,	4 69
Springport and Tompkins,	9 00
	<hr/>
	\$440 23

REV. D. CLARY acknowledges the receipt of the following sums in Wisconsin.

Beloit, Rev. M. P. Squire, D. D.,	35 00
Presb. Ch. Coll.,	30 00
	<hr/>
	\$65 00

Receipts of the New Hampshire Missionary Society from Aug. 29, 1853, to Jan. 31, 1854. REV. B. P. BROWN, Secretary.

Ackworth, Cong. Ch. and Soc.,	73 00
Antrim, Presb. Ch. and Soc.,	18 00
Boscawen, East Cong. Ch. and Soc.,	40 00
Bristol, Cong. Ch. and Soc.,	17 19
Canterbury, Cong. Ch. and Soc.,	19 25
Center Harbor, Cong. Ch. and Soc.,	7 55
Charlestown, Cong. Ch. and Soc.,	13 00
Chichester, Cong. Ch. and Soc.,	8 69
Concord, West Cong. Ch. and Soc.,	18 50
South Cong. Ch. and Soc.,	77 34
Derry, First Ch. and Soc.,	30 00
Dunbarton, Cong. Ch. and Soc.,	9 78
Durham, Cong. Ch. and Soc.,	9 78
Farmington, Cong. Ch. and Soc.,	21 81
Franklin, Cong. Ch. and Soc., \$24, Dea. Hiel	26 00
Proctor a L. M.,	54 00
Fishersville,	5 26
Gilmanston Center,	8 45
Great Falls, Cong. Ch. and Soc., \$42 09;	
Rev. J. B. Cook, \$5,	45 02
Greenfield, a Lady,	5 00
Haverhill, Cong. Ch. and Soc.,	59 00
Hollis, legacy of Elizabeth R. Jewett,	244 18
Cong. Ch. and Soc.,	26 77
Londonderry, Presb. Ch. and Soc.,	20 00
Lyme, Cong. Ch. and Soc.,	47 83
Meredit Bridge, \$29 25; Rev. J. K.	
Young, \$5,	84 25
Merrimack, a friend,	2 00
Moultonborough, Cong. Ch. and Soc.,	17 08
Nashua, First Cong. Ch. and Soc.,	56 78
Northampton, Cong. Ch. and Soc.,	7 68
Orfordville, Cong. Ch. and Soc.,	5 00
Pittsfield, Cong. Ch. and Soc.,	48 50
Plymouth, Cong. Ch. and Soc.,	32 61
Sanbornton Bridge, Cong. Ch. and Soc.,	25 00
Shelburn, Cong. Ch. and Soc.,	10 00
South Merrimack, Cong. Ch. and Soc.,	15 00
Temple, Cong. Ch. and Soc.,	14 45
Thornton, Wm. G. Brown,	1 00
Windham, Presb. Ch. and Soc.,	41 06
Wolfboro, Cong. Ch. and Soc.,	7 00

# Cont Societies.

Andover,	2 50
Canterbury,	7 25
Chesterdown,	8 00
Concord, South,	49 60
Gilmanton Iron Works,	11 00
Goffstown,	2 61
Great Falls,	50 60
Londonderry,	2 50
Lyme,	3 12
New Ipswich,	18 00
Northampton,	22 00
Northwood,	8 00
Pembroke,	10 91
Windham,	17 65
	<hr/>
	\$1,421 39

The Massachusetts Home Missionary Society acknowledges the receipt of the following sums in the month of January, 1854. BENJAMIN PERKINS, Treasurer.

Amesbury, Rev. Mr. Paine's Soc., to const.	
Thomas P. Merrill a L. M.,	39 78
Ashburnham, Cong. Ch. and Soc.,	31 53
Barnstable West, Cong. Ch. and Soc.,	15 34
Belchertown, Benev. Assoc.	70 00
Berkshire and Columbia H. M. Soc., L.	
Church, Treas. Lee Cong. Soc., of which	
\$80 is from Wm. Bartlett, to const. Rev.	
N. Gale a L. M.; and \$80 is from Edward	
A. Bliss, L. M.,	267 00
Boston, viz.:	
Mount Vernon Ch. and Soc., Annual	
Collection,	1,091 08
Bowdoin St.,	781 50
Salem St.,	186 06
Phillips,	329 70
Maverick,	52 58
Braintree, Mon. Con. Coll., in Rev. Dr.	
Storr's Soc.,	50 00
Cambridgeport, a lad in the Sabbath School,	82
Carver, Ezra Lucas,	2 00
Cleveland, Ohio, F. E. Churchhill,	5 00
Clinton, Cong. Ch. and Soc.,	37 75
Dorchester—	
Second Ch. and Soc., of which \$50 is to	
const. James Means a L. M.; and \$40 is	
from T. D. Quincy, to const. Mrs. Wm.	
Wales a L. M.,	235 00
Neponset H. M. Circle, to const. Mrs. So-	
phia Hildreth a L. M.,	47 50
Danvers, Second Ch. and Soc.,	225 00
Draut, Evan, Cong. Soc.,	17 00
Foxboro, Cong. Ch. and Soc., of which \$10	
is from Miss Susan Payson, \$55 60; Thrd	
Dist. Fem. Benev. Soc., \$3 16,	66 76
Hadley North, Friends to Home Missions	
to const. Sherman Sabin a L. M., \$30; Sab.	
Sch. Class of Mr. Ayers, \$3,	33 00
Hamilton, Rev. Mr. Mordough's Soc.,	37 00
Lancaster, Rev. Mr. Packard's Soc.,	31 00
Manchester, England, A. B. Thornton,	150 00
Mansfield, Miss Betsey Fisher,	5 00
Newton, Miss Susan Oushing,	5 00
North Weymouth, Rev. Mr. Emery's Soc.,	56 00
Rehoboth, Cong. Soc., to const. Rev. Charles	
P. Grosvenor a L. M.,	34 00
Scituate, Rev. Mr. Wright's Soc.,	29 17
South Reading, Fem. Cent. Soc.,	30 00
Stoneham, Ladies' Benev. Soc., to const.	
Mrs. Mary J. G. Stevens a L. M.,	50 00
Stoughton, Ladies' Benev. Soc., to const.	
Mrs. Sarah M. Perry a L. M.,	30 00
Sudbury, Ladies' Miss. Soc., to const. Mrs.	
Abigail H. Thompson, Mrs. Olive P.	
Howe and Mrs. Relief L. Spear L. M.,	100 00
Templeton, Rev. Mr. Sabin's Soc., \$45; a	
friend, \$5,	70 00
West Attleboro', Cong. Ch. and Soc., \$38 00;	
Fem. H. M. S., \$9 58,	37 62
West Brookfield, in part of legacy of Mrs.	
Elizabeth Ellis,	20 00
West Medway, Rev. Dr. Ide's Soc., to const.	
Mrs. Mary C. Metcalf a L. M.,	48 36
	<hr/>
	\$4,396 47



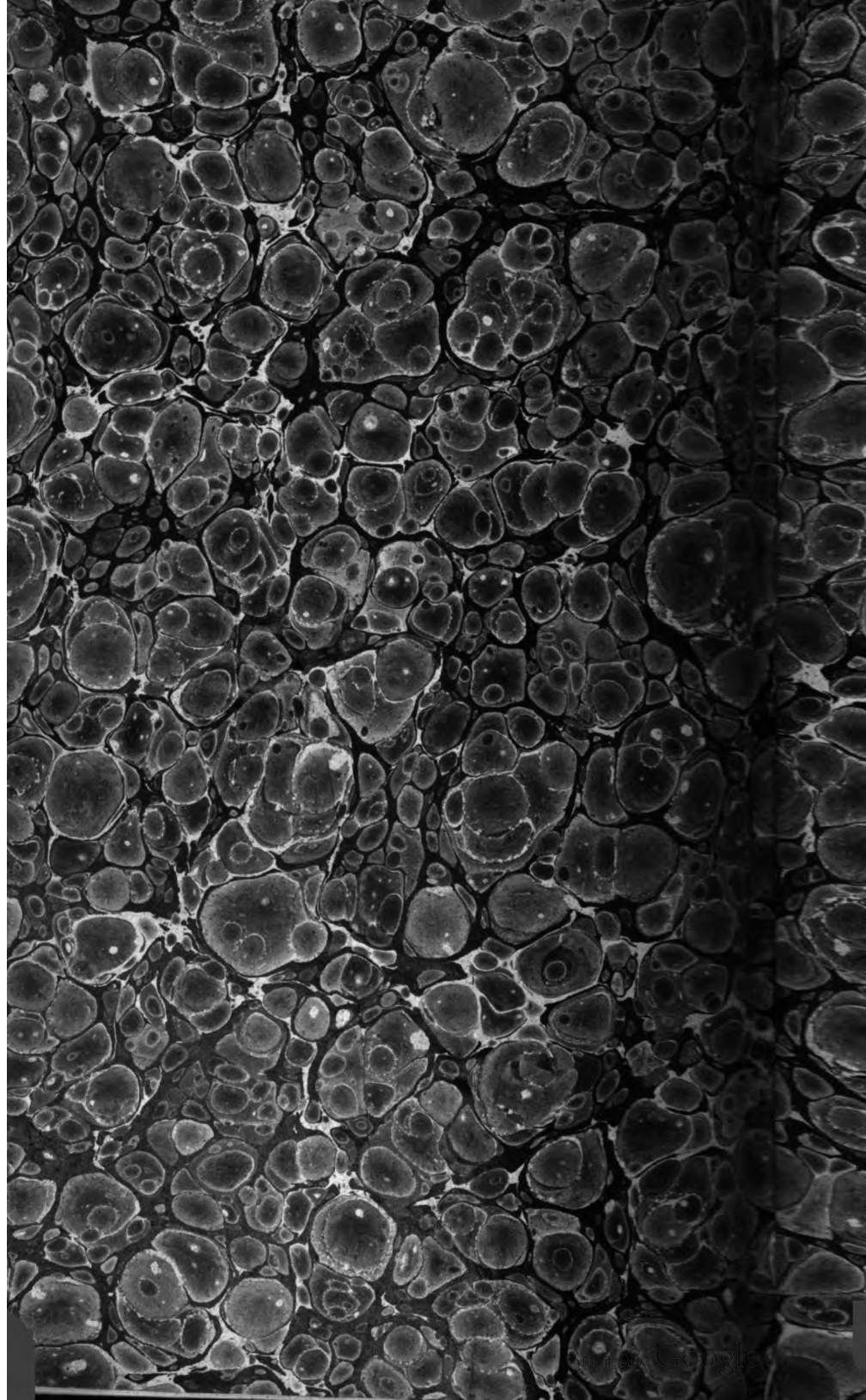












The image shows a close-up of a marbled paper surface, likely the cover of an old book. The marbling pattern consists of large, irregular, dark green or black circular shapes, each containing a lighter, concentric ring, set against a background of red and white. A rectangular piece of brown, aged paper is pasted onto the marbled surface. On this brown paper, there are two lines of text: a red ink stamp at the top and a black ink stamp below it. The red stamp reads "MAR 4 1913" and the black stamp reads "DUE APR - 348".

MAR 4 1913

DUE APR - 348



